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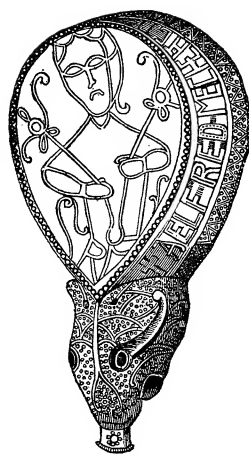
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EDITOR'S PREFACE.

As a fitting and, it is hoped, welcome accompaniment to the translation of my friend Dr. Pauli's excellent *Life of King Alfred*, the Publisher has judiciously selected Orosius, the work of our great West-Saxon Monarch, which most loudly called for republication, not only on account of its scarcity and cost, but also because of the glaring inaccuracies, both in the text and translation, of the only existing edition.*

From the necessity of writing an introductory essay I am relieved by the ample and satisfactory account given of the work by Dr. Pauli; yet a few words may not be deemed superfluous.

The reasons for ascribing the Anglo-Saxon version of Orosius to Alfred, are, if not incontrovertible, at least of sufficient weight to justify us in concurring in the general belief. That such labours were not foreign to his studies, may be seen in the Preface to his version of Boethius: *Ælfrēd kuning pær pealhƿitoð þisse bec. 7 hie of bec-lebene on englisc pende: King Ælfred was the interpreter of this book (Boethius), and turned it from book-Latin into English.* Though referring to another work, this passage, in combination with the Introduction of the *Voyages of Ohthere and Wulfstan*,† seems strongly to favour Alfred's claim. We have, besides, the positive, though later, testimony of William of Malmesbury, who, speaking of Alfred's literary labours, says: *plurimam partem Romanæ bibliothecæ Anglorum auri-bus dedit, opimam prædam peregrinarum mercium civium usibus convectans, cujus præcipui sunt Orosius, etc.; a very great part of Roman literature he gave to English ears, conveying a rich booty of foreign wares for the use of his countrymen, the chief of which are Orosius, etc.*

* The Anglo-Saxon Version from the Historian Orosius. By Ælfred the Great. Together with an English translation from the Anglo-Saxon. By the Hon. Daines Barrington. London. MDCCLXXIII.

† See p. 248. *Ohthere ƿæðe hƿ hlafopðe Ælfrēde kȳnincge, etc.*

With respect to the version itself, it is in general paraphrastic, and in many instances inaccurate, evincing, on the part of its author, but slender acquaintance with the language of the original. Indeed, from the date of the subversion of the Roman republic, Alfred's work is only a meagre epitome, exhibiting little more than the heads of the several chapters.

The only ancient manuscript of the Anglo-Saxon version of Orosius known to exist, is in the Cottonian Library, marked Tiberius, B. 1. As far as penmanship is concerned, it is unquestionably a precious and beautiful volume, though manifestly the handiwork of an illiterate scribe. On account of its antiquity (not later than the tenth century), it has, however, been held in a degree of estimation hardly justified by its intrinsic worth. This being the only source of the Anglo-Saxon text, it is difficult to account for the variations existing among the several transcripts.*

The attention of the student is directed to certain anomalies in the Anglo-Saxon text, occurring occasionally in the endings of nouns substantive, and the imperfect plurals of verbs and infinitives. These consist chiefly in the substitution of a for o, and *vice-versa*, as *namon* for *naman*, *bercupon* infin. for *bercupan*, *ðýðan*, *pæpan*, *eoban*, for *ðýðon*, *pæpon*, *euðon*. Similar anomalies occur also in Alfred's Boethius. Are they West-Saxon?

The present text is founded on a careful collection of that of Barrington with the Cottonian manuscript. The translation is close and almost literal, though, at the same time, readable as an independent work. With the aid of the Outline of Anglo-Saxon Grammar (after Rask) and the Glossary appended to the Orosius, the volume will, it is hoped, render the acquisition of our noble mother-tongue a study as agreeable as it is valuable; for without a competent knowledge of the Anglo-Saxon, no one can be a critical English scholar.

Though here, perhaps, somewhat out of place, I must be allowed, in illustration of a long-disputed point in the geography of the North, to add a few words relative to what may justly be pronounced the most valuable portion of Alfred's work: the Voyages of Ohthere and Wulfstan.

* Of such transcripts Daines Barrington notes the following: 1. The Lauderdale, formerly at Ham House, but no longer to be found there, marked M.L. 2. The Ballard, marked B.T. 3. The Hatton, marked M.H. 4. The Elstob, marked E.T.

Having doubled the North Cape and visited the countries about the White Sea, Ohthere (whose home was in Halgoland, the most northern part of Norway) proceeded southward to the port of Sciringesheal;* sailing whence, after crossing the Cattegat, he had Gotland (Jutland) on his right, and then Seeland. From the mention of islands on his left, it would seem that he sailed between Möen and Seeland; for I cannot agree with Dahlmann (*Forschungen*, Th. I. and *Gesch. v. Dänem.* I. p. 65,) and Pauli, in supposing that Ohthere passed through the Great Belt. The Gotland of Wulfstan is evidently the Swedish island of that name.

B. THORPE.

TRANSLATOR'S PREFACE.

THIS translation is offered to the public with the diffidence which must ever accompany the attempt to render into one language, thoughts expressed in another. In this particular case, the difficulty of the translator's task has been increased by the peculiar nature of the author's style. In his love for his subject, and his eagerness to do it justice, and to establish facts hitherto considered doubtful, he crowds so much matter into his sentences as often to render them involved, and, in many cases, rugged and abrupt. But when the difficulties are once fairly mastered, our sense of perplexity is lost in admiration at the enthusiasm, patience, learning, and skill, with which Dr. Pauli, from such defective materials, has constructed a work so rich in interest.

The study of the biography of men, who, by their talents and virtues, have made for themselves a place in the world's history, has a value apart from the intellectual pleasure it affords. Longfellow says,

Lives of great men all remind us
We may make *our* lives sublime.

* Of this port Mr. Aall, the latest and best translator of the *Heimskringla*, thus speaks: "Skiringssalr, respecting the position of which so many of the most learned inquirers have been at variance and in doubt, and which has been sought for in Bahuslehn, in Skåne, in the neighbourhood of Stockholm, and even in Prussia; although both Snorri and the authors of 'Sögurbrot' and 'Fagur-skinna' expressly refer it to Vestfold," etc.

And surely the careful investigation of the records of the life of this great King cannot but be of peculiar interest in these days; for it will show us that true power and greatness arise from the practice of justice and morality; and that without these, skill, ambition, and courage, however specious and however brilliant, serve but as lights to dazzle and mislead. Above all, the History of Alfred's life shows that a firm religious faith beautifies the character in all its relations, and enables the mind to rise superior to all trials, however severe.

A. P.

Wareham.

DR. PAULI'S PREFACE.

THE plan of the following work was conceived at Oxford, in the November of the eventful year 1848, at a time when German hearts trembled, as they had seldom done before, for the preservation of their Fatherland, and especially for the continuance of those States which were destined by Heaven for the protection and support of Germany. That was a fearful winter! Various misgivings as to my abode in a foreign land arose on the receipt of such serious accounts from home. A daily visit to the venerable old Bodleian Library, with its wealth of literature, and especially its valuable manuscripts, could alone, for a few hours, dissipate my gloomy thoughts. In spite of these, and almost imperceptibly to myself, I took a growing interest in the history of the struggles and victories of Alfred of the West Saxons.

I resolved to select the Life of this most excellent King as a starting-point for my future studies in English History—to which I had lately received a fresh impulse on account of my project of continuing Lappenberg's "History of England," which the worthy Author was obliged to leave incomplete, owing to the serious disease in his eyes.

I was most eagerly pursuing my preparations for the Life of Alfred, when other engagements intervened, and prevented me from taking any steps towards its accomplishment until the commencement of the following autumn; and now, after various and frequently longer interruptions, the work is first completed. Nearly two whole years have passed, and the

eyes of the world are still, as then, fixed, but more earnestly, on the solution of things in Germany.

It has been my aim to describe the high moral position which Alfred occupies in the organic development of the history of the liberties of England, according to my best ability, and from that point of view which German historical research into the most authentic sources of information has established. After a thorough investigation, I am by no means certain that the paucity of material is one of the most serious impediments to the work. These consist partly in the difficulty which exists in combining original historical inquiry with the narration of past facts,—and partly in my own inability to compensate for poverty of resource by a fluent style of composition. Neither do I feel myself free from fault in the critical part of the work; but here the errors arise from my love for the subject, and not from the idle vanity of authorship.

I look, then, with confidence, to the sentence which strict and impartial judges may pass upon my work. It is written by a German, and for Germans; and, as it is hoped, in the spirit of German inquiry. What the author owes to the literature of his own country, is faithfully acknowledged in its proper place. The country of the Anglo-Saxons not only opened to him all its wealth of materials for his work, but he owes much gratitude for the personal friendship of the most able literary men of England—such as Kemble and Thorpe; and for the kind assistance rendered him by the officers of the Bodleian Library, the British Museum, and of other large collections of books in that country.

I have employed those authorities that have been published in England, or else gathered my information from manuscripts, whose confused orthography I did not attempt to arrange in consecutive order, as Jacob Grimm has done with respect to the German dialects. May the great master of this excellent system pardon me, when he learns that this disregard of his example was prompted by my desire of thoroughly understanding the originals, and that my frequent difficulty has rather been to rise above the idiomatic structure of the languages of the ninth century. And now let the book speak for itself.

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CORRIGENDA.

Page 254, l. 6,	for huign	read hunig
„ 264, l. 10,	„ pið	„ pið
„ — III. l. 3,	„ fpo	„ fop
„ 266, IV., l. 2,	„ Liapprathu	„ Liapprathu
„ 268, VI., l. 1,	„ bæpe	„ pæpe
„ 270, VII., l. 8,	„ ærten	„ ærter
„ 286, l. 13,	„ bæpe	„ pæpe
„ 302, l. 16,	„ pið	„ pið. L. 30, for polbe r. polbe
„ 304, l. 12,	„ reo mæpta	„ re mæpta or reo mæpte?
„ 315, l. 10,	„ ninety	„ nineteen
„ 428, l. 9,	„ rærtten	„ rærtten
„ 458, l. 3, from bot.,	rop	rop

INTRODUCTION.

GENERAL SUMMARY—REVIEW OF THE AUTHORITIES FROM WHICH ALFRED'S HISTORY IS DERIVED.

WHEN Theodoric the Great established his Gothic Kingdom upon the ruins of the Roman Empire, his people had not attained those settled habits which are requisite for the firm establishment of a state ; nor did they possess sufficient internal strength to make any lasting resistance against the preponderating influence of the still classic land of the South. The great migration of population from East to West had by no means ceased ; and scarcely more than a quarter of a century elapsed after the death of Odoacer's conqueror, when with the independence of the Goths almost every trace of his operations disappeared. Charlemagne, at the head of his Frankish army, conquered the mighty Teutonic power, and won the imperial crown of the Western Kingdom. After him there never existed a leader amongst the Germans whose personal influence was sufficiently powerful to keep united under one sceptre a great nation composed of so many different races. Although the boundaries established by him between his kingdom and the Slavonians, Moors, and Scandinavians, became in later times rather enlarged than confirmed, and although his great and powerful laws and institutions still continued for many centuries to be revered, especially amongst the Franks, still his kingdom always continued to descend in a divided form to his posterity. It was not so much the freshly-awakened influence of Rome, as an impulse originating from the German people themselves, which led them to endeavour to obtain a division of races, and a geographical distribution of the lands which had now become their own, and with the political knowledge communicated to them by Charlemagne, to form single independent states.

Alfred of Wessex, the only ruler of England ever surnamed the Great¹, had to endure infinitely greater trials, and during the principal part of his life, to wage a far more difficult war, than any of the other celebrated kings of the German race; notwithstanding this, with the most unwearied perseverance, he founded institutions which remain to this day, and constitute one of the most important links in the progressive political development of the powerful Saxon people on the British island. Without doubt, this was also essentially advanced by the peculiar character of his subjects, and the isolated position of the country where they had become settled. It seems almost as if the branch of Angles and Saxons which had separated itself from the parent-stem so firmly rooted on the continent, had in a short time put forth more vigorous shoots in the fertile soil of the island, than the Franks had done in conquered Gaul, or even the ancient Saxons in their own home. The priests and nobles of Charlemagne already attended the schools of the Anglo-Saxons, and the learned Alcuin was anxious to return from the Frankish court to the convent library at York. When Alfred died, his relation Henry, the father of Otho the Great, who brought the Roman Empire into Germany, was a young man, and Christian education was only in its first infancy amongst his Saxon people.

On turning our attention to the records of those three German princes who were called the Great, it seems as though their history was destined to the same fate—that of being early blended with popular tradition. And yet how much difference there is between them! Among the Teutonic people, the image of Theodoric was almost entirely merged in the indistinct form of a dark, gigantic hero, so long the theme of many a German song. Charlemagne became the hero of Europe, in Germanic and Celtic poetry and romances; notwithstanding this, the traces of his historical existence are clear enough, and Eginhard has left to all ages a faithful picture of his personal appearance. Alfred's name, on the contrary, lapsed into that myth which to this day obscures it, and which, to careless eyes, effaces the lives and deeds of celebrated men from the pages of history. Of him also his

¹ He was first designated thus in the sixteenth century.

people sung¹, but the old Pagan charm of those songs has long ago been broken; for the zealous Church, in her fervent gratitude to him, embodied him in her legends; and the greater part of the later stories of the monks may have frequently originated in their cells, and have been the result of pious fraud. Who can decide what traditionary husk is the easier to remove in order to reach the solid kernel of true history?

Although Alfred lived at a time when our perception of his individuality is not obscured by the shadowy clouds of tradition, and in a country where the sober prose of reality had early taken the place of all the poetry of more southern lands, yet he was never fortunate enough to find a Cassiodorus or an Eginhard amongst those by whom he was surrounded. At the first glance, indeed, Asser might be compared with the latter; but, if the *Gesta Alfredi* is somewhat more closely observed, one doubt after another will arise, whether, in the form which is preserved to us, this can really be the work of that bishop who was so trusted by his

¹ In the so-called "Proverbs of King Alfred," quoted by Kemble in his "Solomon and Saturn," 1848, p. 226, ff.

"Alfred

Englene herd
Englene darling
in Enkelonde he was King.
Alfred he was in Enkelonde a king
Wel swipe strong and lussum ping;
he was king and cleric
full wel he louede Godes were;
he was wis on his word
And war on his work
he was pe wisiste mon
pad was in Engelerde on."

And Layamon's Brut. ed. Sir F. Madden, 1848, i. 269.

Seoððen per æfter
monie hundred wintre
cove Alfred pe King
Engelondes deorling
And wrat pe lagan on Englis, &c.

Both poems originated in the beginning of the thirteenth century, when the Saxon feelings of the English people being revived in their first attempts at literature, they doubtlessly remembered with gratitude him who had achieved their former greatness.

king. Criticism has been frequently employed on this little book, but it has never decided the important question. For my own part, I shall not undertake to solve such a problem in its full extent; and I doubt much whether it is possible to determine the point with absolute certainty. I find, so far, that, with the single exception of Thomas Wright, in the "*Biographia Literaria Britannica*, I., 405-413," no one has thought of denying the authenticity of the book; the best English and German authors rather maintain that it was really written by Asser, and is our best authority for the life of this great king¹.

I cannot altogether avoid considering it in this light; but I will bring forward those parts of the work which, after much attentive examination, I believe to be correct, as well as those which appear to be spurious or inaccurate.

Unfortunately, we possess no good manuscript of this biography. The most ancient, a Cottonian MS., Otho, A. XII., a relic of the tenth century, was lost in the destructive fire which so seriously injured Sir Richard Cotton's library, in the year 1731. Happily for us, however, Wise², in his edition of Asser, has preserved a copy of this manuscript, from which we learn that it did not contain many records which we find in other manuscripts, and especially in the latest and most doubtful ones. These are collected under the name of the *Chronicon Fani S. Neoti sive Annales Johannis Asserii*, which is nothing more than a bad compilation from the *Saxon Chronicle*, and from various unauthentic legends, and which has been received into the most modern MSS., executed so late as the sixteenth century, and also into the careful *Editio Princeps* of Archbishop Parker, in 1574, whether purposely or from oversight, it is impossible to say³. Wise's correct criticism has, however, preserved the text of the tenth century.

We also find that Florence of Worcester copied a large portion of the biography into his *Chronicle*. It is, therefore,

¹ Pertz *Monum. Hist. Germ.* i. p. 449, n. 34, where Asser is quoted as "*vitae Ælfredi auctor coaevus*." Vide Lappenberg's *History of England*, i. S. xlviii, 311; and latterly Kemble, "*The Saxons in England*," ii. 42, n.

² *Annales rerum gestarum Ælfredi auctore Asserio Menevensi rec.* F. Wise. Oxon. 1722, 8.

³ *Monumenta Historica Britannica*, preface, p. 79, 80.

necessary at this stage of our inquiry to notice the latter historical work. When we consider its almost literal agreement with our biography, it is not a little remarkable that Asser is not once recognised as an authority. Florence casually mentions him only twice; once in the year 872, when, on occasion of Werfrith's elevation to the bishopric of Worcester, he includes him in a very incorrect list of learned men, although he flourished at a later period at the court of Alfred; and again, in the utterly inexplicable record of the year 883:

Assero Scireburnensi episcopo defuncto succedit Snithelmus, &c.:

whereas we learn from Asser himself, that he was not known or confided in by the king until 885.

The Anglo-Saxon Chronicle likewise informs us, that Asser, Bishop of Sherborne, died in 910; and we find his signature, "Asser episcopus," affixed to authentic documents so late as the year 909¹. We have, then, nothing to do with the above-named record, except simply to reject it².

We look in vain for the reasons which induced Florence to conceal the name of the author from whose work he literally copied large portions; perhaps he thought it superfluous to mention a book which must have been generally known in the beginning of the twelfth century³, when he took the liberty of plagiarising from it at his own discretion.

But did he really take all his Chronicle from Asser? Might he not have had before him either Asser's Latin translation of the Annals from 850 to 887, or even the original Saxon Chronicle? This opinion has strong probability in its favour; but then the question arises, whether the strictly annalistic sections of Asser's work were not added at a later period to the biographical parts of the original Vita, in that episodic form which has descended to us. But, according to the lost Cottonian MS., we find them already in existence in the tenth century, long before Florence transcribed them; and this peculiar and strange mingling of annals and biography would seem actually to have proceeded from our Asser, and to have been the original form of his work.

¹ Kemble, Cod. Diplom. n. 335, 337, 1077, 1082, 1087.

² Vide Thorpe's New Edition of Florent. Wigorn. Chron. i. 98.

³ Florence died July 7th, 1118. ii. 72, Ed. Thorpe.

Lappenberg¹, on various well-established grounds, inclines to the opinion that the Annals themselves—at least, those of the years 879, 884, 885, 886, and 887—are the work of Asser; but that the literal agreement of the rest with the words of the Chronicles, preclude the idea of their being his composition.

There are good reasons for believing that the Anglo-Saxon Chronicles were first commenced under Alfred, and that, according to the oldest edition we possess, their reckoning began soon after 890. Composed on the Latin model, they consisted of materials of all kinds, and were originated at a time when Alfred and his contemporaries were actively engaged in improving their native language. Asser, the Welshman, must have understood Saxon: he had, undoubtedly, the Chronicle of 890 before him, when, in 893², he wrote the life of his king; but the continuation, which treats of the last years of Alfred's reign, and which was written in the following century, he could not have possessed. He might, indeed, have also had a Latin copy of the Chronicle, from whence he, and Florence after him, derived the dates of their general history. I perceive, with pleasure, that the annalistic dates of both these authors, with only few exceptions, agree literally with the most ancient MSS. of the Anglo-Saxon Chronicle, which are also of West Saxon origin, and especially with the oldest Cambridge copies. The following are selected examples of this agreement:

ASSER. FLORENCE.	CHRON. SAX.
A. 860. Loco funeris dominati sunt.	Wealstowe geweald ahton.
A. 874. Cuidam insipienti ministro regis.	Anum unwisum cyninges pegne.
A. 881. Finito proelio pagani equis inventis equites facti sunt.	Wær wearð se here gehorsod æfter pam gefeohte.

Again Asser omits these records, which are also wanting in the oldest copies of the Chronicle:

- A. 870. The Section: and forðon ealle þa mynstre, &c., to—þa hit wearð to nan ping.
 A. 871. And heora þær wearð oðer ofslegen. Wæs nama wæs Sidroc.
 A. 877. And se sciphære segelode west ymbutan.

But we must confess that sometimes other elements in-

¹ Göttinger Gel. Anz. April 1st, 1844.

² Asser in Mon. Hist. Brit. p. 492, a vigesimo aetatis anno usque ad quadragessimum quintum annum quem nunc agit.

trude into the Chronicle of Florence which are not to be found either in the earliest Chronicles or in the "*Gesta Alfredi*;" for example, the *Obitus Sti Swithuni*, A. 862, which is only mentioned in the two latest Chronicles, and which, like the account of Asser's death in the year 883, is of no value. It is therefore difficult to decide whether Florence borrowed from Asser's work the *Annals* of the years from 850 to 887, and then augmented them from his own materials; or whether, which is quite as likely, he adopted Asser's authorities and manner, and compiled them himself.

We will now proceed to the strictly biographical parts of the work, which, as has been already remarked, consist of episodes of more or less length, but which seem, in many places, to have been much mutilated. The following are the principal:

- A. 849. The genealogy and birth of Alfred, taken from the "*Genealogical Register of the West Saxons*."—Florent. A. 849.
- A. 855. The strife between Ethelwulf and his son Ethelbald; the fearful history of Queen Eadburga.—Florent. A. 855.
- A. 866. Alfred's youth and love of study.—Florent. A. 871.
- A. 867. The excursion into Northumbria, more precise than in the Chronicle.—Florent. A. 867.
- A. 868. Alfred's marriage.—Florent. A. 868.
- A. 871. Continuation of the description of the Battle of Ashdune.—Florent. A. 871.
- A. 878. Continuation of the description of the Battle of Ethandune.—Florent, A. 878.
- A. 884. The long account of the bodily sufferings, the family, and learned companions of the King.—Florent. A. 871-872.
Asser's own connexion with his Prince. Excursion into Wales.
- A. 887. A long episode concerning Alfred's studies, sickness, mode of government, endowments, and administration, with which the book concludes.

It must be remarked, that the last section in the Cottonian MS., at least from the words "*Ingeniosam benevolentiam*" to "*locupletatim ditavit*" (p. 491-495), is written by a later hand.

All these sections Florence copies almost literally, but where, towards the end, they become more lengthy, he abridges them; sometimes, as we can see by comparing them, he substitutes one year for another; but he always omits the titles of the chapters, which are invariably written in a peculiar style; I hope, the genuine one of Asser.

P. 473 A. 866. "*Sed ut more navigantium loquar ne diutis navim undis et velamentis concedentes, et a terra longius*

enavigantes longum circumferamur inter tantas bellorum clades et annorum enumerationes, ad id quod nos maxime ad hoc opus incitavit nobis redeundum esse censeo; silicet aliquantulum autem meæ cognitioni innotuit¹," &c.

P. 484 A. 834. "Igitur ut ad id, unde digressus sum redeam, ne diuturna navigatione portum optatae quietis omittere cogar, aliquantulum, quantum notitiæ meæ innotuerit," &c.

There is also completely wanting the account, in the year 877, of the king's shipbuilding, which is neither to be found in the Cottonian MS. And this circumstance casts considerable suspicion on the fact that Alfred, in the desperate state of his affairs at that time, seriously thought of undertaking a naval expedition against the national enemy. This may have originated in the record of a sea-fight which took place in the year 875, which is contained in the Anglo-Saxon Chronicle. In the year 878, Florence omits the narration of Alfred's residence with the cowherd, which is given in the "Vita Sti Neoti," written towards the end of the tenth century, and of which only the introductory part seems to have been preserved in the Cottonian MS. Finally, Florence says nothing of the notorious clause respecting the establishment of the University of Oxford, in the year 886, taken by Camden from the MS. Savile only, in which either he or some other person, out of zeal for Alma Mater, has attempted a deception, and whose correctness, especially after the notice in Lappenberg's History of England, I., 339, no reasonable man will continue to believe.

With the exception of these three instances, I consider the remaining episodes, even in the larger portion of their details, to be the genuine productions of Asser. The History of Queen Edburga, doubted by Wright (p. 409), exists in the Cotton. MS.; the "multis habetur incognitum" may have been Asser's, who had then lived only a short time amongst the West Saxons, and could scarcely have known much of what had taken place amongst them more than eighty years before, and who undoubtedly took a greater pleasure in tran-

¹ There can be compared with this the similar passage introduced by Ethelwerd, iv. p. 514, Monum. Hist. Brit.: "Veluti advecta navis per gurgites undarum longinqua spatia tenet," &c. Both, as true sons of Britain, derive their comparison from navigation.

scribing the narrative, because, as he expressly says, he had heard it so often from his truth-loving king¹.

In conclusion, we may be allowed to mention a few other points. It is inexplicable that Asser should omit the account of the battle of Merton, in 871, and the entire year 885, or rather that he does not relate the events which in the Chronicle follow the year 884. In the year 883, there is wanting, not only the record of the death of Asser, Bishop of Sherborne, which omission explains itself, but even the narration of the Embassy to Rome, and to the East, which is confirmed by Florence and the most ancient Chronicles. These are defects which can only be accounted for by the damaged state in which the work is come down to us. The question will also present itself, why Asser, who himself tells us (p. 492) that he wrote in 893, in the forty-fifth year of the king's age, did not bring down the biography later than 887. I consider this circumstance rather as a further ground for believing in the authenticity of the work²; for there is no mention made of the renewed contests with the Danes, who, after the death of King Guthorm-Athelstan, of East Anglia, A. 890, again threatened to commence hostilities, and who were only finally and entirely subdued after the year 893. It is more than rash to suppose with Wright (p. 411) that the whole biography could not have been composed before the end of the tenth century, because the *Translatio Sti Neoti* took place in the year 974, after which the life of this saint must have been written, and thence proceeded the work attributed to Asser, whose real author was, perhaps, a monk of St. Neot, who assumed the name of the already celebrated friend of the great king. Such an opinion as this can have only the most unsatisfactory grounds to rest upon. We must also be very careful how we agree with Wright, in condemning the style of this little work; in some portions of which we recognise a rare beauty. I will only quote two instances of this, both treating of the industry of the king:

P. 486. "Veluti apis prudentissima, quae primo mane charis e cellulis consurgens aestivo tempore, per incerta aeris itinera cursum veloci volatu dirigens, super multiplices ac

¹ P. 471. A domino meo Ælfrædo Angulsaxonum rege veridico.

² Lappenberg in d. Gotting. Gelehrt. Anz. April 4th, 1844.

diversos herbarum, olerum, fruticum flosculos descendit probatque quid maxime placuerit, atque domum reportat."

P. 491. "Velut apes fertilissima longe lateque gronnios interrogando discurrens, multimodos divinae scripturae flosculos inhiante et incessabiliter congregavit, queis praecordii sui cellulas densatim replevit."

Such passages as these are rarely to be met with in the dry monastic works of the middle ages; they contain words which could have sprung only from deep feeling; and from them, Asser seems to have been a man in whom were blended the pure vigour of a child of nature, and a true poetical spirit.

Finally, Thorpe, in his translation of Lappenberg's History, II., 326, N. 1, affirms that the sceptics as to the authenticity of the book may quote in their favour, the expression "vasalli" occurring in the year 878, but a striking contradiction of this opinion is furnished by a document in Kemble's Cod. Diplom. Anglos. N. 216. This document was undoubtedly written in the year 821, and contains these words: "Expeditionem cum XII. vasallis et cum tantis scutis." In a similar manner as "vasallus" (in the Cotton. MS. "fassillis") the thrice-repeated expression *curtus regis* (p. 473, 485, 488) must be considered, as well as some other instances of a peculiar Latinity, e.g. *gronnios*, p. 491; *gronnosus*, p. 480; *cambra*, p. 491. These words are to be found in Du Cange, and still older examples are extant of them. The expression "vasallus" occurs also in the Capitularies of Charlemagne. It is very remarkable to find a Welshman writing the name of our people, *gentes Theotiscaes*, p. 471.

That a Briton (and who could it be except the Welsh Asser?) had a share in the work¹, must necessarily be inferred from the constantly recurring addition of Celtic names of places to the Saxon and Latin ones.

P. 470. The Isle of Thanet, called by the Britons *Ruim*².

P. 475. *Snotengaham* is called *Tigguocobauc*, in Latin *speluncarum domus*, faithfully copied by Florence.

P. 477. Wilton is situated near *Guilou*.

P. 478. *Thornsætan* is called *Durngueis*.

¹ Thorpe, in his late preface to his *Florent. Wigorn.* p. vii. n. 3, also argues from this in favour of Asser.

² This may be taken from Nennius, "*Ruichim*," *Monum. Hist. Brit.* p. 63.

- P. 479. Exanceastre is called Cair wise.
- P. 480. Flumen quod Britannice dicitur Abon.
- P. 481. Selwudu, silva magna Coitmaur.
- P. 482. Circencester, Cairceri.

Asser wrote thus for his countrymen¹.

This may suffice for the present respecting this important little book, which unfortunately, owing to its deficiencies and peculiarities, is in many respects open to censure. We shall frequently, however, recur to it in the course of this work, in reference to various and often questionable particulars; such as Asser's own life, which must necessarily be connected with that of his king.

We may venture to treat much more briefly the remaining authorities, which entirely concern the Anglo-Saxon period, and whose value and mutual agreement are very properly brought prominently forward by Lappenberg in the introduction to his excellent historical work.

The oldest authority, and the most important for our purpose, is, of course, the Anglo-Saxon Chronicle. We have already seen that a part of the *Gesta Alfredi* was taken from it. The most ancient copy that we possess corresponds, in the form of its letters, with the other genuine books of Alfred's time; and this circumstance, together with the interruptions which occur in the manuscript immediately after the year 891, leave no doubt of its having been written during the last ten years of King Alfred's reign. It may therefore be reasonably presumed that transactions first began to be generally recorded in the language of the people at that time. Amongst the reasons for this presumption, by no means the least important is, that about the year 853, soon after the birth of Alfred, the records of each year increase in length, and begin to lose their original calendar form. The whole of that section which treats of Alfred's life is very similar in five of our manuscripts, which in other respects often differ from each other; and one of the most recent, Cotton. MS. Domitian, A. VIII., gives a very bad and inaccurate abridgment of events till about the year 1000, in the Saxon and Latin languages; and is especially

¹ Lingard, in his *History and Antiquities of the Anglo-Saxon Church*, ii. 426, brings forward good reasons for differing with Wright.

meagre in its details of Alfred's lifetime, which is the more remarkable as it is generally believed to have been written at Canterbury. The Cambridge manuscript, and the two MSS. Cott. Tib. A. VI. and Tib. B. I., which were all compiled within the bounds of the kingdom of Wessex, singularly coincide in all essential points of their accounts relating to the ninth century. The MS. Cotton. Tib. IV. presents, during this epoch, only very few deviations, and is almost similar to those preceding. But this MS., which originated in Worcester, always remains a year behind the three older copies in the chronology of the eighth and ninth centuries, agreeing in this respect, as originally our oldest MSS. seem to have done, with the Northern historians—as Simeon of Durham, whose chronology, as Kemble particularly remarks, differs from that of the South of England, which is generally correct.

The editions of the Anglo-Saxon Chronicle, even that published by the Record Commission, in the *Monumenta Historica Britannica*, have by no means succeeded in indicating the minute details and relative value of each of the Year-books, written in various dialects, at different times, and in different places, so as to elucidate the text, and render it more intelligible to critics of the present day. We reserve, for a later opportunity, a more strict investigation into these remarkable productions of the early middle ages.

Ethelwerd's dry Chronicle is, in general, little more than an elaboration of the early Saxon annals, in barbarous Latin; here and there, however, it is evident that some other popular sources of information were employed by him. He rarely gives any particulars of Alfred's life; and it is peculiarly surprising that he, a descendant of the royal family of Wessex, should not have given a more circumstantial account of his great ancestor; considering, too, that only a hundred years had elapsed since he flourished. No part of his work is so grievously and hopelessly mutilated as the third chapter of the fourth book, which treats of Alfred. The latest edition is to be found in the *Mon. Hist. Brit.*

Mention has already been made of Florence; we possess an excellent edition, recently compiled with great care by Thorpe for the English Historical Society, in which also the most accurate text of Asser may be found.

Simeon of Durham, who, in composing his Chronicle, must

have referred frequently to Florence, occasionally mentions many details, particularly in 883, and when the subject relates to the North of England.

Ingulph, Abbot of Croyland, once secretary to the Conqueror, in the work attributed to him, and which chiefly treats of the history of his convent, relates various events that rest upon arbitrary assumptions or supposititious documents, and seem to have arisen from ignorance of the authorities above named. How could an Englishman, so imbued with the Norman spirit, in the first fifty or sixty years after the Conquest, avoid making some confusion in the accounts which were given him of the condition of the conquered country during the previous two centuries? It appears that he was acquainted with Asser's book, as he must have taken from it his description of Alfred's method of measuring time. We cite his work according to the edition, carefully prepared by Sir H. Savile, of the *Rerum Anglicarum Scriptores post Bedam praecepui*, Francofurti, 1603.

Henry of Huntingdon has, unfortunately, never found an intelligent editor even in the *Mon. Hist. Brit.*, though he merits one more than any other historian of the middle ages of England. The spirited manner in which he describes battles was, most probably, caused by his intimate acquaintance with the old songs of the people; and we shall often be indebted to it in the following work, especially for the account of the sea-fight in the year 897.

William of Malmesbury enjoys the reputation of being a more learned historian, and of endeavouring to invest the dry form of the Old Chronicle with a more attractive style; but his researches are often by no means correct, and his errors cannot be forgotten. The best edition of the *Gesta Reg. Angl.*, is that of the English Historical Society, by Th. D. Hardy: London, 1840.

The old French rhyming Chronicle of Geoffrei Gaimar takes that part which relates to our subject chiefly from the Anglo-Saxon Year-books; the copies of these, which the poet had before him, differ in some points from those we possess. He used, also, other authorities. The first edition is to be found in the *Mon. Hist. Brit.*

The remaining historians who have treated of the Anglo-Saxons, as Ailred of Riveaux, Roger of Wendover, Matthew

of Westminster, &c., will be acknowledged in the places where they are quoted.

Two very important authorities for, and aids in, our undertaking, are the Laws of Alfred, in Thorpe's admirable edition, "Ancient Laws and Institutes of England:" London, 1840; and Kemble's Codex Diplomaticus, Aevi Saxonici, in which excellent collection the documents of the ninth century equal neither in number nor in authenticity those of the preceding and subsequent ones.

Amongst later works, I am most particularly indebted to the "History of England," by Lappenberg, in which, with the translation made by Thorpe, and enriched by both these learned men, the best and clearest directions are given whereby to penetrate the labyrinthine mazes of early English history. The Life and Times of Alfred the Great are by no means exhausted in the plan of this book; and the biographer is at liberty to glean any other information he can meet with for his purpose. We are in a similar position with regard to Lappenberg's predecessor, the diligent Sharon Turner, and to his successor, Kemble, who, in his latest work, "The Saxons in England," II.: London, 1848, considers, in a series of essays, written in a masterly style, the political and social condition of the Anglo-Saxons.

Modern historical literature possesses special Biographies of Alfred. The title of the first work of this kind is sufficient to show in what spirit it was written, and what is to be learnt from it: "The Life of Alfred, or Alvred, the first Institutor of subordinate Government in this Kingdome, and Refounder of the University of Oxford; together with a Parellell of our Sovereigne Lord King Charles, untill this yeare 1634. By Robert Powell. London: 1634."

The learned Spelman compiled a Biography of Alfred, during the Restoration, which Hearne published, in 1709, with his own annotations in English¹. Both of these works are very unprofitable, in spite of the highly-meritorious industry displayed in them; and this fact is mainly attributable to the accumulation of quotations from a modern and second-rate

¹ Sir John Spelman, *Ælfredi Magni Vita*, fol. Oxon. 1678. Originally written in English, and first translated into Latin by Dr. Obadiah Walker, of unhappy memory. Spelman's Life of Alfred the Great, published with additions and remarks by Thomas Hearne, Oxf. 1709.

authority, who has never yet attained the honour of appearing in print, but who is placed in the same rank, and even sometimes above our best sources of information. Judging by this account of the sufferings of Alfred and his country, the same monkish spirit seems to have existed in the Oxford of the seventeenth century as was in operation there in the twelfth and thirteenth.

Albrecht von Haller was the first German who wrote on this subject, in his book entitled, "Alfred König der Angelsachsen, Göttingen und Bern, 1773." He faithfully took his materials from Spelman, and aimed at describing the limited monarchy; but, according to his usual custom, he has obscured his otherwise lucid work by a fanciful and poetical style.

A. Bicknell ("Life of Alfred the Great, King of the Anglo-Saxons: London, 1777") endeavoured to bring the numerous works of his predecessors before the public in a more intelligible form. He treats the ecclesiastical part of the subject in the very free and somewhat derisive manner which was characteristic of his time, whilst he evidently did not use any diligent research, and consequently his conclusions are capricious and incorrect.

F. L. Graf zu Stolberg has narrated the Life of Alfred in his own admirable manner. His materials for this work he obtained from Turner's "History of the Anglo-Saxons," in which the subject was first treated with particular consideration.

A History of Alfred the Great, compiled from Turner's "History of the Anglo-Saxons," and the "Lodbroker-Quida," with a metrical translation by Dr. F. Lorentz: Hamburg, 1828.

The last work on the subject, "The Life of Alfred the Great, by the Rev. J. A. Giles: London, 1848," also deserves to be mentioned in the last place; so defective is it in all its relations, so devoid of research into authorities, and so destitute of all interest in the style. Truly, it does not reflect much honour upon the English people, that a subject so important as the Life of "The Darling of Old England" should not have been treated in a manner proportioned to its value, up to the date of the Jubilee which commemorated the thousandth anniversary of his birth!

I.

RISE OF THE WEST SAXON KINGDOM — DESCENT OF THE
RULERS FROM WODEN—THE EARLIER CENTURIES—EGBERT
—ETHELWULF.

THERE is matter for peculiar consideration in that section of the Anglo-Saxon Chronicle which bears the date of the year 855; and whose contents, recited from the earliest times by the Scalds, were probably first reduced to writing in the reign of Alfred. They relate the genealogy of the royal family of the West Saxons, and trace it back to Woden and the highest Gods¹.

Alfred, who, more than any other king of the middle ages, was devoted with his whole soul to the belief in the eternal truths of Christianity, neither desired, nor was able, to prevent his people from still continuing firm in their old faith in the closest connexion between their own royal race and the ancient Pagan divinities. In the history of the origin of the Saxon, as well as of every other nation, the forms of Gods and heroes become blended in the same misty image, which at last assumes the character of an ancient traditionary king. It was only when the trust in the race of Cerdic, and with it the faith in the old traditions, were broken, that foreign conquerors could place themselves securely on the throne of England.

Those traditions were, in all essential points, the same amongst the Anglo-Saxons and all the rest of the German races. They all traced their lineage back to the Deity, and

¹ We find this interesting information given in its fullest extent, and in the least mutilated form, in the four oldest manuscripts of the Chronicle, where the table of descent is brought down to King Ethelwulf; and also in a fragment which is included in MS. Cotton. Tib. A. iii. and reaches as far as Edward II. (+ 978). Judging from this date, and from the form of the letters, this fragment must have originated at the same time as our two oldest MSS. (Cott. Tib. A. vi.) There is no reason for supposing it to have been of an earlier date, as is suggested in the catalogue to the Cottonian collection; more probably it is the remaining part of a lost copy of the Chronicle. From this, the register of descent is taken by Asser, Ethelwerd, and Florence. We possess also separate genealogies in the Chronicle of the latter. Later historians faithfully copy from these ancient authors, but continually increase the mutilation of the strange-sounding names, and often entirely omit them.

even called themselves by the names of the Gods. This firmly-rooted conviction concerning their origin we find amongst the Goths, as well as the Lombards and Scandinavians; and the family-registers, which were so carefully compiled and preserved, show the same names and descent amongst totally different races. The genealogy of the West Saxon kings is the most perfect of all, and it affords a convincing proof of the early importance of this race, and of the ancient prophecies and fulfilments which have been linked with it from the earliest ages.

Some late researches have shown us¹, that in this table of descent, Woden assumes the highest place as the chief God, and that by far the principal number of those remaining are but epithets for one and the same person. Yet some of these are of remarkable signification, when we are seeking for the root of that family from which King Alfred proceeded; and from which also, though in a very remote connexion, the present Queen of Great Britain is descended. Amongst them we find the mythical hero, Scafa, who, on the burning of the dry land, was placed alone in a boat, exposed to the waves, and driven about by them, until he landed in the fabulous island, Scanzia. In Christian times, and probably first in those of Alfred, a place was found for him in a genealogical register of the Old Testament families, which trace back to Noah and Adam. We read again of the God Beowulf, who is a prototype of the hero of the great Anglo-Saxon Epic, the *Beowulf Wægmunding*. Then we find Geat, a primary God of the general German mythology². In the book of Tacitus, the three principal German races are said to descend from the three sons of the divine Mannus; the Asen were the divine ancestors of the North. The people, as well as their kings and heroes, also traced their origin to the Gods, and the Saxons remained firmly convinced of their divine descent, long after the light of Christianity, so rich in blessings, had dawned upon them. Their Alfred, also, was divinely descended.

¹ J. M. Kemble in his interesting work written in German, *Ueber die Stammtafeln der Westsachen*, München, 1836, p. 9, 27. He has gone into all the details of the inquiry, in his preface to the second vol. of "*Beowulf*," p. 3-29. Vide also J. Grimm, *German Mythology*, p. 340-342, second edition.

² Kemble, a. a. O. p. 15, 18, 22.

The first individual of this race, which dates from the most remote antiquity, whose existence, though still obscured by the dim twilight of tradition, is still of historical importance, is Cerdic, the founder of the West Saxon kingdom. Scarcely fifteen years had elapsed since the arrival of the two traditional hero-brothers, Hengist and Horsa, when Cerdic, with his son Cynric, landed on the south coast of England, at a place called in the Chronicle, Cerdicesore¹. The influx of hordes of kindred pirates continued, without intermission, for the next ten years. The spot on which Port, after fighting victoriously, first set foot on British ground, and to which tradition probably gave his name, has preserved his memory to this day, and is a palpable geographical proof of the small beginning of that kingdom which was destined, by degrees, to unite in itself the whole southern extent of the island. Conquering their way, step by step, and fighting many desperate battles, Cerdic, and his still braver son, took their country from the Britons, who in vain endeavoured strenuously to resist them; and their resistance became more useless still, when, in the year 514, two nephews of the first Conqueror, Stuf and Wihtgar, landed with reinforcements from their native country.

The founders of Wessex early distinguished themselves from the rulers of the rest of the Saxon and Anglian kingdoms by their fierce, wild recklessness. They attacked not only the common enemy of the Germans who came conquering to the west, the devoted Celts, now almost completely annihilated, but turned their weapons quite as unscrupulously against their own race and kindred. Amongst other tribes, the Jutes had landed in Kent, and also in Wessex and on the Isle of Wight, and had, as it were, laid the first foundation of a German settlement, on which the Saxon race now rested. Cerdic snatched from them the beautiful island which guards the largest maritime fortress of England, and gave it as a fief to his nephews, Stuf and Wihtgar, who, on the father's side, were perhaps Jutes themselves². When Cerdic died in the fortieth year after his arrival, he had borne for sixteen years the royal crown of the West

¹ Chron. Sax. A. 494.

² Lappenberg, *History of England*, i. 112

Saxon kingdom¹, which at that time comprised the present counties of Hampshire, Dorsetshire, and part of Somersetshire; the heroic King Arthur even, after making a vain resistance against the valiant sons of Woden, had been compelled to acknowledge the supremacy of Cerdic.

These are facts whose reality cannot reasonably be disputed; they are sufficiently confirmed by the rapid rise of Wessex. Yet the hero form of Cerdic, as well as those of his British adversaries, has been absorbed into a myth, as the numerous traditions relating to them testify; and his forty years' residence on English ground, and his sixteen years' rule, afford an example of that chronological confusion in an age whose only history is poetry, which was characteristic of the days of Hengist and his descendants².

This is not the place to give a detailed account of the struggles on either side, or to distinguish the public and private legal relations between the conquerors and the vanquished Britons; all these points have been satisfactorily settled long since, by the distinguished historians who have treated the whole of this section of English history, as far as was possible with their limited sources of information. Our aim is, in conformity with them, to bring forward those eras in the history of Wessex, when that kingdom took a new direction in its development, significant of its future greatness.

Ceawlin, who assumed the government after Cynric's death, followed unweariedly in the steps of his predecessors, and, by his unusual skill in the contests with the Germans and Britains, he raised Wessex to the highest position amongst the neighbouring kingdoms. In the year 568, he contested the dignity of Bretwalda with Ethelbert of Kent³; he remained the victor on the field, and maintained his

¹ It was the battle of Cerdicesford (Charford) which established the kingdom. Chron. Sax. A. 519, "And siððan ricsadon Westsaxna cynnbearn of þam dæge," and from that day the descendants of the royal race of the West Saxons held sway.

² Lappenberg, p. 72, f.

³ This does not mean "Supreme King, Lord of Britain," as has been maintained in modern times. According to Kemble, "The Saxons in England," ii. 20, 21, it signifies the "powerful Ruler;" and according to five manuscripts of the Chron. Sax. is derived from the adjective bryten, fractus, dissipatus.

supremacy over the Germanic kings of the island. By perpetual combats he drove back the Britons to the opposite bank of the Severn, and to the Welsh promontory that rises behind it; and it would seem as though the bold conqueror of Wessex was already planning the union of the numerous small German principalities into one common monarchy. Among them the belief in the old Pagan Gods was in no way shaken, and if this most genuine descendant of Woden had fulfilled his scheme, if, supported by his personal influence, and the native strength of his firmly-united train of followers, he had stood forth in the same manner as the Frisian Radbod or the Saxon Witikind did in later times, who shall say that the fair Angles, effectually strengthened by union, might not have successfully withstood even the Apostle Gregory the Great? It was, therefore, of the greatest consequence for the History of the next century, that the Jutes of Kent, the Angles of Mercia, and the Christian Britons of Wales, should well understand from what side danger threatened them, and should form immediately a defensive alliance against their common enemy, who desired to bring them under the yoke of feudal service to him. In the year 591 followed the great battle of Wodnesbeorg, in Berkshire, which place was within the boundaries of Wessex. But the God under whose holy protection the battle was fought, turned his face away from his valiant descendant, who was completely defeated, and went into exile, where he died at the expiration of two years. The dignity of Bretwalda devolved upon Kent, and the diminished kingdom descended to one of his brother's sons.

This nephew was succeeded, in the year 597, by his brother Ceolwulf, a man who was thoroughly imbued with the spirit of his uncle. The sceptre of the West Saxons devolved upon him at the time when Augustine landed on the Kentish coast, and when, after the baptism of King Ethelbert, the new doctrines of salvation commenced their victorious career, still taking a northern direction; until, in the course of a few years, the whole east coast of England, the east Anglian and Northumbrian kingdoms prostrated themselves before the cross. But not a single teacher of the new faith ventured into Wessex; the name of its ruler rang with a wild and terrible sound in the other kingdoms of the island, and Ceol-

wulf was willing and able to preserve to his race this character of fierce and stubborn Paganism. It is recorded of him in the Saxon Chronicles¹, that he continually fought against, and vanquished the kindred Angles, as well as the Welsh, the Picts, and Scots. In the year 607, we find him engaged in war with the neighbouring Sussex, which after a short time he reduced to subjection. But all his own bravery, and that of his immediate followers, was of no other avail than to protect the possessions they had hitherto acquired; for the supremacy of Wessëx had long since departed, with the lost dignity of Bretwalda, and danger threatened it at home and abroad.

Notwithstanding the scanty records we possess, the unsettled state of the royal succession is perfectly evident. Under similar circumstances, this was the case amongst all the German races; the hereditary descent of the monarchy from father to son had not then become the rule, and it has been merely the result of time. Many centuries elapsed before a strict line of succession was observed in the different continental countries, and before the people ceased to choose for their ruler the strongest or the comeliest, without regard to the closer or more remote degree of relationship he might bear to his predecessor. This was especially the case with the West Saxons, who clung so tenaciously to a royal lineage descending from Woden, and amongst whom, brother and cousin, son and nephew, followed each other indiscriminately; different individuals frequently bearing the title of king at the same time. We have seen that, although Ceawlin had many sons, he was succeeded, after his complete overthrow, by his brother Ceolric, who, although he was not childless, was followed by his brother Ceolwulf. After the death of the latter, in 611, the kingdom passed again into his elder brother's line; still it was split into a great many portions, for Cynegils by no means reigned alone. Cwichelm and others were quite independent of him; each ruled a part of West Saxony, and only united in enterprises against the common foe, as they did in the battle of Beamdune². This division of the same nation, under different leaders, must have seriously

¹ Chron. Sax. A. 597.

² Chron. Sax. A. 614.

impaired the national strength, and its effects are soon perceptible. The same evil consequences that precisely at the same time attended the division of the kingdom of the Frankish Merovingians, also affected the West Saxons, but in a much less degree; for their state, as we have seen, bore within it from the first the germs of union and centralisation. It was owing to this splitting asunder of their own strength, that the danger which now menaced from without assumed an aspect which became more and more serious.

It seems as if the West Saxon kings, the true descendants of Woden, never, until their final conversion, abandoned the idea that they ought to stand forward as champions of the old Teutonic Paganism. Animated by his hatred of the Christian faith, Cwichelm despatched a murderer to the court of King Edwin of Deira (Northumbria), where already the Gospel had found access. But the malicious scheme failed; King Edwin's servant Lilla saved him with his own life. Edwin, now justly enraged against the West Saxons, attacked them, and slew five of their kings¹, and then became a convert to Christianity in the year 626. Penda, a powerful heathen prince, began to reign in Mercia in the same year. In an inconceivably short time he raised his kingdom, which included Christians and heathens, Germans and Welsh, to a high state of importance. In 628, he entered into an alliance with the West Saxons. Cynegils had resisted him most desperately at Cirencester, so that the battle remained undecided, and the two commanders concluded a treaty. A faint glimmering of the old Paganism long remained among the Mercians, but the apostles of the true faith soon dispersed the light of the Gospel among the West Saxons. Their close family connexion with Oswald, King of the Northumbrian Bernicians, might have been the chief cause of this. It further appears, that Bishop Birinus, the delegate of Pope Honorius, and fully commissioned by him to preach the Gospel to the uttermost limits of the island, at this time also passed the boundaries of heathen West Saxony. And he was not mistaken in his judgment of the moment when the disputed supremacy of the sons of Woden seemed to be declining. In the meagre records of the Chronicle, we read

¹ Bede's Ecclesiastical History, ii. 9; Chron. Sax. A. 626.

that Cynegils was baptized in the year 635¹, and Cwichelm in 636. Cuthred, the son and successor of the latter, also embraced Christianity, and established Birinus at Dorchester in the first West Saxon bishopric. As it happened in all the newly-converted Anglo-Saxon countries, a reaction now ensued in favour of the old faith amongst the West Saxons. Kenwalk, the son of Cynegils, had scarcely assumed the kingdom when he openly professed heathenism, and married a sister of Penda, the mighty Pagan monarch. But his own rashness proved his ruin; he repudiated his wife, and Penda invaded and drove him from his kingdom in 645. It is probable that many of the West Saxons were already zealous disciples of the preaching clergy, and therefore lent no aid to Kenwalk. During his three years' exile, which he passed with King Annas of East Anglia, he also embraced Christianity. It seems that he brought down that destroyer of all weak states, the wild Penda, on the head of his Christian host; but Kenwalk himself returned to his home, and received a fraternal welcome from his relation Cuthred, whom he rewarded for this conduct by conferring on him lands and the title of viceroy. For the next twelve years, Kenwalk seems to have been chief ruler of West Saxony; and the period during which he reigned is, on many accounts, not without importance.

In the first place, he may rightly be considered as the founder of the ecclesiastical constitution of Wessex. It here manifested an endeavour to assume a national character before it did so in any other part of the island. After Birinus, a foreigner named Egilbert was appointed bishop; he was a Frank, and it was soon asserted that the strange prelate could not speak to the people in their own language. At the same time, King Kenwalk proposed, on account of the great extent of Wessex, to divide it into two dioceses—he elevated Winchester to be a new episcopal see, and placed there as bishop, Wini, a Saxon who had been educated abroad. The Frankish bishop was bitterly aggrieved at this; he resigned his office and went back to his own country, where he was shortly afterwards created Archbishop of Paris². But the capricious king

¹ Bede's Ecclesiastical History, iii. 7, asserts that King Oswald of Bernicia was his godfather.

² Bede's Eccl. Hist. iii. 8; Chron. Sax. A. 660.

did not long keep on friendly terms with Wini; at the end of three years he deprived him of his situation, which was once more occupied by a foreigner, Leutherius, a nephew of Egilbert, who himself recommended him.

Besides this first ecclesiastical perplexity, Kenwalk had to contend with difficulties in his secular affairs. Although the Mercian kingdom had at length become Christian, the hostile position it occupied with regard to Wessex remained the same. Penda's Christian son, Wulfhere, repeatedly attacked the neighbouring country; he even once took the Isle of Wight from Kenwalk and gave it to the King of Sussex¹. But on the whole, Kenwalk knew how to protect his kingdom; in the contests with the Britons he was always victorious, and thus strengthened and established his northern and western boundaries. When he died in 672, his energetic wife Sexburga held the reins of government for the space of a year, which proves to us that at that time the royal race could furnish no more worthy successor. This queen, whose name is recorded as the pride and support of her nation, takes her place, and by no means the lowest one, in that wonderful array of rare women, who, from Boadicea to Elizabeth, have from time to time passed over the pages of British history; and we cannot avoid joining in the praise and admiration which William of Malmesbury bestows on her². Unfortunately, at the expiration of a year Sexburgha again disappears from the scene. She left the kingdom in a great state of confusion as regarded the succession, in which it continued for fifteen years.

According to the scarcely more than genealogical records of the Year-books, Cenfus, a great-grandson of Ceolwulf, possessed the sovereignty for the next two years. We may venture to place the more reliance on this fact, as King Alfred himself mentions it, probably in his *Manual*, from which William of Malmesbury and others were sometimes accustomed to copy³. From 674 to 676, Cenfus was

¹ Chron. Sax. A. 661. Christianity was first preached here to the Jutish inhabitants.

² William of Malmesbury, *Gesta Reg. Angl.* i. 32; Ed. Hardy, Chron. Sax. A. 672.

³ Florent. Wigorn. is the authority for this; *Geneal.* p. 698. Deinde Kenfus duobus annis secundum dicta regis Ælfredi, juxta chronicam anglicam vero filius ejus Æscwinus fere tribus annis regnavit.

succeeded by his son Ešwin, who, like his predecessors, fought with Wulfhere of Mercia. After his death, or perhaps whilst he was yet reigning, Kentwine, the brother of Kentwalk, assumed the title of king. His attention was especially directed towards the south-west boundaries of his kingdom, where the Britons of Cornwall, incited and supported by their brethren in Armorica beyond the sea, profiting by internal dissensions among the West Saxons, were endeavouring by force of arms to make good their old claims to the possessions which had been torn from them. They were, however, subdued by the courage and skill of the German warrior; and we do not hesitate in attributing to Kentwine the merit of laying the first foundation of the submission of the counties of Devon and Cornwall to the West Saxon crown¹.

The numerous connexions with the Celtic principalities of the West, and even the influence which their national character had at this time on that of the Germans, become particularly evident through the frequent mixing up of events and names in the history of both which appears in the *Annales Cambriæ*; this has long since been skilfully pointed out². The similarity of names between Cædwalla, a relation of Kentwine, who revolted against him, and Cadwallader, the Welsh prince, is no mere accident. Certainly the British annalists may have taken pains to transfer the deeds and history of the Saxon to their own similarly-named hero; the Celtic sound in the name of the former cannot be denied. He and his brother Mul were sons of the inferior King Cenbert, most probably by a British mother³. Their own history must bear witness to this. The youth Cædwalla, the last Saxon who adhered to the old idol-worship, was outlawed after the failure of his ambitious designs on the throne, by King Kentwine. He secreted himself in the Andredswald, which marked the

¹ Chron. Sax. A. 682. Centwine geflymde bryt-we-alas op sæ. Florent. Chron. A. 681, i. 37. Occidentales Britones.

² Lappenberg, p. 250, f.

³ I here adopt the opinion indicated by Kemble in a work "On the names, surnames, and nicknames of the Anglo-Saxons: London, 1846, p. 4, 5;" according to which the name Mul signifies nothing more nor less than "mule," ἡμιονος, the "half-bred." May not the similar sounding names in Lappenberg, p. 252, of the Eburonen Cativulus (Cæs. de Bello Gall. vi. 81), and of the Gothic Catualda (Tac. Ann. ii. 62), have their origin in the same mixture of Celtic and German blood? In the same manner I might call attention to the similarity of sound between the words Welsch, Walch, and Wallach.

boundary between Sussex and Wessex. Concealed by the thickets, he assembled a daring band, composed partly of real Britons, and partly of a mixed race, who had fallen back into the old Paganism, and who, as renegades, troubled themselves but little, if at all, about matters of faith. When we remember that, in the commencement of all Germanic states, the offspring of the marriages between the Germans and the people conquered by them enjoyed no perfect freedom, and if we assume that King Ina¹ was the first to make arrangements for this equality of rights among the West Saxons, we can no longer wonder that, in so short a time, Cædwalla took so threatening a position. His companions, who joyfully followed him as their leader, were in a similar condition with himself—their origin, their unbelief, the ban which succeeded their revolt, were all alike. With this band, who fought for life and honour, Cædwalla kept the South Saxons, whose land was an established apple of discord between Wessex and Mercia, in a constant state of fear and terror, until, after the death of the reigning king, the Ealdermen Berthun, and Ethelhun, succeeded in driving him from his fastnesses. But his power was not yet subdued; he still continued as before to strive for the royal crown of Wessex. Then, without our being able to assign any particular reason for the step, Kentwine abdicated, entered a monastery², and Cædwalla took his place as King of the West Saxons. Still he was not baptized, although he had been already favourably disposed towards Christianity by the zealous Bishop Wilfrith of York (who, exiled from his own church and office, then dwelt in Sussex), and by his own Christian mother³. But inspired by the old wild fury, he first took fearful revenge upon his enemies amongst the South Saxons; and then, in conjunction with his brother Mul, a beautiful and athletic youth, he made a fierce attack on the Jutish inhabitants of the Isle of Wight, who were also still heathens. At last he yielded to the entreaties of Mul, who was animated by as obstinate a spirit as his own, and invaded Kent with

¹ Lappenberg, p. 258.

² Lappenberg, p. 253, n. 2, most probably takes this information from an ancient poet in Alcuin's works; who, according to May (*Auctores Classici e codd. Vatic. v. 387*), is no other than Aldhelm.

³ According to Kemble's supposition in the last-quoted passage from that author, with which may be compared Bede's *Ecclesiastical History*, iv. 16.

fire and sword. Mul, who in his excessive rashness ventured too far into the enemy's country, was, with twelve of his companions, surrounded in a hut by the men of Kent, and burnt alive¹. For this deed his brother took terrible revenge by blood and rapine. But suddenly he abandoned all, relinquished the crown in favour of his kinsman Ina, and, impelled by an irresistible inward impulse, departed for Rome. There he was baptized by Pope Sergius in the Easter of the year 689; and eight days afterwards, April 20th, he died, still clothed in the white robes of baptism². Is not this like reading a Welsh or British legend? Thus, like a fiery meteor, which, presaging war and desolation, burns brightly for a moment, and then suddenly disappears, Cædwalla, more Celt than German, flashes across the History of Wessex.

Ina's descent and degree of relationship to his kinsman Cædwalla³, are not easily traced, on account of the contradictions in the only genealogical table which we possess; his rule, which lasted six-and-thirty years, presents a great contrast to the other governments of the little state, which were rendered so unsettled by perpetual feuds and changes of their supreme head. But contests with the neighbouring kingdoms were by no means wanting during his period of power. The same warlike relations subsisted as before with the Britons; the historical records of the Welsh have connected Ina with their own Ivor; but according to some Saxon genealogies, Ina was a brother of the Saxo-Britons, Cædwalla and Mul. For the murder of the latter, he, at any rate, required additional satisfaction from the King of Kent, whom he compelled to pay a heavy were-geld, which the Chronicle indicates as a very considerable sum according to the standard of coinage at that time. There were continual contests with the hated Mercians; in the year 715 another battle was fought at a place called Wodensbeorg (Wenborough in Wilts). But it is gratifying to find this prince,

¹ Chron. Sax. A. 687; William of Malmesbury, i. § 35; Henry of Huntingdon, lib. iv. 722.

² Bede's Ecclesiastical History, v. 7; Henry of Huntingdon, iv. 723; Paul. Diac. Hist. Longob. vi. 15. The pilgrim found a hospitable reception from Ermelinde, the Kentish Queen of Lombardy.

³ His father Cenred appears as sub-regulus, and according to the most credible testimony, was descended in a direct line from Ceawlin. Lappenberg, p. 256.

the first of all the Saxon kings, active in the civil affairs of his state amidst the constant din of war. According to the example of the King of Kent, he caused the laws of his people to be recorded; and these we still possess, as they were collected and revised by Alfred. We shall consider the tenour and importance of these laws in a suitable place.

We might naturally look, during his life, for a rapid rise in the development of the Church in Wessex, and of that civilisation which was so intimately connected with it; and this rise assuredly could not have taken place without the sanction of the sovereign. The strife between native and foreign influence in the young Church had continued uninterrupted since the days of Kenwalk. We have already spoken of Cædwalla's intercourse with Wilfrith. This restless man had been banished from his diocese at York on account of his enthusiastic zeal for the extension of the national Church, in opposition to the wish of the Archbishop of Canterbury, Theodore the Greek. For many years, incessantly brooding on his wrongs, he wandered from one diocese to another, and came into Wessex, in company with, and under the protection of his yet unconverted patron. His mind was still busy and restless there, and after some time he was invested with one of the two bishoprics. There is no further mention of the foreigner Leutherius, and we find Hedde, a native, at the head of this diocese towards the close of the seventh century. After his death in 703, Ina was advised to separate another see from Winchester, and to establish it at Sherborne, in Dorsetshire. He placed there, as the first bishop, a highly distinguished man, whom we may, with good reason, suppose to have been personally intimate with him, the learned priest and poet, Aldhelm. It is well known¹, that he, a youth of high rank, and probably even of the royal family of the West Saxons, was led by his desire of learning to Canterbury; that there, where alone they were to be learnt, at the feet of Theodore and the Abbot

¹ Besides Bede's *Eccl. Hist.* v. 18, the chief authorities on the subject of Aldhelm, are William of Malmesbury, a pupil and monk of his monastery, in his *Vita Aldhelmi*; and that MS. generally known as *Lib. v. of the Gesta Pontif.*; and also Wharton, in his *Anglia Sacra*, p. 2, 599. Some old MSS. of these differ slightly from the text, but all contain the accounts which William took from King Alfred's Manual.

Hadrian, he attained perfect mastery over the classic languages of Greece and Rome,—and then returned home to the solitude of the forest by the Avon, and to his cloister at Malmesbury; and from thence, by word and writing, by ballads in his native tongue, and by Latin poetry, he influenced, instructed, and improved his countrymen and the Church, both at home and abroad. The same undertaking, namely the protection of learning and education, both threatened with destruction, which his great contemporary Bede by various means attempted to achieve in the North of England from his tranquil cell at Wearmouth—an undertaking whose consequences soon became evident with the diffusion of his works throughout Europe—Aldhelm perseveringly carried on in the South, only in a different and somewhat more practical manner. His Latin writings and poems were of much value to the Catholic Church, the lever and prop of all education in those times; and we learn from our Alfred himself, that Aldhelm preached on the high-roads and on the bridges to the people, and sang Christian hymns, whose old poetical form and familiar tones must have produced a wonderful effect on the sturdy, half-barbaric audience. If Bede penetrated into a different and more speculative field of knowledge, Aldhelm possessed a pure lyrical nature, which by its energy and deep German earnestness could not fail in making an impression on the most rugged characters. Of the good he effected as Bishop of Sherborne, until his death in 709, we know scarcely anything; but he must have sown many of those seeds which, in Alfred's days, bore such glorious fruits.

That Ina, in his endeavours for the good of the Church, was also intimately connected with Winfrid, the subsequent great Apostle of North-West Germany—and that, indeed, he made him his deputy to the Archbishop of Canterbury—we learn from the biography of this celebrated man¹.

The last years of the king's reign were disturbed by internal dissensions, and by the conspiracies of the two presumptive heirs to his throne. But he withstood these difficulties also, chiefly strengthened by the courageous support of his consort Ethelburga, a woman of a masculine spirit.

¹ Willibaldi, *vita S. Bonifacii* ap. Pertz *Mon. Germ. SS.* ii. 337.

Soon afterwards, in the year 725, weary of the burden of sovereignty, and in compliance with the wishes of his queen, he abdicated the throne, and made a pilgrimage with her to Rome, where they both closed their lives in prayer and penance¹.

Ina was succeeded by Ethelherd, the brother of his wife. It seems that the passing of the crown into the female line, although the present king belonged to the royal race of Cerdic², entailed many internal strifes and sufferings of a serious nature on the kingdom; which, at Ina's abdication, ought to have passed to a male relation of his own, and all the succeeding kings had to contend against the insurrections of princes of the royal blood. During the first years of his reign, Ethelherd had to struggle against the pretensions of the Atheling Oswald. It is no matter of wonder therefore, that encouraged by discords of such a nature, the so-often vanquished Britons sought to free themselves from their bondage; and they actually gained some victories over Ethelherd³, who was only able by great efforts to protect himself and his boundaries against another enemy, whose power was continually on the increase—King Ethelbald of Mercia. After the death of Ethelherd in 739, Cuthred, a prince of his family, assumed his difficult and responsible position. At first he could alone obtain the ascendancy over the neighbouring Britons by an alliance with his hereditary Mercian foe. But the Mercian soon proved a more dangerous adversary than before; for the Angles, the South Saxons, and the Welsh, became willing followers of his conquering army. Almost at the same time, a still worse enemy arose in Cuthred's immediate vicinity, the overbearing Ealderman Ethelhun⁴. According to a credible account, this most valiant warrior of his time was only subdued after a desperate conflict, and when a severe wound compelled him to lay down his arms; soon afterwards he performed a service to his king, whose consequences were of incalculable value to Wessex. It was

¹ Bede's *Ecl. Hist.*, v. 18; *Chron. Sax. and Florent.* i. 51, give this date 728.

² Ethelburga is called "*filia regii generis et animi*," by William of Malmesbury, *lib. i. § 35*.

³ *Florent. Chron.* i. 52.

⁴ He is thus named in the *Chronicle*, A. 750; Henry of Huntingdon, *iv. 728*, styles him "*audacissimus consul*."

to Ethelhun that, in the year 752, was intrusted the supreme command of the Saxon troops against Ethelbald of Mercia. At the head of his warriors, with the banner of the kingdom on which the golden dragon shone, in his hand, he rushed into the midst of the enemy's army at Burford; the Mercian standard-bearer fell beneath his sword, and Ethelbald, who had never before met his equal in the field, trembled at the sight of such valour, and by his sudden flight decided the issue of the contest¹. This day, on which the West Saxons fought for their independence, also bestowed on them the so-long contested supremacy of which the Mercians were deprived; and which from this time exalted Wessex, in spite even of an Offa, to be the first state in the island.

Two years after this victory, which had decided so important a point, Cuthred died, leaving no direct heirs, to the great disadvantage of his country. His successor, who on account of the similarity of his name, seems to have belonged to the royal family of Essex, and not to the race of Cerdic, was so intoxicated with the pride of his power, that he was guilty of cruel tyranny towards the free-born West Saxons; and soon afterwards, driven by them from house and home, he perished as an outlaw in the Andredswald. His short reign, as well as that of the Cerdician Cynewulf, who was raised to the throne in his stead by the assembled nobles, and which lasted three-and-thirty years, show us in a striking manner that the internal affairs of the state were not well arranged for a long period, and that the succession especially needed a fixed arrangement which might secure the kingdom from tyrants, and the princes from usurpers. Only very slight information remains to us of the last ruler, with the exception of some casual mention of his campaigns against Wales and Mercia. His violent end is almost the only circumstance which the native Year-books relate with unwonted circumstantiality. The narrative is as follows: Cynewulf was prosecuting a secret

¹ The best account of Ethelhun and his heroic bravery is given by Henry of Huntingdon, iv. 728, who must have taken his materials for the description of the battle of Burford from some old war-songs, which here and there seem to flow in Latin rhythm, and which undoubtedly were much superior in language and poetic diction to the far more modern, but to us invaluable poetical descriptions of the battles of Brunanberg and Maldon; Lappenberg, p. 220, 264, also relates these circumstances in the very words used by the battle-delineating chronicler.

amour at Merton, in Devonshire, not suspecting that the Prince Cyneard, a brother of the Sigebert whom he had dethroned, was plotting against his life and his crown. The traitor, with his adherents, surrounded the castle where the king was staying; and when the latter was about to place himself at the gates to defend them against the assailants, Cyneard perceived him, and he was immediately disarmed and slain. The shrieks of the women roused the few attendants from their sleep: bravely fighting, they also fell, disdaining Cyneard's offers of life and reward. One Briton was kept in Merton as a hostage. This man, though grievously wounded, summoned, probably on the following morning, a royal troop which had been left in the neighbourhood under the command of some nobles. As they rode up to the place, they saw the corpse of their king lying before the closed gates. The prince began to treat with them for the crown, and made them the most advantageous offers to gain their favour. But they were inflexible, and declared, that since their beloved king was slain, they would neither now nor at any time follow his murderer. A summons to their relations within the castle to return home and leave the cause of the rebel, was met with the answer that their own people the day before had refused a similar proposal. Then beneath the castle walls there once more ensued a desperate conflict. At length the adherents of the murdered king forced an entrance, and slew all whom they found within, eighty-four in number, with the exception of one man, who was the godson of the prince¹.

By election, the crown now devolved on Bertric, who belonged to another branch of the royal race, passing over those who had better-founded claims to the sovereignty. For example, there was in existence a great grandson of Ingild, King Ina's brother, whose name was Elmund, and who had obtained possession of the kingdom of Kent, we may suppose, by force of a similar enterprise to that by which

¹ I take this relation from the somewhat confused account given in the Chron. Sax., which is erroneously placed under the year 755 instead of 783, and which Thorpe, Flor. Wigorn. i. 61, n. 5, considers as a modern interpolation. It is without doubt a fragment of an old song, whose antique form may be occasionally recognised by the traces of alliteration, and in the conversation of the two bands of warriors which is carried on in the first person; Florent. i. 60; Wilh. Malmesb. i. 42; and Henric. Huntingd. iv. 731, must however be compared with Lappenberg.

Cædwalla had formerly attained Wessex. Elmund's son Egbert, a daring and ambitious young man, remembered his old rights to the crown of his hereditary lands; the new ruler could only maintain his power by forcing the pretender to leave the kingdom, and even the island; and Egbert did not venture, during Bertric's life, to make any attempt in favour of his claims. Meanwhile, the West Saxons had not been deceived in their choice of a sovereign; for the reign of Bertric, unlike that of either of his predecessors, was throughout peaceful and prosperous. It is true, however, that at this time, harbingers of evil days appeared on the coast of Dorsetshire—the first three ships of the pirate Northmen, who, in the course of a few years, were destined to overwhelm the whole fertile island; but they committed then no further outrage than some robberies, and the murder of the chief officer of the king and his people, who had gone to meet them from Dorchester, in order to oppose their landing unless the customary toll was paid¹.

There now existed a lasting peace with Mercia; for, immediately after his accession to the throne, Bertric had married Eadburga, the daughter of the great King Offa. The sword and spear now had a long resting time, and the hands which had wielded them found more useful occupation in holding the plough. But in his wife, the king nourished a viper in his bosom. She came from a mother who had once plunged a dagger into the heart of her own son-in-law; and imagining that her influence over her husband—which she well knew how to turn to the advantage of her native land—was decreasing, she did not hesitate to mix poison in the drink of the Ealderman Warr, a young and talented favourite of the king. But Bertric also drank of the cup, and died a victim to the crime of his wife². Eadburga fled, laden with treasures; and after a long and restless life, met a miserable and ignominious end in Italy³.

¹ Chron. Sax. A. 787; Ethelwerd Chron. iii. proem. p. 509; Florent. i. 62.

² Not before 801. According to the Cod. Dipl. No. 180, all this happened in the year 802.

³ Asser, Gesta Alfredi, p. 471. As was remarked, p. 9, Asser relates the history and fate of this unfortunate queen from the information received from his royal friend. Florent. Wigorn. i. 76, and Simeon Dunelm. Chron. p. 672, copy from Asser.

Bertric ended his life exactly at the time when Charlemagne set off for Rome to claim the imperial crown from the hands of the Pope. During his absence, Egbert, who had passed his thirteen¹ years of exile in the Frankish camp, complied with the summons of his adherents, and resolved to return home with all speed, to take possession of that throne which in future no one dared dispute with him. His long residence in the immediate neighbourhood of Charlemagne had not been without the most decided and lasting influence on the development of his own personal character, and on the history of his government. There had for a long time existed an extensive commerce between the Franks and the Anglo-Saxons, but the two nations not only exchanged their productions in a trading intercourse, they had also many political relations of a friendly nature, and were bound together by common spiritual interest. Both fought against the same enemy: for the continental Celts maintained unbroken their ancient connexion with those of the Island of Britain; and it also seemed probable that the Christian Germanic tribes, on both sides of the Channel, would be threatened by the dangerous foe which now first began to appear on the seas. The requirements of the Church and her ministers also induced Charlemagne, as they had done his forefathers, to remain in a close alliance with the learned and zealous islanders, and not to allow the ties of friendship which bound him to the different courts of Mercia and Northumberland to be loosened. The Franks always bore in mind what they and their mighty state owed to a Bonifacius; after him, they had seen what had been effected by Willehad; and now they followed their teacher Alcuin, full of astonishment at the extent of his learning. When Charlemagne, animated by a feeling of gratitude, willingly afforded an asylum to the fugitive prince, the latter was also indebted to him for much instruction and many benefits. The rough, honest Saxon not only learnt from the more refined Frank a greater dexterity in the use of arms, and a more polished demeanour, but he marked attentively

¹ The No. III. instead of XIII. is a clerical error of the Chron. Sax. A. 836, which has been adopted also by Florent. Wigorn. i. 69; and Henric. Huntingdon. iv. 733. According to these authorities, it was Offa who persuaded his son-in-law, on his accession, to take this measure against Egbert.

what was passing before his eyes; he saw how, in a skilful hand, the reins of government might be made to unite and hold in a straight course the numerous Teutonic races, between whom, originally, no political connexion subsisted; he learnt the means by which the most obstinate enemy was inspired with terror and dismay, even at the furthest extremities of the kingdom; and he could not but have admired the care and ability by which the greatest ruler of his nation endeavoured to maintain order and lasting peace.

Egbert did not neglect to profit by these excellent and important lessons. From the moment when he set foot on his native land as its king, the idea was uppermost in his mind of forming one entire kingdom which might be able to keep its enemies in check, and effect much internal good, out of the numerous small states, which, in their present state of isolation, had the greatest difficulty in maintaining their existence. Directly on his arrival, however, his northern neighbours endeavoured to place difficulties in his path; a band of Mercian Hwiccas passed over the boundary river, the Isis, but this attack was defeated by a brave troop of Wiltshire men, and a treaty was provisionally concluded with King Cenwulf of Mercia¹. No opposition was raised to Egbert's accession, and thus, after many unquiet reigns, during which one descendant of Cerdic strove against another, the sceptre at last devolved on the true heir, who was able to ensure its succession to his own family. That he closely followed the example of the emperor, and was anxious to bring into operation those plans which he had already matured abroad, is clearly evident from the fact, which, however, rests on somewhat modern authority, that one of the first acts of his reign was to bestow the name of England upon his kingdom and those provinces over which his influence extended, at a Witenagemote held at Winchester.

Assuming that this account, in its present form, is merely a confused fabrication of the following century, we cannot doubt that it contains a germ of truth. The Chronicles agree unanimously in calling this king the last of the eight acknowledged Bretwaldas. When the connexion of different

¹ Lappenberg, p. 271.

states under one inefficient power ceased, this title also became extinct, and Egbert substituted for it something far more definite. Without doubt, the new name of Anglia was bestowed on the kingdom, and that of King of England on the sovereign, during his reign, and by his express directions. Although the Saxons constituted the chief strength of the kingdom, we cannot wonder that its name should have been founded on that of the Angles; for the Anglian colonists had always been the most numerous, and among them the Church had first taken a decided form, and unfolded its blessings. Gregory the Great had already met with Angles in the slave-market at Rome; but he sent his apostle equally to them and the Saxons. Abroad, the name had always borne the most honourable sound; and at home there were sufficient reasons why the Saxon conquerors should readily adopt it¹.

We perceive, by Egbert's own actions, in what manner he conducted his state to the desired goal. In the first place he never for a moment lost sight of the task which had descended to him from his heathen and Christian ancestors, that of extending the Germanic rule in the West, and of taking more and more land and influence from the Britons, who now again began to stir themselves on both sides of the water. About the year 809, we find him completely victorious in campaigns in Cornwall, as well as in Wales. He chastised the Northern Britons with fire and sword; from those in the South he levied tribute, as a mark of their dependence; and the inhabitants of Devonshire and the extreme south-west point of England became still more firmly bound to his dominion². According to one account, the Saxons at this time also took possession of the kingdom of Powis³.

His position, however, with regard to the other neighbouring German states was of infinitely greater importance to the success of his plans. The power of Mercia was still not to be despised, although, soon after Offa's death, disputes had arisen respecting the succession, which in no small degree contributed to the impending downfall of this kingdom. Eg-

¹ Lappenberg, p. 272; Translation, ii. 3.

² Chron. Sax. A. 813, 823; Florent. Wigorn. i. 64, 65; Ethelwerd Chron. iii. 510; Caradoc, p. 25, 26.

³ Brut y Tywysogion, Mon. Hist. Brit. p. 844; Annales Cambr. ib. p. 835.

bert had already reigned more than twenty years over the West Saxons, when he became entangled in a war with Bernwulf, who at that time aspired to the throne of Mercia. A king of the East Angles appealed for protection to the mighty Saxon monarch, and thereupon, according to their old custom, the Mercians made a wild incursion deep into the heart of the West Saxon territory, and were defeated with fearful loss at Ellandune (Wilton) in the year 832¹. The consequence of this battle was, that the influence which Mercia had exercised over the small southern states of the island, for the last quarter of a century, was now entirely destroyed. We may remember, that Cædwalla once endeavoured to establish the supremacy of West over South Saxony, that Ina had done the same with regard to Kent, and that the successors of his brother had even enjoyed the title of king in that country; and on the other side, the cruel King Sigebert, and his nearest relations, seem, by the similarity of their names, to have been connected with the East Anglian monarchs. Moreover, Baldred, who was under the influence of Mercia, assumed the royal title in Kent after the ancient kingly line of the Æscingen had become extinct, and whilst the successor of Ingild sat on the West Saxon throne. After the subjugation of Mercia, Egbert sent his son Ethelwulf, accompanied by Bishop Ealstan of Sherborne, and the Ealderman Wulfherd on an expedition against Kent. Baldred fled immediately across the Thames into the north, and never again beheld his country or his throne. Sussex, Kent, and Essex, as well as Suthrige (Surrey), now entirely lost their independence; the several members of their royal families were either destroyed or degenerated, the small states felt their own powerless condition, and from this time we find them all united to the West Saxon crown, so that one or more of them might at any time be transferred to the reigning sovereign as a feudal possession. But within their several

¹ Chron. Sax. A. 823. Henric. Huntingd. iv. 733, says: "Ellendune rivus cruore rubuit, ruina restitit, foetore tabuit." Robert de Brunne also says, in his Rhyming Chronicle:

Ellendoune, Ellendoune, pi lond is fulle rede
Of pe blode of Bernewolf per he toke his dede.

King Bernwulf died two years later.

limits, laws and customs continued for a long period widely different.

In the year 825, Bernwulf lost the battle and his life in an engagement with the East Anglians. His successor, Wiglaf, after being defeated by Egbert, had much difficulty, first in concealing himself from his wrath and revenge, and then in becoming reinstated in his position as an independent sovereign. Egbert compelled the East Angles to recognise his authority, and then penetrated with an army into the districts beyond the Humber; whilst his troops in the west, after conquering the ancient Mona, bestowed on it the German name of Anglesey¹.

These submissions all took place in the course of a few years, although the results of the conflicts of some centuries had contributed towards them; and thus, at length, over the numerous petty states, a new sovereignty became established—more efficient and powerful than the old fictitious dignity of Bretwalda. Egbert's supremacy prepared the way for a far more extended union and centralisation in future times. This prince is generally pointed out and extolled as the destroyer of the Heptarchy, but incorrectly, for he annexed to his crown more than seven small kingdoms, and some of these also included many principalities; on the other hand, Mercia and Northumbria retained, for some time, a separate monarchy, although the latter was under the dominion of the Northmen, and the former was dependent on Wessex. But Egbert effectually prevented any other prince from attempting to rival him in his exalted position. The kingdom of Wessex now commanded the respect of all the remaining provinces by its geographical situation and extent; it embraced a number of districts lying contiguous to each other, inclosed by an unbroken boundary which extended southward from the Thames to the sea, and besides the ancient provinces, the counties of Hants with the Isle of Wight, Dorset, Wilts, Somerset, Berks, and the southern half of Oxfordshire, now included Devonshire, which was inhabited by a mixed population, and the greatest part of Gloucestershire. The small isolated principalities of the North and South Britons in Wales and Cornwall next be-

came subject to Wessex, as well as the German states of Sussex, Kent, and Essex. The inland Mercia, which had always endeavoured to gain an outlet by conquests in a south-east direction, and whose boundaries had latterly extended along the north bank of the Thames to its mouth, was, in consequence of its situation and hitherto important position, in a less subordinate condition; and the Anglian states on the east coast were still less subdued.

Egbert, nevertheless, succeeded in uniting all these separate districts by the ties of a common interest; and by that close union, after indescribable difficulty, he first enabled the whole German population to make a stand against the hordes of northern invaders.

And these scourges of nations did not delay their approach. The crews of those three pioneering vessels who had once landed near Dorchester, gave the first intelligence to their comrades at home respecting that glorious island where agriculture and commerce were in the first blush of prosperity. Even during the life of Egbert the Northmen paid many visits to his coasts. We cannot here enter into the historical reasons which induced this wild piratical race, afterwards so richly endowed, to leave their poor and desolate home, and trust themselves in bands to the waves in search of plunder on more highly-favoured shores, and when their destiny willed, or good fortune was propitious, to establish settlements. It may also be remembered that, probably for a long time past, the Scandinavians had established themselves firmly in the small islands to the north of Scotland, in Scotland itself, and in Ireland; but that in the beginning of the ninth century, important events in the north drove large masses of people from their ancient fatherland; and it is evident, that those who now began to disturb the whole of Europe, were Danes from the Scandinavian continent and islands. These events were undoubtedly similar to those which once compelled the Germans to become a wandering people. The voyages of the bold Vikings were in reality only a continuation of these expeditions, and in this case were not directed from the interior of the mainland towards the sea-shore, but were prosecuted by the heathen Northmen on their own element, and had for their object the attainment of a line of coast. They succeeded the most easily where

the Germans had settled before them, for instance, on the east coast of England and in Neustria; they even extended their march to the south of Spain¹, and far along the Mediterranean shore. These latest national wanderings were, indeed, calculated to bind firmly together the most extreme points of the world, and must have been equally felt by the Slavonians in the north-east, and by the Eastern Emperors.

But to return to England. The Danes landed, in the year 831, on the Island of Sheppey. In the following year, they appeared with five-and-thirty ships off Charmouth, in Dorsetshire, and took King Egbert by surprise—and in spite of his commanding his people in person, they recoiled before the enemy. He immediately assembled his nobles in London, and deliberated with them on the means of defence; thus, when the Danes again returned in 835, they found the king and his people better prepared, and at Hengeston² especially, they were completely defeated and put to flight. This fleet, as well as most of those who attacked the south of England, probably came from Ireland, and was in league with the Britons in Wales; for it is recorded as Egbert's last act, that he inflicted severe punishment on, and threatened with utter extermination in his dominions, the Welsh who had formed similar alliances in the kingdom of the Carlovingians, and who had afforded assistance to the sea-robbers. This prince had, indeed, accomplished great deeds, when his career was arrested by death, in the year 838³; yet he could not bequeath the kingdom to his son without deep anxiety, caused by the approach of the new enemy.

This son Ethelwulf was, as our most authentic records assert, the only heir of Egbert, by his consort Redburgha⁴. His character and disposition were but too well calculated to

¹ In the year 843, fifty-four of their ships appeared before Lisbon, and from thence coasted along the shore farther towards the south, and went up the Guadalquivir as far as the walls of Seville. *Conde Historia de la dominacion de los Arabes en España* Madr. 1820, i. 283, from Arabian sources.

² *Chron. Sax. Flor. Wig.* i. 69; *Lappenb.* p. 279, 287.

³ He did not die in 836, as Lappenberg asserts on the authority of *Chron. Sax.* A. 836, for a document of his, dated 838, indict. i. is preserved in *Kemble's Cod. Diplom.* n. 239; and n. 240, in which Ethelwulf ratifies a donation of his father, dated A. 839, indict. ii. runs thus: "Primo videlicet anno regni Æðelunlf regis post obitum patris sui." Vide also Hardy on William of Malmesbury, ii. § 107.

⁴ Caradoc ed. Wynn, p. 27.

strengthen his father's forebodings; for unwarlike as he had been from his youth, he early showed an inclination to resign himself to the influence of the clergy. If Egbert proposed to himself the Emperor Charlemagne as a model, and, in reality, attained it in many instances, his son imitated Lewis the Pious, who, by his subjection to the Church, let the power escape out of his hands, and nourished evil discord in his own house. We shall have another opportunity of pursuing this parallel. Devoted also to peace and its calm enjoyments, Ethelwulf found, in the protection of the Church, a refuge and a consolation under all the cares and struggles which were not wanting during a great part of his reign. To the gratitude of the clergy for so many marks of favour and rich donations, we may, with probability, attribute the singular account given us by some historians, that Ethelwulf had been originally destined for the Church, and, at the time of his father's death, had been already invested with her highest dignities, from which he had received a dispensation from the Pope, on account of the succession.

This sounds very strange and improbable. It seems, however, to agree with the contradictory notices, according to which Athelstan, the King of Kent, is sometimes called Ethelwulf's son, and sometimes his brother. If Athelstan were indeed a son of Egbert, of which we have not one certain proof, nothing would have prevented the eldest son from following the bent of his own inclination, and avoiding the burden of governing, by becoming a member of the Church. On the other hand, we see Ethelwulf sent by his father, in the year 844, into Kent to take possession there, and to rule and reign over it, invested with the royal title. In none of the documents that we possess do we find the slightest trace of his sacred office; we rather learn from them that he was King of Kent from 828 to 830, and without doubt remained so until his father's death¹. Neither do we find Athelstan mentioned during Egbert's lifetime, either in historical records or in state documents. But after Ethelwulf's accession to the throne, both point him out as ruler of Kent. According to the Saxon Year-books, his

¹ Kemble Cod. Diplom. n. 223, pro remedio animæ meæ et filii nostri Aethelwulfi quem regem constituimus in Cantia, A. 828, ind. vi. n. 224, also signed "Aethelwulf Rex Cantuariorum," A. 830, ind. viii.

father gave up to him that kingdom, and the possessions belonging to it, which, since their conquest, had always fallen to the oldest son of the king, or to the successor to the West Saxon throne; and the documents are always signed—"Athelstan Rex¹." Ethelwulf, too, as crown-prince, had already been married, and could not, for this reason, have been either priest or bishop; and if he commanded an army in the four-and-twentieth year of his father's reign, his eldest son might very well be grown up in 838. But it is very probable that this son, who was so much older than all the rest of his children when Egbert died, was by another mother², and not by the Queen Osburgha. In this case, Ethelwulf must have been married three times, instead of twice, in the course of his life. After what has been now advanced, no one will hesitate in rejecting, as incorrect, both the assertion that Ethelwulf had entered the priesthood, and that Athelstan was his brother instead of being his son. And our view of the question is corroborated not a little by the fact, that both assertions are indifferently maintained by the same authorities³.

¹ Chron. Sax. A. 836; Kemble Cod. Diplom. n. 241, 252, 254, 259, 264. Nos. 256 and 1047 occurs this: "Aethelwulfo rege presente atque Aethelstano filio ejus."

² Roger de Wendover Flores Historiar. i. 279, ed. Coxe, and Matth. Westmonast. A. 837, say of Athelstan: "Non de matrimonio natum;" but these authorities stand alone, and are too modern.

³ Henric. Huntingd. lib. iii. p. 734, v. p. 737, is by far the most ancient; he makes Ethelwulf, Bishop of Winchester, and Athelstan, Egbert's son. Chron. Mailros. ap. Fell, i. p. 142, Roger de Hoveden Vei Savile, p. 412, 413, follows his authority. The old Rhyming Chronicle of the twelfth century, Geoffrei Gaimar, in his "L'Estorie des Engles," v. 2482 (in Mon. Hist. Brit.), also writes thus:

"Adelstan estait al rei frere
Li uns estait frere Edelwulf."

Joh. Brompton, according to Twysden, X. Scriptt. p. 802, calls Ethelwulf "Episcopus Wintoniensis," but also makes Athelstan his youngest son, who died in his earliest youth! Wilh. Malmesb. De Gestis Pontif. ii. 242, ed. Savile, asserts that Ethelwulf had taken priest's orders, and that the Pope, whose name truly is not given, absolved him from them; yet in the work De Gestis Reg. Angl. ii. § 108, Athelstan is called his son. One of the most modern copies of the Saxon Chronicle MS. Cotton. Domit. A. viii. styles Athelstan "his (Egbert's) oder sunu;" but it has been mentioned in our introduction of how little importance this copy must be considered. Lappenberg, p. 292, seems somewhat inclined to the opinion that Ethelwulf took priest's orders; in the translation, ii. p. 23, both accounts have doubts thrown upon them. It is very amusing, and characteristic of the manner of writing history in the middle ages, to find the various titles which the later

Let us now return from this digression to the history of Ethelwulf. From his youth, he always seems to have had two especial counsellors at his side, by whom the weak prince allowed himself to be alternately guided. One of these, Bishop Ealstan of Sherborne, was a man after Egbert's own heart; he was distinguished by a peculiarity which was rare among the higher Anglo-Saxon clergy, and which, when it appeared, was censured, but for which the Norman ecclesiastics had been always noted; and this peculiarity consisted in preferring the sword to the pastoral staff, and in finding his greatest pleasure in military employments. We have seen how he accompanied his prince to the field; he was in fact a warrior and a statesman. The other counsellor of the king, the learned Swithin, had been his earliest instructor, and it was he who chiefly strengthened Ethelwulf's predilection for the Church, and sought to turn his weakness to advantage¹. Whilst Ealstan's activity shone forth conspicuously during the earlier years of the king's reign, in warding off his dangerous enemies, the influence of Swithin was paramount in times of peace, when the Church raised her head higher than ever; and whilst the memory of the former was never remembered with sufficient gratitude, the name of the latter was ere long enrolled among the saints in the calendar.

War-cries and preparations against the vile robber-hordes were resounding through the land at King Egbert's death. At Southampton, the Ealderman Wulfherd repulsed the crews of four-and-twenty ships in one day; but on the Island of Portland, the Danes, after a desperate conflict, remained masters of the field. In the next year, they attacked the country of the East Angles and Kent; and committed great slaughter in London, Canterbury, and Rochester. Not long afterwards, King Ethelwulf in person took the command of his army; but at Charmouth he was obliged, as his father had been before him, to leave the field to the crews of five-and-thirty ships². The evil with which the land was plagued

Chronicles give to Ethelwulf, as collected by Spelman, *Vita Aelfredi*, p. 2, n.; he is called: "monachus, diaconus, presbyter, episcopus Wintoniensis, electus, oder consecratus." The Rhyning Chronicler, Harding, even makes him a cardinal!

¹ Gotselini *Vita Swithuni in Actâ Sancti*. Juli. 1, p. 327; Wilh. Malmesb. *De Gestis Pontif.* ii. 242.

² Chron. Sax. under the years 837 to 841.

took a more and more menacing aspect. On all the coasts of the island where the Germans were settled, terror became general: soon the wild navigators appeared to the north of the Humber, where their presence was especially favoured on account of the existing disputes respecting the royal succession.

The first complete victory over the enemy occurred in Wessex, in the year 845, when the Ealdermen Eanwulf and Osric, with their vassals from Somerset and Dorset, in conjunction with the brave Ealstan, defeated the Danes at the mouth of the little river Parrot. In the year 851, Ealderman Ceorl gained a second great victory at Wigambeorg (Wembury), in Devonshire; whilst King Athelstan of Kent, whose country was particularly exposed to devastation, and his Ealderman Elchere, made the first attempt to engage the bold invaders on their own element. The first fortunate sea-fight took place at Sandwich—the Saxons captured eight ships, and repulsed the remainder with great loss of life¹. Yet all these successes did not prevent other hordes, whose number seemed inexhaustible, from landing on the Isle of Thanet in the following winter, nor a formidable fleet of three hundred and fifty sail from appearing in the mouth of the Thames during the spring. The warriors from these ships immediately dispersed themselves over the adjacent shores, burning and plundering; they followed the course of the river, and advanced towards the north, where King Berthwulf in vain endeavoured to make a stand against them. But when the multitude were returning, laden with plunder, through Surrey, to their ships, King Ethelwulf and his son, with their followers, attacked them at Aclea, and after a desperate conflict gained a partial victory². Two years afterwards, the men of Surrey and Kent, under their Ealdermen Huda and Eal-

¹ Chron. Sax. A. 845, 851; Asser Vita Ælfredi, p. 469; Florent. Wigorn. i. 73.

² Chron. Sax. A. 851, says: "And pær pæt maeste wael geslogen, pe we seegan hyrdon oppysne andwaerdan daeg." Can this notice be contemporary? It sounds as if the writer knew nothing of Alfred's battles, in whose reign two great attacks were made by the Danes on the country, and many fearful conflicts occurred. Asser, p. 469, and Florent. Wigorn. i. 73, copy this. Lappenberg, p. 291, translation, ii. 22, has shown us from the Annals of Prudent. Trecens. A. 850, ap. Pertz Mon. Germ. SS. i. 445, that this great fleet was a part of the expedition of Rörik, a nephew of the Danish Prince, Harald Klak.

here, fought on the Isle of Thanet; and though the victory at first seemed to incline towards them, yet, after their two generals were slain, and great numbers of people killed and wounded on both sides, they were obliged to yield to the stubborn foe. The latter remained all the winter on the Isle of Sheppey¹, but made scarcely any inroads on the English coasts. It has been remarked that their attacks always took place by fits and starts, and in the pauses which ensued, they were either obliged to rest, in order to repair their losses, or else directed their attention to the shores of the continent. Ever since the year 832, in which Egbert had first come into collision with them, they had for twenty-three years filled all his kingdom with war and terror; and during the next eight years there was peace.

Soon after the battle of Aclea, Ethelwulf acceded to the entreaties of Burhred, who had shortly before become King of Mercia, and lent him aid with his victorious troops, in an engagement with the Northern Welsh. The two kings penetrated into the Isle of Mona, and forced King Roderic Mawr to acknowledge their supremacy². This was the last warlike deed of Ethelwulf's reign; the rest of his life is closely bound up with that of his illustrious son, and therefore belongs to the following section.

II.

ALFRED'S YOUTH, FROM 849 TO 866—THE COMMENCEMENT OF KING ETHELRED'S REIGN.

As our sources of information either relate to the warlike expeditions and bloody combats of each succeeding year, or confine themselves to dry documentary evidence, it is very difficult to get an insight into the internal state of the country, and the social condition of its inhabitants, during these early centuries. Still more difficult is it successfully to investigate the private life of any one individual, and to distinguish his birth and position from among the rest of the people. Only a name here and there, and a few happily-established facts, serve, in such researches as these, as beacons

¹ Chron. Sax. A. 853; Florent. Wigorn. i. 74; Asser, p. 470.

² Lappenberg, 293.

and landmarks to light the weary wanderer through the desert and the darkness. These embarrassments in which the historian finds himself, and which border so closely on utter perplexity, must indeed fill him with sorrowful and desponding consciousness of his own weakness, when he attempts to write of England as she was in those days when her first hero and deliverer was born. And as the sailor uses each beacon to guide his vessel on a prosperous voyage over the pathless ocean—but when driven by necessity, steers for the nearest haven on a dangerous, but what may possibly prove a fortunate course—so hope guides the author in his undertaking; and being compelled to throw himself on the indulgence of his readers, he yet trusts to obtain their approval.

We have already seen that Ethelwulf was little equal to the difficult task of protecting a flourishing country from the general ruin which so suddenly threatened it. In the mean while, the first attack of the barbarians was passed, without their having gained any firm footing among the German inhabitants of the island; indeed, a great part of the native population had scarcely learnt to know them. Besides, the Anglo-Saxons were skilled in the Germanic mode of warfare, on which their very existence as a people depended—at least in a country where their enemies were descended from the same race as themselves. Neither were leaders wanting among them, who, after bravely fighting with the conquering barbarians, would either leave their corpses on the battlefield, or by their skill and courage gain a brilliant victory. We see how Ethelwulf even roused himself to do battle with all those oppressors who would have laid a fresh yoke upon Britain. So the people had again a short breathing-time; the peasant once more could follow his plough unmolested; in churches and cloisters holy men might sing and read as before, to the glory of God, and instruct the people in their faith and in all kinds of useful learning; although, in that century, not one remained of all the great masters who had taught in the preceding one, and intelligence had begun to decline considerably even before the invasion of the Danes. Since the important reign of Egbert, the old partition-walls between the many individual states and forest districts had been constantly decaying; instead of a number of petty princes, there was now one who ruled all the rest; and nobles,

freemen, and serfs, in all the hitherto separate districts, formed part of one community. They had all contributed to the last struggle in defence of their country; and between Angles and Saxons became apparent their common bond of union—that of descent and of faith.

The king, who in war was the commander-in-chief, in time of peace the richest and most powerful landowner in the country, lived like his subjects, according to the old customs; he took counsel with his nobles and freemen on the general affairs of the kingdom, and assured himself of their aid in case danger threatened from without. He only administered his private affairs according to his own judgment, and for his own advantage. We find that Ethelwulf, out of the number of his extensive possessions, was accustomed to make rich donations, sometimes to a faithful follower in his train or some valiant and victorious general, sometimes to churches and cloisters for the sake of his own salvation, and sometimes he commanded through the assembled Witan that recently acquired territories should be absolved from the customary taxes. In time of peace he took great pleasure in the chase, and in the exercise of his functions as chief magistrate—the only occupations of princes in those days as of the other owners of the soil. The arrangements for the defence of the country, for the well-being of Church and State, and of his own possessions, requiring in unquiet times his presence in every part of his dominions, he led principally a wandering life among all the inhabitants of his kingdom. An ancestral castle, or a capital city, where he might feel himself surrounded by his family and court, was as little to be found among the Saxons as among the Franks; and the travelling court was received in royal dwellings in the different parts of Wessex, and the states that were subject to it. Accordingly, we find Ethelwulf, in the first year of his reign, residing in a Kentish mansion on the river Stour; in the next year he was at Southampton, occupied probably with the preparations for his first expedition against the Danes. In 845, he was again in Kent, at a place called Weg; two years afterwards, at the city of Canterbury; and in 854, at Wilton¹. Together with

¹ These documents are to be found in Kemble, n. 241, 246, 259, 260, 272, where the above-mentioned donations are also to be met with.

the seat of the archbishop, he may have honoured with his presence both the cathedrals of his ancestral domain, whose bishops were his first ministers, in whose precincts were the tombs of his ancestors, and where his own body would some time or other find repose in death.

Wherever he went, he was followed by his family, his official attendants, and his domestics. His eldest son Athelstan, the child of his youth, ever since his father's accession to the throne, had governed independently in Kent, and the districts belonging to it. Ealdermen ruled over the small isolated states in the rest of the kingdom.

We must next occupy ourselves with the family of the king. About the year 830, soon after he had become King of Kent, Ethelwulf had married Osburgha, the daughter of his cup-bearer Oslac. She and her father sprang from a highly-honoured race; their ancestors were Jutes, the descendants of the brothers Stuf and Wightgar, who had received the Isle of Wight as a fief from their uncle Cerdic. The names alone of father and daughter betokened their unbroken German, and, according to the then general idea, divine descent. Oslac probably held possessions in Kent, on some of the old Juten lands and heritages. The young king appointed him to one of the first dignities of his court, that of cup-bearer. Thus he married Osburgha at a time when he had already assumed the royal dignity, and it is therefore certain that Athelstan, who so soon afterwards sprang to manhood, could not have been her son. History has preserved to us but little information concerning this remarkable woman, and her ultimate fate is unfortunately shrouded in a veil of poetical mystery. Of noble lineage, she was noble also in heart and spirit; of extraordinary piety¹, she always fulfilled her duty to her children in the best manner. She must, in fact, have been the ideal of a true German mother. All her energies were devoted to her household; we find no trace of her having taken any part in public affairs; she never even affixed her signature to any document, which queens and princesses so often did before, and have done since her time. According to Asser's ac-

¹ Asser, p. 469, has traced her descent, and calls her "*religiosa nimium fœmina, nobilis ingenio, nobilis et genere.*"

count, in consequence of the fearful catastrophe of Eadburgha, she took no other title among the West Saxons than that of the wife of their king. So history is almost silent respecting her, and does not penetrate into her quiet domestic life; but that she lived and laboured in the usual circle of home duties, may be inferred from the little which a faithful friend learnt from her son.

Osburgha bore to her husband a number of children, soon after one another, all of whom undoubtedly passed their early years by their mother's side. Ethelbald, the eldest, had already attained maturity in the year 850; for he accompanied his father to the assembly of the great men of the kingdom¹, and even to the field. He was present at the overthrow of the Danes at Aclea. The two next sons, Ethelbert and Ethelred, were only a few years younger, and appear, according to the most genuine records, to have taken no part in public affairs during their father's lifetime. The next child was a daughter, Ethelswitha; after the fortunate issue of the expeditions against the Welsh, she married Burhred of Mercia, although, as so frequently occurred in those times, she could hardly have attained her fifteenth year. It was at Easter, 853, when the two kings met at Chippenham, where Ethelwulf had a royal mansion, and celebrated the marriage with all due solemnities². Ethelswitha accompanied her husband into his kingdom, and soon appeared as Queen of the Mercians, who never objected to the participation of women in affairs of state, as was the case, not without good reasons, with the West Saxons.

Scarcely four years before this marriage, in 849, Osburgha gave birth to her youngest and last child, Alfred. The precise day on which the boy first saw the light is not recorded; it must, however, have been in the first half of the year—probably, soon after Christmas or New Year's-day³. The place of his birth was Wantage⁴, a royal residence in

¹ In Kemble Cod. Diplom. n. 264, there is a grant of land in Kent to the valiant Ealstan, signed "Æthelbald filius regis." A. 850, ind. xii.

² Chron. Sax. A. 853; Asser, p. 470.

³ Asser, p. 467, begins, "Anno dominicæ incarnationis 849, natus est Aelfred Angulsaxonum rex." Florent. Wigorn. i. 70; Simeon Dunelm. de Gestis Reg. A. gl. p. 674; Roger de Wendover, i. 264; and Matth. Westmonast. follow him.

⁴ Asser, p. 467, in villa regia quæ dicitur Wanating in illa paga, quæ nomi-

Berkshire, where, at that time, a thick forest covered the gently undulating ground, but where now the traveller flies by on one of the great iron roads of England, through smiling meadows and clumps of trees rich in foliage, to the pleasant little town which, since the days of the Saxons, has given its name to a hundred.

What were the first impressions which must have influenced the spirit of this child? Surely they were the invigorating pictures of surrounding nature, the verdant woods and fields, the blue sky with its clouds driven over the island by the fresh breezes; and when his father broke up his household, and removed to another far-distant domain, the illimitable, ever-magnificent ocean, where "the whale reigns among the rolling waves, and the sea-mew bathes its wings¹." But on this ocean also floated at that time those ungovernable hordes at whose approach all flew to arms, and whose fury and cruelty must have formed the theme of the earliest-comprehended tales of his childhood. The boy thrived visibly in the free air and amid the din of war, more beautiful than either of his brothers, more loveable in speech and demeanour. His gentle disposition lent a singular charm to his innate desire of doing honour to his noble descent by the culture of a noble spirit². That there could then be no education in the modern sense, is self-evident. The Church, the sole instructress in that day, cared only for the enlightenment of those who were especially dedicated to her service. It was seldom, and only an exception, when a distinguished layman, a king or nobleman, impressed with the importance of knowledge and the consciousness of its necessity, learnt to read and write. The culture of youth consisted only in the strengthening of the body by warlike exercises and the chase, and in all Teutonic nations the mind was early quickened by the songs and poems of the fatherland. It was the mother or the nurse who first spoke to the little one of the heroes of past days, and of their

natur Berrocsceire; quae paga taliter vocatur à berroc silva, ubi buxus abundantissime nascitur. We shall see how affectionately Alfred remembered this place in his later years. In *Doomsday Book*, i. 57 a. it was called a domain, until Richard I. made it a fief for his vassals; Lyson, *Magna Britannia*, i. 405.

¹ The Anglo-Saxon poets term the sea, "hwæles eðel," Andreas, v. 274, ed. J. Grimm, and *ganotes bæd*, *Beowulf*, v. 3719.

² "Ab incunabulis," says Asser, p. 473, who is the only authority on this point.

battles with men and monsters. If any mother could do this, Osburgha was eminently qualified for the task, for she was well acquainted with the whole poetical treasure of her people, which still lived entire on all lips and in all hearts. And of this her Alfred could never hear enough, and his young heart rejoiced, day and night, in those powerful ballads which sang of his ancestors and of his people.

It was from Osburgha that the boy, in his earliest childhood (he could scarcely have been four years old), learnt the first of these ballads, in the manner so touchingly related by Asser¹. One day, his mother showed him and his brothers a beautiful volume, filled with Saxon poetry, and said, "The one among you children who can first say this book by heart, shall have it." Inspired by an almost divine instinct, and allured by the richly-decorated initial letters, and the binding painted in various colours with all the skill of the period, the little Alfred came forward before his brothers, who were only his superiors in age, not in mind, and eagerly asked his mother, "Wilt thou really give it to the one who learns it the quickest, and repeats it to thee?" Osburgha smiled for joy, and said, "Yes, to him will I give it." So he directly took the book out of her hands, went with it to his teacher and read; after he had read it, he brought it again to his mother, and repeated it to her.

Who would dare to doubt the authenticity of this narrative, in spite of all the objections that have been raised against it? But we may undoubtedly wish, with reason, that the proof of its being a genuine one, as well as of its occurrence so early in Alfred's life, could be placed on a more solid footing. The first difficulty arises, manifestly, in the damaged text of our biography. In the pages which im-

¹ Asser, p. 474. "Cum ergo quodam die mater sua sibi et fratribus suis quendam Saxonicum poematice artis librum; quem in manu habebat, ostenderet, ait, 'Quisquis vestrum discere citius istum codicem possit, dabo illi illum.' Qua voce, immo divina inspiratione instinctus, et pulchritudine principalis litterae illius libri illectus, ita matri respondens, et fratris suos aetate quamvis non gratia seniores anticipans, inquit: 'Verene, dabis istum librum uni ex nobis, scilicet illi, qui citissime intelligere et recitare cum ante te possit?' Ad haec illa arridens et gaudens atque affirmans: 'Dabo, inquit, illi;' tunc ille statim tollens librum de manu sua magistrum adiit, et legit, quo lecto matri retulit et recitavit."—Flor. Wig. i. 86, and Sim. Dunelm. p. 676, give the same account.

mediately precede the anecdote, it is said that the boy, in his twelfth year, first satisfied his thirst after knowledge by learning to read; and that his parents, and the persons who had charge of him, had taken no pains with his instruction or mental culture¹. And yet it was certainly his mother who promised him the book, and thus awakened in him the desire of learning. We also find that a tutor was in the house. Now it is undoubtedly an established fact, that only detached fragments of the true biography have come down to us, and the mutilation in this case is especially evident; for past and present events are confusedly mingled together, and the whole episode is placed in the year 866, when Alfred was not twelve, but eighteen years old, and had begun to think of founding a house of his own. The carelessness of the parents does not relate to Osburgha; it might be correctly related by Asser of King Ethelwulf, and his later wife, the Frankish Princess Judith.

That this foreign step-mother (and this is the second point in favour of our theory) cannot, as some have maintained², have taught Saxon poetry to the boy, is apparent on the most hasty investigation; for she herself was scarcely thirteen years old at the time of her marriage, and would hardly have taken much pains with the instruction of her grown-up step-children, some of whom must have been older than herself³. It may, therefore, be considered as certain, that Alfred was still living with his mother and his brothers, at least with Ethelbert and Ethelred; perhaps too, his sister was not yet married. The children could not have lived with their mother Osburgha later than the year 853, in which year the youngest was sent away from home. We must conclude, that soon after this the faithful mother herself died. No historian of the period relates anything further of her; only some modern authors⁴ have asserted that Ethelwulf put away

¹ "Indigna suorum parentum et nutritorum incuria;" and shortly before we find Asser saying: "Cum communi et ingenti patris sui amore."

² Turner, *History of the Anglo-Saxons*, book iv. ch. v. and Petrie, the editor of the *Corpus Historicum*, preserved by the Record Commission. She is undoubtedly called "Mater sua" by Asser; and Sim. Dunelm. p. 676, evidently copying from Asser and Florence, says: "Dignissima ejus genitrix."

³ Thorpe, *Florent. Wigorn.* i. 86, n. 3.

⁴ Even Lappenberg, p. 296, 311; Th. Wright *Biog. Brit. Liter.* i. 385. Thorpe's translation, ii. 41, places this opinion in a more probable light.

the mother of his children, and renounced all care of their education, when, as a grey-headed old man, he took a young princess for his wife. We cannot fancy this prince to have been so heartless, notwithstanding his known weak character; it is also very questionable whether he would so far have put himself in opposition to the Church and her ministers, to whom in all other cases he paid so much deference—or whether Swithin, in particular, would have connived at such a proceeding. It is inexplicable that Asser, Florence, Wilhelm, and others, should have known nothing of so flagrant an act. In all probability, Osburgha died before her husband set out for Rome. Her death was quiet, as her whole life had been: she had lived as the mother of her children, and not as a queen, and therefore our sources of information take no note of her. But that Alfred thanked her alone for his love of the national poetry, inspired in his earliest youth by the songs in that first book, he himself undoubtedly confessed to Asser, whose account of the matter has come down to us indeed, but in a mutilated state, and diverted from its proper situation.

Finally, one more observation must be made on the subject. The mother did not desire the book to be *read*; the songs were to be learnt by heart—and so the little one understood the wish. He went to his teacher, probably his own and his brothers' attendant, and read, that is to say, had the book read to him, and repeating after the reading, learnt to recite the songs¹.

In the year 853, the young boy, who, more than all the rest of their children, had won his parents' hearts by his amiability and brilliant qualities, was sent over the sea to Rome. It is difficult to say what may have been his father's motives for this proceeding; we can only suppose that his veneration for the capital city of Christendom, and for the representative of Christ upon earth, made him hope to re-

¹ Thorpe remarks, in *Florent. Wigorn.* i. 86, n. 3, that in those times this was the usual mode of teaching and learning. I may here call attention to the different uses of the following words, which are similar in their etymology: The old northern *ræda*; the Gothic *rôdjan*, loqui; the Anglo-Saxon *rêdan*, legere; in which, according to J. Grimm, *Gramm.* i. 469, n. 2, ed. iii. "the meanings of 'loqui' and 'legere' are confounded with the idea conveyed in 'recitare.'" Neither must the Greek *λέγειν* nor the Latin *legere* be forgotten.

ceive the same gifts from the Holy Father which the earlier popes had bestowed on the sons of Pepin and Charlemagne—namely, their holy unction and benediction. He wished his favourite child, whom he secretly desired might succeed him on the throne, to receive, in the blessing of the Bishop of Rome, a kind of prophetic authorisation of the succession. Alfred made the long and difficult journey, accompanied by a great number of his father's retainers, both noble and commoners¹. When he arrived in the Eternal City, the Pope, Leo IV., received him in a manner befitting his own rank and the consideration which his father enjoyed: he anointed him king, and adopted him to the place of a child, as his spiritual son². It seems, however, that the young prince did not remain long in Rome, but that after the wish of his father had been fulfilled, returned with his followers to his own country. But he was destined soon again to take this toilsome journey, accompanied by his father himself.

It will be well in this place to speak somewhat more at large of Ethelwulf's position with regard to the Romish Church. In the foregoing pages, we have twice incidentally had occasion to consider the development of ecclesiastical influence in the West Saxon kingdom. We have seen that the Church endeavoured to make itself an important element in the national constitution; but in the time of Ina it had not attained much power, on account of the isolated position of the State, which numbered no primacy among its bishoprics, for from the time of the first conversion, Kent had been the seat of the archbishop, who copied the decrees of the Synod for the whole south of the island, appointed the bishops to their dioceses, and Ina sent to him the young Winfrid as his plenipotentiary. As long as the kingdom of Kent belonged to its own hereditary princes, the influence of even the more

¹ "Magno nobilium et etiam ignobilium numero constipatum." Asser, p. 470. That Bishop Swithun accompanied the prince is not certain.

² So Asser, p. 470; and Chron. Sax. A. 853 (in the three oldest MSS.), against which no historical reason can be adduced. Hearne (*Spelman's Life of King Alfred*, p. 17, n. 2) shows us what absurdities have passed current on this point; for he says, on the authority of some obscure manuscripts of the later middle ages, that Alfred was not alone the first and only King of England who received the Papal unction, but that after his father's victorious return from battle as King of South Wales, he was anointed the first Prince of Wales.

powerful states in ecclesiastical matters was insignificant. Mercia had early endeavoured to assume the supreme authority: the powerful Offa and King Kenulf had even attempted to establish an archbishopric of their own at Litchfield; but their plan did not succeed, owing to the steadfast opposition of the then archbishop¹. When Egbert, some ten years later, finally subdued the Mercians, they were deprived, at the same time, of all participation in the political and ecclesiastical affairs of Kent. Their shadow-king, Baldred, fled precipitately before the advancing Ethelwulf, who lived probably for fourteen years in the immediate vicinity of the archbishop. Kent remained attached to Wessex, and by this union of the whole southern states of the island, that most distinguished of all the primacies once founded by the great Gregory must also have been strengthened. During the next century we learn nothing more of a collision between the civil and ecclesiastical powers. The synods, which had been frequently held under the Mercian kings, were, in the reigns of Ethelwulf and Alfred, almost discontinued—a circumstance which indicates friendly co-operation between the two powers, although it may have been caused in part by the severe sufferings which then weighed down the whole country. Until towards the end of the next century, we never even hear that an Archbishop of Canterbury distinguished himself, either in his private character or by his public actions. Only the name and the year of the death of each succeeding prelate are recorded. Of infinitely more importance than the archbishop, in Ethelwulf's reign, were two men of whom we have already spoken: Church and State at that time depended on their management. As Ealstan strove in the battle-field for the protection of the united provinces, so Swithin laboured at the king's side for the increase of the spiritual power. Although few authenticated incidents in the life of the latter are preserved, we must not fail to attach due importance to the great influence which he exercised over the weak administration of Ethelwulf. He constantly endeavoured to confirm the mind of this prince in the idea that his sovereignty was closely bound up with the glory of the Church. Perhaps Swithin held up before him, for this purpose, the example of Charlemagne, in whose kingdom

¹ Lappenberg, p. 228, 233.

the strict bond of union with Rome rendered essential service to the temporal ruler in the preservation of his authority. A precisely similar result might take place at that time in England.

Since the arrival of Augustin, the dwellers in the island had held uninterrupted communion with Rome; and this had not long existed before a house was established there for the reception of Anglo-Saxon pilgrims, and the instruction of the clergy. We have seen that two kings of the West Saxons went there to die, and the English archbishops received the pallium, and many English bishops their consecration, from the hands of the pontiff at Rome. Offa's name was not less known at St. Peter's than at the court of Charles. In the year 799, the Primate Ethelheard went with Cynebert, a bishop of West Saxony, to Rome¹. In the first year after his father's death, Ethelwulf was eagerly desirous of undertaking the pilgrimage; and it is said that a vision which appeared to and much disquieted him, prompted him to demand of Lewis the Pious a free passage through his dominions². For the son of Egbert was animated by the same longing which formerly had not allowed his ancestors to rest in peace on the throne, and Swithin would certainly not be silent on the great advantages which would accrue from such an undertaking. But the doubtful position of his realm chained the king at home for a long while; and it was only when it first appeared probable that the Saxons would master the Danes, that he sent his favourite son into Italy, and soon after made magnificent preparations for his own journey thither.

Accordingly, in the beginning of the year 855, after he had, at an assembly of the states, made over more than the tenth part of his private income in favour of the Church, and for the salvation of his own soul and those of his ancestors³, he set out from home, accompanied by his darling son and a

¹ Chron. Sax. A. 799.

² Prudent. Trec. A. 839, ap. Pertz. Mon. Germ. SS. i. 433.

³ I cannot make more than this from Asser's words, p. 470; but that Ethelwulf endowed the Church with the tenth part of the whole revenue of the kingdom, is an early invention which has also been adopted in the following documents of Kemble's Cod. Dipl. n. 270, 272, 275, 276, 1048, 1050, 1051, 1052, 1053, 1054, 1057, in which the fraud is most obvious. Vide Thorpe, Florent. Wigorn. i. 74, n. 1, and Kemble's profound researches into the subject from collected documents and authorities. Saxons, ii. 480-490.

magnificent retinue. His road lay through the country of the friendly King of the Franks. Charles the Bald received him on his passage with all honour, bestowed on him everything that he needed, and lent him his royal escort as far as the boundaries of the kingdom¹. Over the Alps and through Lombardy the pilgrims went on their way to Rome, where they sojourned for a whole year². The boy, who had been there so short a time before, but who had grown older and improved in mind and intelligence, must have been struck with astonishment at the sight of the magnificent capital of the world. He saw and learnt to comprehend all the great results which had been effected by a nobly-gifted people and the emperors in former days, and in the present by a flourishing Church. The impressions which at this period his susceptible spirit received, proved indelible; we recognise them in later days influencing the Saxon king, who, next to the love for his own people and their language, which he inherited from his mother, cherished an affection for those we call classic, and who steadily endeavoured to cultivate his desire to become familiar with them, in spite of the greatest obstacles.

In the mean while, Alfred's father improved his time also—but after his own fashion. Freed from the burden of sovereignty, he seems to have devoted himself exclusively to ardent exercises of devotion, and to have displayed his great affection for the Romish Church by liberal offerings. By these means he succeeded in appearing as a very different and much more powerful prince than either of his ancestors, Cædwalla and Ina, who both made pilgrimages to Rome, died there, and were buried in holy ground.

He left so many brilliant tokens of his presence behind him, that they were judged worthy of being held up to the grateful memory of posterity in the annals of the popes. The king, whose strange-sounding name is never once correctly written, bestowed gifts, consisting of a gold crown of four pounds weight, two dishes of the purest gold, a sword richly set in gold, two gold images, silver-gilt Saxon urns, stoles bordered with gold and purple stripes, white silken garments

¹ Asser, p. 470, and especially Prudent. Trec. Annal. A. 855, ap. Pertz. Mon. Germ. SS. i. 449.

² Asser, p. 570: *Ibique anno integro commoratus est.* Chron. Sax. A. 855.

for celebrating the mass, decorated with figures, and other costly articles of clothing required for the service of the Church. He also, with the consent of Pope Benedict, bestowed rich alms in gold and silver on the temple of St. Peter, on the bishops, the clergy, and on the dwellers in Rome of every rank¹. We cannot avoid feeling astonishment at the magnificence displayed by a King of Britain in the ninth century. The Saxon schools, which had already been twice destroyed by fire since their establishment, he rebuilt at his own cost, and further enriched them by the most liberal endowments. He determined, for the welfare of his soul, to send yearly to Rome, out of his private income, the sum of three hundred marks, one hundred of which were destined to fill the lamps of St. Peter's with oil, on Easter-eve and the morning of Easter-day, one hundred for the same service at St. Paul's, and one hundred were a present to the Holy Father himself². From the annual donation proceeded the so-called Peter's penny, or Romescot, which in later times the island Saxons found so much difficulty in collecting, and which was never again paid willingly to Rome up to the time when she lost all power over England.

In employments such as these the year passed away, and the royal guest of Benedict III. thought of returning home. Once more Charles the Bald enacted the part of a host towards him. At the Frankish court Æthelwulf tarried many months, and in July 856 he was betrothed to Judith, the eldest daughter of Charles. On the 1st October, the marriage was solemnly celebrated at the royal palace of Verberie, on the Oise. Hincmar, the Archbishop of Rheims, espoused the royal pair, and placed the crown on the head of the bride—a ceremony which was not customary among the West Saxons, but which the proud Charles would not allow to be withheld from his daughter. Accompanied by his richly-dowered young queen, Æthelwulf set out once more, and crossed over with his retinue to England³.

¹ Anastasius de Vitis Pontif. Roman. ap. Muratori Scriptt. rerr. Italic. iii. 251, 252: Hujus temporibus rex Saxonum nomine—causa orationis veniens—et post paucos dies vitam finivit et perrexit ad Dominum.

² Asser, p. 472.

³ Prudent. Trec. Annal. A. 856, ap. Pertz. i. 450. Edilwulf rex occidentalium Anglorum, Roma rediens, Judith, filiam Karli regis, mense Julio desponsatum

Whatever may have induced the king, who was already advanced in years, to marry so young a wife¹—whether it was the prospect of more heirs to his name, or the pride of being so closely connected with the King of the Franks—we have no reason to suppose that Osburgha was still living to be a witness of her husband's folly. But this folly must detain our history for a while from the son of that noble woman, and it must now relate the results of this marriage.

During the long absence of the king, a revolt took place in the kingdom. It originated in his own family, and was ostensibly caused by the intelligence of his second marriage and of Judith's coronation. Ethelbald had probably still deeper grounds than these, on which he endeavoured to justify not only a revolt against his father, but also a revolution in the nature of the government itself: he was now the eldest son; and as it is recorded that he had been king five years when he died, he must have begun to rule in Kent about the time that his father set out for Rome. At that time Athelstan altogether disappears, no mention of any kind being made of his death. It is probable that, as soon as Ethelwulf departed on his pilgrimage, that Ethelbald, supported by the bishops and other nobles, was appointed regent over the entire kingdom.

As far as may be gathered from the scanty records we can collect, the designs and inclinations of this young man seem to have been completely opposed to those of his peace-loving father, who was such a devoted servant of the Church. This revolt was an audacious and foolhardy step on his part. All our accounts of it are known to proceed from clerical authors: all, without exception, treat the prince in the severest manner, not one of them makes any excuse for his conduct, scarcely one ventures to speak a good word for him at his death. In spite of this unanimity of opinion against

Calendis Octobribus in Vermeria palatio in matrimonium accipit, ut eam, Ingmaro Durocortori Remorum episcopo benedicente, imposito capiti ejus diademate reginae nomine insignit, quod sibi suaeque gente eatenus fuerat insuetum; patratque regiis aparatibus utrimque atque muneribus matrimonio, cum ea Britanniam regni sui ditionem, navigio repetit. Chron. Sax. A. 855. Asser, p. 470. Vide Hardy, Wilh. Malmesb. lib. iii. § 109, n. 1.

¹ Charles the Bald married Ermenherde, about the end of the year 842; Prudent. Trec. *Annal. A. 842, ap. Pertz. i. 439. Vide Thorpe, Florent. Wigorn. i. 86, n. 3.*

him, the very weighty motives by which he may have been actuated must not be overlooked. He perhaps drew the sword against his father, not only because he desired to obtain the sovereignty,—the weakness of Æthelwulf was openly manifested to the world by this second marriage, which repeated the sad farce the world had once before seen when Lewis the Pious allied himself with the elder Judith. The son feared, in case of more offspring, a partition of the dominions in favour of the younger children; he also especially dreaded that the ecclesiastical power, so full of avarice and pretension, would act now as it had formerly done when it stood by Lewis and his latest-born children. Æthelbald may for some time have been prepared for all contingencies, but first openly assumed an hostile position when the news of the betrothment of Judith reached him¹. The names of his adherents speak loudly in favour of his cause, and lead us to infer against what party the movement was really directed. They were Ealstan, Bishop of Sherborne, always on the side of valour and temporal power, and the no less warlike Eanwulf, Ealderman of Somerset; both ranked next to the king in their hereditary Saxon lands, and both highly revered and feared by the people².

According to the account given by Asser and his copyists, which was probably founded on information supplied by Alfred himself, Æthelbald and his companions took no more decided step than to bind themselves by a common and secret oath, in the thick forest of Selwood, on the borders of Somerset and Wilts. This proceeding is designated by the biographer as an unheard-of crime, repugnant to all just feelings, originating in the bad, audacious mind of the prince alone; although his counsellors confirmed him in the idea of depriving the king of his throne, contrary to all law, human and divine.

Such was the tempest brooding over England when Æthelwulf, still glowing with the pleasure of his journey to Rome, and delighted with his new marriage, landed on his native shores. It is said that on his arrival the whole people received him gladly, and expressed their willingness to banish

¹ This seems to me to be indicated by Asser's twice-repeated introduction to the narrative of the revolt: "*Interea tamen Aethelwulfo rege ultra mare tantillo tempore immorante,*" p. 470; und "*Nam redeunte eo a Roma,*" &c.

² Asser, p. 470; Florent. Wigorn. i. 75.

from the kingdom the false son and all his confederates, and that all the Saxon nobles espoused the father's side¹. It thus seemed inevitable that a struggle would ensue between father and son. In what German state has this never been the case? The entire nation took one side or the other, and such was the violent party-spirit prevailing, that civil war seemed ready to burst forth². But through the inimitable mildness of Ethelwulf and the wise counsels that were bestowed on him, it was agreed that the leaders of each party, with the consent of the assembled nobles, should meet together in a convention, in which the quarrel might be accommodated before swords were drawn on either side. But the arrangement there entered into proved once more with what views the son had raised the revolt, and that certainly all the Saxon nobles and freemen had *not* gone to meet the father on his landing with greetings of welcome and intentions of following his banner. A division of the country was decided on. Ethelbald received Wessex, the principal part of the kingdom, and to his father were allotted Kent and the hereditary crown-lands, over which he had already ruled in the time of Egbert. Without doubt the mere name of the crowned queen was obnoxious to the West Saxons, and they therefore willingly sided with Ethelbald; and both prince and people carried their point. That Ethelwulf, on the other hand, was welcome in Kent appears certain; for according to Asser's account, he placed his consort on the throne by his side until his death, without any opposition from his nobles. From the nature of the circumstances, the agreement could have taken no other form, although by it the rebellious son ruled where the father, by law and justice, ought to have held sway³. Nevertheless, we must allow that Ethelbald, by his conduct, averted still greater mischief from the country; he

¹ Asser, 471; Florent. Wigorn. i. 75. Even the Chron. Sax. A. 855, says: "And æfter pam to his leôdum com and hie paes gefaegene waeron." MS. Cott. Tib. B. iv. only has "gesund ham cum."

² Quin immo tota cum gente ambobus rebellante atrocius et crudelius per dies singulos quasi clades intestina augetur, &c.

³ Asser, p. 471: Ubi pater justo judicio regnare debuerat, ibi iniquus et pertinax filius regnabat—et Judithum—juxta se in regali solio suo sine aliqua suorum nobilium controversia et odio, usque ad obitum vitæ suæ contra perversam illius gentis consuetudinem sedere imperavit. Asser joins to this the so-often mentioned History of Queen Eðburgha. Vide also Thorpe, Florent. Wigorn. i. 75, 76, n. 1.

preserved the supreme power to Wessex. Although Swithin's name does not appear, he undoubtedly had a great share in inducing the other side to give way so wisely.

Ethelwulf did not long survive his return from Rome and his quarrel with his own son. The last months of his life wore away in outward peace, but his heart must have been broken at what he had lived to see. Before his death he drew up a testamentary provision respecting the succession of his sons and the inheritance of his private fortune. Besides this, he provided richly for what, above all, lay nearest his heart—namely, the poor, the church, and the salvation of his own soul. In order to prevent any strife after his death among his children, he willed that the kingdom should remain divided between his two eldest sons; that Ethelbert should receive Kent, but be excluded from the West Saxon kingdom; and if Ethelbald should die childless, Ethelred and Alfred should follow him in succession. His estates were divided between his sons, daughter, and other kindred; the ready money was devoted to the use of his children and the good of his soul. On all his extensive estates he ordered that one poor man in ten, whether native or foreigner, should be provided with meat, drink, and clothing, by his successors, until the day of judgment. It was only stipulated as a condition, that the land should be inhabited by men and cattle, and not be allowed to lie fallow. The sum of money to be sent annually to Rome is also mentioned. At a general assembly of the kingdom, this will was signed by the Witan¹. Soon afterwards Ethelwulf died, January 13th, 858, and was buried at Winchester².

¹ We do not possess the testament itself. Asser, p. 472, has drawn from it to a great extent; and Florent. Wigorn. i. 77, has copied from him. King Alfred gives the item respecting the division of the kingdom and the landed property, in the preamble to his own testament. Saxon, Kemble Cod. Diplom. n. 314. Latin, *ibid.* n. 1067. In spite of Asser's high estimation of the good intentions of the old king, it is difficult to believe that he intended to found a succession in Kent for the second son. Ethelbert's decision, and other important causes, saved the south of England in after-days from a lasting division from the rest of the kingdom.

² Florent. Wigorn. i. 78: Defuncto autem Idibus Januarii, Prudent. Trec. Annal. 858, ap. Pertz. i. 451; Ethelwerd's Chron. iii. 512, post annum; Henric. Huntingd. v. 737, decimo nono anno regni sui. Vide Hardy, Wilh. Malmesb. ii. § 117, n. 6.

He left no children by his young queen, but she is still connected for a short time with the kingdom of Wessex; for in the same year that her first husband died, she gave her consent to a deed unexampled in either Christian or Pagan annals, and became the wife of her eldest step-son Ethelbald. So little did she remember the solemn words of Hincmar, with which the primate of the kingdom of the Franks had blessed her former marriage¹. The clergy, who were already displeased at the unnatural spite of the son against the father, were still more enraged at such a scandalous act as this; the contemporary accounts of it were in later times eagerly gathered together, and again handed down with still severer censures². In every point of view this was a bold, bad deed of Ethelbald's: he was already hated, and stood in a position which rendered it difficult for him to win good opinions, and then, without further scruple, without reverence for his father's memory, and in defiance of religion, he took to himself the daughter of the Frank, who willingly rushed into sin at the sight of a more youthful spouse. Yet Ethelbald had dared still more—he had married a queen³. It is not precisely known whether the Saxons raised their voice against this latter crime as they had done not long before, but we may assume with certainty that Swithin⁴ was courageous enough to oppose the criminal pair, and urge their separation; and the disgust of the whole kingdom, in which at that time an active Christian spirit

¹ The forms of Betrothment and Coronation, *vei Bouquet Scriptt. rerr. Gall. vii. 621, 622, ut non videas alienum virum ad concupiscendum eum et non moeheris in corpore vel corde tuo, etc.*

² *Prudent. Trec. Annal. A. 858: Relictam ejus, Judith reginam Edelboldus filius ejus uxorem ducit. Asser, p. 472: Juthittam cum magna ab audientibus infamia in matrimonium duxit. Vide Florent. Wigorn. a. a. O. Simeon Dunelm. p. 676; Ingulph, p. 863 (ed. Francof.); Wilh. Malmesb. ii. § 117.*

³ Very worthy of note is the undoubtedly authentic document by Kemble, *Cod. Diplom. n. 1058*; it is dated A. 858, and signed Aedelbald Rex, Judith Regina, Swiðun Episcopus.

⁴ This opinion rests alone on the authority of *Matth. Westmonast. A. 859*, and of *Thomae Rudborn Annales Eccles. Winton. ap. Wharton Anglia Sacra, i. 204*. Vide also Hardy, *Wilh. Malmesb. Roger de Wendover, i. 295*, indeed, says also: "Athelbaldus ab errore resipiscens dimissa Judetha, noverca sua, cujus torum foedaverat, peracta poenitentia tempore quo supervixit regnum cum pace et justitia, temperavit;" but no earlier Chronicler says anything of the sort. Vide Kemble, *the Saxons in England, ii. 408*.

prevailed, must have been excessive. But Ethelbald's was a headstrong character; he ruled in an arbitrary manner and governed by fear; it is therefore probable that he never parted from Judith, and that she did not return home to her father¹ until after her husband's death, and she had sold all her possessions in England. In the year 860 an early death snatched away the crime-laden and much-hated Ethelbald; with all his audacity he had only won the scorn of posterity. But in spite of all this, the people of Wessex had to mourn the loss of a brave and energetic king, for they were now again obliged to take up arms against their cruel foes², who had remained quiet during Ethelbald's time. He had only reigned over his country for five years, and two and a half of these were after his father's death. He was buried in Ealstan's cathedral at Sherborne³.

As there was no direct heir by Judith, the younger son Ethelred was appointed to succeed by his father's will, which had been universally recognised; yet his brother, the King of Kent, succeeded in uniting the hereditary crown with his own realm, which consisted of Kent, Surrey, and Sussex⁴. Whether this union resulted from the desire of the West Saxons, we do not know, at any rate endeavours after centralization are once more evident. We perceive them more particularly when, soon after Ethelbert's establishment on the throne, all

¹ Probably not earlier than 861. *Annales Bertiniani* (Hincmari), A. 862, ap. Pertz. SS. i. 456. She married a third time, and by this marriage became the ancestress of Matilda, the wife of William the Conqueror; *Warnkönig Hist. Fland. i.* 144.

² Asser and Florence call him "iniquus et pertinax." William of Malmesbury styles him "ignavus et perfidus patri." Only Henric. Huntingd. v. 637, writes to this effect: "Morte immatura praereptus est planxit autem omnis Anglia Adelbaldi regis juventutem, et factus est luctus vehemens super eum et sepelierunt eum apud Scireburne. Sensitque posthac Anglia, quantum amiserit in eo."

³ Asser, p. 473. The day of his death fell probably in July, 860; that of Ethelwulf on 13th January, 858. Vide Hardy, *Wilh. Malmesb. ii.* § 117, n. 6.

⁴ Asser, p. 473, omits Essex; it is possible that the Danes may have already obtained possession of that country. Geoffroi Gaimier, "*L'Estorie des Engles*," v. 2534 (Ed. in *Corp. Hist.*), says of Ethelred, that he ruled over "Kent e Suthsexe e Hestsexe e Sudreie." Animated by his dislike of Ethelbald and by his clerical prejudices, Asser says of the union of the kingdom, "Ut justum erat." *Chron. Sax. A. 860*: *pa feng Æpelbriht to eallum pam rice his brōðor and he hit hold mid gōdre gepwaernesne.* (Consent.)

the states were obliged, by the danger which threatened from abroad, to seek protection for their country in better means of defence.

It is said that in Æthelbert's days the great heathen army first came over to England from the land of the Franks, which they had ravaged under their leader, the Viking Weland. They seized on Winchester, and destroyed the city¹. As they were returning to their ships, laden with their immense booty, Osric Ealdorman of Hampshire, and Æthelwulf of Berkshire, advanced to meet them, and slew many of the Danes; the rest "fled like so many women²." In the fifth year of Æthelbert's reign, a Danish army wintered in the Isle of Thanet. The people of Kent knew no better means of protecting themselves against it than to purchase the security of their possessions with money, and accordingly an agreement was entered into. But these robbers knew nothing of truth or good faith; they were well aware that they should obtain a much larger sum by pillage than by treaties of peace. Scarcely was the league concluded before they again broke it, and "like cunning foxes," secretly and by night left their camp and ravaged all the eastern side of Kent³.

Æthelbert does not seem to have met these attacks with any vigour; during his short reign we never once find him taking the field in person, and nothing of the least importance is recorded of him. It appears from some documents placed before him for ratification, that Swithin must have been at his court until 862, when this bishop died; the father's most faithful servant remained at the side of the more obedient son; and probably, as he had once been dismissed by Æthelbald, gave a willing consent to the assumption of the West Saxon crown by Æthelbert. But a far more important circumstance for us is, that Alfred at this time was residing with this brother, some of whose documents are signed by him⁴.

¹ Prudent. Trec. Ann. A. 860; Hincmari Annales, A. 861, ap. Pertz. SS. i. 445, 456; Asser, p. 473; Chron. Sax. A. 860; Lappenberg, p. 298.

² Muliebrites fugam arripunt. Asser, p. 473. Two copies of the Chron. Sax. in MSS. Cotton. Tib. A. iii. and Tib. B. i. give Wulfherd instead of Osric.

³ Asser, p. 473: Vulpino more. Chron. Sax. A. 865: Se here hine on niht up bestael. Florent. Wigorn.; Simeon Dunelm.

⁴ Kemble, Cod. Dipl. n. 285, 287, 288, 293, 294, 1059. Æthelbert generally signs "Rex occidentalium Saxonum seu Cantuariorum;" Alfred signs simply

Among the documents of Ethelbald, we never meet with the names of either of his brothers; they remained together in Kent during the lifetime of their father, and until their eldest brother died. The young men maintained truly fraternal relations with Ethelbert; they followed him into Wessex, and with the unanimous consent of the West Saxons, divided with him their inheritance, and the land which they possessed in common, placing it all under his control¹.

Whatever sorrows may have befallen Alfred's youth, they were alleviated during Ethelbert's reign; for after he had attained his twelfth year, his intense desire of learning to read and write was, with much difficulty, gratified². According to Alfred's own account, there was no qualified teacher in the whole Saxon kingdom at the time when Swithin, his father's instructor, died, and when the tumults had already begun. We are scarcely able to form an idea of the difficulties that must then have beset all attempts to attain even the first elements of knowledge. Undauntedly, but with much toil, the boy overcame all obstacles; he began to read in his mother-tongue what he had already learnt by heart, and the old poetry became all the more dear to him as he understood it better. He soon began to turn his attention to the writings and songs of the Church. He collected into one book the services of the hours, and many psalms and prayers, and always carried it about with him in his bosom. In later times he never parted with this book by day or night, and as Asser himself saw, he derived strength and consolation from it in the most severe vicissitudes of his life. This information properly relates to a later period of his life, but we find it also recorded that during his youth he assiduously exercised and strengthened his body by the chase. He followed the wild animals, boldly and untiringly, through field

"*filius regis*;" in the earliest documents, Ealstan's name stands next to Swithin's.

¹ And wyt Aethelred mit ealra Westseaxana witena gewitnesse, uncerne dæl oðfaestan Aethelbyrhte cinge, uncrum mæge on ða geraedene ðe he hit eft gedyde unc swā gewylde swā hit ðā waes ða wit hit him oðfaestan, and he ðā swā dyde, ge ðæt yrfe, ge ðæt he mid uncre gemānan begeat, and ðæt he sylf gestrynde. Alfred's testament by Kemble, n. 314.

² Asser, p. 473. At this time occur the first documents that are also signed by Alfred. Instead of "*lectores*," Florent. i. 87 gives "*grammatici*;" but his instruction in Latin cannot be meant.

and wood, until he had accomplished their destruction. He soon outstripped his companions in dexterity. Good fortune accompanied him in all things, like a gift from God¹. He did not yet go out to battle against the heathen foe; his time passed on in harmless preparations for the approaching earnest work, until, in the beginning of the year 866, King Ethelbert died—it is said, after a peaceful, mild, and honourable reign, and when he was buried at Sherborne beside his brother², there was great grief in the land.

III.

THE TIME OF EDUCATION, FROM 866 TO 871.

IN conformity with the ancient order of the succession, Ethelred, the third brother, now ascended the throne. Like his predecessor, he preserved the union between the royal dominions and the kingdoms of Kent and Sussex³, although, according to the earlier usage, Alfred ought to have ruled in the latter. But the circumstances of the time imperatively required that this old arrangement should no longer be observed. The south-eastern coast of the island was especially open to an unexpected attack from the enemy, and nothing except a general union of all parts of the kingdom under one leader, could ensure a successful defence. It does not seem that Alfred put forward any pretensions; on the contrary, he clearly saw what course of action would be injurious, and soon found that the best service he could render to the king his brother and the realm, was to set an example of

¹ *Nam incomparabilis omnibus peritia et felicitate in illa arte, sicut et in cæteris omnibus Dei donis fuit.* Asser, p. 474.

² Asser, p. 473, designates his reign as "*pacifice et amabiliter et honorabiliter.*" Florent. Wigorn. i. 69; Simeon Dunelm. p. 676; Wilh. Malmesb. ii. § 118, follow his authority "*strenue dulciterque.*" Ingulph. p. 863, gives an invention of his own: "*Iste validissimus adolescens et Danorum triumphator invictus.*" Henric. Huntingd. v. 739, assigns him a rule of ten years in Kent. According to Hardy's supposition after Wilh. Malmesb. ii. § 118, n. 2, he died somewhere in February. Wilhelm gives him a quinquennium, as well as his predecessor and successor, and, perhaps by a chronological mistake, does not include the two years and a half of his rule in Kent.

³ He always signs himself "*Ethelred Rex occidentalium Saxonum nec non et Cantuariorum.*" Kemble, No. 294, 295, 298, 1061.

submissive obedience. There is no record of any dissension between him and Ethelred. As second in power, Alfred occupied the highest position after the king, and was invested with a certain degree of authority over all the states. He was crown-prince, the acknowledged heir to the throne, and to all the royal property¹. Soon after Ethelred's accession a general assembly of the kingdom was held, and the manner in which this property should be treated was decided. Alfred wished that the inheritance left by his father and his two brothers might be divided, and that he might manage his share independently. Ethelred replied that he had entered into his inheritance so long before his younger brother, and had added so much to it, that a just partition would be very difficult; but that, after his own death, Alfred should be the sole heir. With this Alfred willingly complied; but some years later, when the kingdom was threatened with destruction by the heathen enemy, both the brothers were obliged, for the sake of their descendants, to make a different arrangement².

The time is now arrived when the History of England takes a more general and connected form, for the country was threatened by a common danger.

Before we proceed with our immediate subject, the Life of Alfred, we must cast a glance beyond the boundaries of the West Saxon kingdom. Towards the end of the year 866, the Danes made a more furious and terrible attack than ever they had done before on the whole Germanic east coast of the island. As commanders of the fleets there now appear kings, the accounts of whose gigantic stature and ferocity still savour somewhat of tradition; but with every record in the English annals these plundering and conquering people stand out more clearly from their northern obscurity. Some method now was visible in their hitherto apparently unconnected campaigns, for they established settlements on the coast, from whence they could, without opposition, ravage

¹ He is called "frater regis" by Kemble, No. 298, "filius regis" (prince), No. 1061. By Asser, p. 475, 476, 477, he is always styled "Secondarius" during his brother's lifetime.

² Alfred's will: Kemble, No. 314—which, according to its historical preamble, can scarcely have been made earlier than the years 880 or 885.

the interior of the country, so rich in cattle and agricultural produce.

But the lives and actions of individuals are yet by no means clearly distinguishable. It is a fruitless undertaking to attempt to unite in one continuous history, the poetical traditions of Scandinavia, founded on the exploits of the conquering heroes, with the short sketches of their names and deeds given in the English Chronicles, which, at a later period, were in a great measure mingled with the northern myths. Events and names are confusedly and incorrectly stated. It is recorded that the dark and fearful King Regnar Lodbrok fought in Northumbria during the preceding century, and met his dreadful death in the Serpent tower of Ella; and that the brothers Hingwar and Hubba appeared in Northumbria to avenge their father; but according to history, they first came over with the great fleet, and landed in East Anglia. It is also said, that in order to be revenged on the adulterous King Osbert, the nobleman Biorn Butsecarl summoned Guthorm the Dane into the country; whereas, this warrior first appears on the scene in the country south of the Humber¹. The real cause of these attacks, and of the successful results which crowned them, is not to be found in narrations of this kind, which, in spite of their historical basis, belong to the region of poetry. The simple fact is, that the rapacious people soon learnt by experience which was the weakest point of their opponents; and at the period of which we write, they attacked with all their force the two kingdoms which were least able to make any defence.

At that time, as we have seen, the supremacy of Wessex was much less recognised in the north than in the south of the island. If the Scandinavian pirates had delayed their advent for a few years longer, it might have been easy for the successors of Ethelwulf to put an end to the perpetual struggles for the throne between the Northern Angles and the weaker ones of the east. The West Saxons might have asked then, to some purpose, which were the stronger, the Pagan or Christian Germans; but profiting by the dissen-

¹ The narrative and the sources of both accounts may be found in Lappenberg, ii. 30-32.

sions amongst their adversaries, the Pagans succeeded with inconceivable rapidity in gaining the ascendancy.

A brisk autumnal east wind now carried a fleet, which must have been a very considerable one, straight from its island-home to the Wash, whose broad shallow bay presented no obstacle to a landing. The East Angles did not attempt to enter into any contest with this great body of Pagans, as their most celebrated leader, Hubba, appeared at their head, but rather offered them shelter and support, provided them with a winter residence, and furnished them with horses for their march in the spring¹. As soon as the weather became milder, the Danes set out northwards, and entered the district around York. Here, for five years, a powerful usurper, Ella, who did not belong to the royal Bernician family, had deprived the rightful prince, Osbert, of the throne. The weaker party still kept up the feud, and the whole province was therefore in the most disastrous condition².

When the great Pagan army crossed the Humber, spreading desolation around its path, the two opposing kings, at the instigation of the nobles of the country, and inspired by terror, suspended their quarrel and united their forces for defence. By the first of November the Danes had made themselves masters of the city of York, and from thence had advanced as far as the Tyne. Wherever they passed, churches and cloisters were robbed of their treasures, and the buildings themselves set on fire. Towards the end of the winter the Northumbrians, commanded by both their kings and eight earls, made a stand against the plundering hordes, who with some difficulty collected their scattered bands, and made a hasty flight to York. They intended to defend themselves behind the city walls, although these, as Asser remarks, were far from being strong in those days. The Christians followed close upon the fugitives: a great number entered the town with them, and the rest commenced razing the walls. When the Danes found themselves threatened with such danger in their only fortress, they determined on making an attempt to

¹ Chron. Sax. A. 866.

² The chief authority for this is Simeon of Durham, *Ecclesia*. ii. 6. A. 867, by Twysden. Asser gives a striking account of it also, although in wrong chronological order, p. 474. Also Chron. Sax. A. 867, and Florent. Wigorn. i. 80.

fight a passage through the ranks of their valiant besiegers. This took place March 21st, 868¹. The Northumbrians gave way before the impetuosity of the attack and the fearful havoc made by the Danish weapons. A great number of the Christians were slain, amongst others many nobles and both the kings, for whom the Durham Chronicler has no pity, for they had been the principal means of bringing this ruin on their country, and besides, had wickedly squandered the property of the Church.

This kingdom, sunk into a complete state of lethargy in consequence of long years of anarchy, was not entirely in the power of the Northmen. Those amongst the inhabitants who had escaped destruction were compelled to submit to a disgraceful peace. It pleased the Danes to appoint a creature of their own to be king of the lands north of the Tyne. They kept the southern part of the district as a point of egress for their further enterprises. It soon became evident in what direction they intended to commence their ravages; for at the approach of winter they invaded the neighbouring district of Mercia, and took possession of the strong city of Nottingham.

They now rested during the cold season, as they had done at their first landing, and also at York; with the spring they renewed their attacks. But King Burhred was once more on his guard; he hastily summoned his Witan, and agreed to send messages to his brothers-in-law, the King and the Crown-Prince of the West Saxons, and to entreat them earnestly to levy troops without delay, and hasten to assist him in repelling the invaders².

It will be necessary to pause for a time in this narration of military affairs, in order to investigate the causes which first induced the West Saxons to co-operate with that army which they had so often met in battle; and to consider also the close connexion now formed between them and the Mercians, with the events which resulted from it in the life of Alfred. Hitherto no hostile ship had arrived on the coast of Wessex, and during the first two years of King Ethelred's reign no man had been compelled to take up arms. In con-

¹ Palm-Sunday, Florent. ed. i. which day fell in 867 on March 21st.

² Chron. Sax. A. 868; Asser, 475.

sequence of this deficiency of martial subjects, our authorities have recorded but two events. The first is the death of Bishop Ealstan, which took place about the same time that the Danes, those ancient foes of this valiant prince of the Church, made themselves masters of York. This remarkable man had attained a great age, and had been bishop for fifty years. He resolutely maintained his position amidst all the storms of life, and now he died in peace, at Sherborne, and was buried in the royal vault¹. The defence of the kingdom was now left to younger hands. Next in rank to the king, and destined soon to distinguish himself by skill and courage, stood his brother Alfred, already arrived at years of manhood. He, who as a child had delighted his parents' hearts by his beauty and amiability, as a young man was now the pride and hope of the people. We have to thank Asser also for this second account of him.

In 868, when he had reached his twentieth year, Alfred was betrothed to Elswitha, the daughter of Ethelred Mucel (the Great), Earl of the Gaini². She was descended from the royal family of Mercia, through her mother Edburga, a woman worthy of all reverence, who, after the death of her husband, lived as a widow to the end of her pious life. This we learn from Asser, who had frequently seen her³. The father of Elswitha, who bore the honourable surname of the Great, was the chief of that district of the Angles, and appears to have taken an active part in the public affairs of the kingdom of Mercia⁴. The choice of the prince was a wise one. By the

¹ Asser, p. 475: *Postquam episcopatum per quinquaginta annos honorabiliter rexerat, in pace in Scireburnan sepultus est.* Chron. Sax. A. 867, Wilh. Malmesb. *Gesta Pontif.* ii. 247, give a similar account: *Magnae in seculo potentiae.* Simeon Dunelm. *de Gestis Reg. Angl.* p. 677, Henric. Huntingd. v. 738, Florent. Wigorn. A. 867, ed. i. enter at much length into his services to the State, rendered in battles against Kent and East Anglia, as well as into his participation in Ethelbald's revolt.

² Gainsborough in Lincolnshire still preserves the name of this district.

³ Asser, p. 475, who does not here mention the name of Ethelswitha, says of her mother: "*Quam nos ipsi propriis oculorum obtutibus non paucos ante obitum suum annis frequenter vidimus, venerabilis scilicet foemina,*" etc.—Vide Florent. Wigorn. i. 81.

⁴ There is a Mucel who signs Burhred's documents from the years 864 and 866. Kemble, No. 290, 291, 292, Chron. Sax. A. 908, records the death of the Ealderman Athulf, the brother of Ethelswitha.

marriage of his sister an alliance with the Mercians had already been formed, and by this fresh union the two states were still more closely connected together.

The marriage was celebrated with all the ancient solemnities in Mercia, probably at the home of the bride. The guests, both men and women, were innumerable, and the banquet lasted day and night. It was in the midst of these festivities that Alfred was suddenly seized by a malady. The loud mirth of the guests was silenced at the sight of his sufferings, and neither they nor all the physicians of the day could assign any cause for it. Many suspected that some one amongst the people who surrounded the prince had bewitched him by secret magic arts, or that the devil himself, malicious at his virtue, had come to tempt him. Others supposed that it was an unusual kind of fever, or the unexpected return of a painful disease from which he had suffered much in his earliest youth.

It is not quite clear to which of these latter suppositions we must give credence, and the accounts we have of the matter are extremely vague¹. It seems that as he entered

¹ The accounts of both maladies are to be found in Asser, p. 474, 484, 485, 492, and also in the MS. Cotton. Florent. Wigorn. i. 87, 88, follows these authorities, but places the events in better order, as do Roger de Wendover, i. 321, and Matth. Westmonast. A. 871. But it is worthy of notice, that the older chroniclers, as Ethelwerd, Henric. Huntingd. and Wilh. Malmesb. make no mention whatever of these bodily sufferings. The minute relation given in Asser's work appears suspicious merely for the following reasons: Why is not the narration given with the notice of Alfred's marriage in 868, where it chronologically belongs, or in the section, p. 474, which treats of his youth and education? We find it under the year 884, sixteen years after the marriage, and introduced in a description of the nuptial festivities. The whole passage is apparently torn from the earlier portion of the work, and very clumsily and injudiciously inserted in a wrong place by a later hand. The train of thought, too, is very confused in this narration, which does not proceed according to the sequence of events, but reverses them—relates them backwards: first mentions the marriage, then the sudden attacks of illness, then the *ficus*, and, lastly, the mysterious reason of the malady. The same words are likewise repeated twice, *e.g.*, "in primaeva juventatis suae flore." In the erroneous position, the incorrect tautology, and, indeed, in the whole tenor of the account, I cannot do otherwise than recognise a much mutilated part of the genuine Vita, into which many additions may have crept at a later period, especially those which treat of miraculous events, and of St. Neot. I maintain the facts related by Asser, and have preferred using them in the text unabridged, only making a new and better arrangement of them, to omitting the improbable portions of the narrative.

into manhood, he had to fight a hard battle with his animal passions. On one side temptation assailed him powerfully, and on the other his ardent love for all that was good and noble held him back from the paths of vice. He was accustomed to rise from his bed at the earliest dawn, and kneeling before the altar, pray there to God for help and strength. He implored that a check might be given to these desires, that some affliction might be sent him to keep him always armed against temptation, and that the spirit might be enabled to master the weakness of the body. Heaven granted his prayer, and sent this sickness to him, which Asser describes as a kind of fit. For many years he suffered excruciating pain from it, so that he often despaired of his own life. One day whilst hunting in Cornwall, he alighted at the chapel of St. Guerir, in the solitude of a rocky valley, where St. Neot afterwards took refuge and died. The prince, who from a child loved to visit all sacred places, prostrated himself before the altar in silent prayer to God for mercy. He had long been oppressed by a dread of being unfitted for his royal office by his bodily infirmities, or of becoming an object of contempt in the eyes of men by leprosy and blindness. This fear now inspired him to implore deliverance from such misery; he was ready to bear any less severe, nay any other trial, so that he might be enabled to fulfil his appointed duties. Not long after his return from that hunting expedition, an answer was vouchsafed to his fervent prayer, and the malady departed from him.

And now at the moment of his marriage, when the wedding-guests were feasting and rejoicing in the banquet-hall, that other trial came for which he had prayed. Anguish and trembling suddenly took hold upon him, and from that time to the date when Asser wrote, and indeed during his whole life, he was never secure from an attack of this disease. There were seasons when it seemed to incapacitate him for the discharge of any duty temporal or spiritual, but an interval of ease, though it lasted only a night, or a day, or even an hour, would always re-establish his powers. In spite of these bodily afflictions, which probably were of an epileptic nature, the inflexible strength of his will enabled him to rise above the heaviest cares that were ever laid on a sovereign, to wage a victorious warfare with the wildest enemies, and under

the pressure of corporeal weakness and external difficulties to forward with untiring zeal his own and his people's advancement to a higher state of mental intelligence. Thus Alfred had scarcely entered into public life, scarcely laid the foundation of his own household, when this burden also was laid upon him; how unweariedly and successfully he must then have striven to prepare himself for the coming days of misfortune, and to keep his courage and hope inviolate!

Only a short time could have elapsed after his marriage and the first appearance of his treacherous malady, when Alfred, with his young wife, returned to his brother's kingdom. Soon after, the messengers from Mercia arrived, entreating the speedy assistance of the West Saxons. On receipt of the serious news, the brothers did not delay for an instant; after summoning a large army from all parts of the kingdom, they marched with it straight into Mercia and joined the troops already levied there. Bishops, abbots, and many clergy, readily relinquished on this occasion their claim of exemption from military service, and armed themselves with alacrity to increase the defensive strength of the kingdom¹. It was necessary to snatch from the enemy the very place from which Alfred had first led his young bride home. When the united army appeared before Nottingham with the unanimous wish of engaging in a pitched battle, the Danes shut themselves up within the city, trusting to the strength of its wall. A few slight skirmishes only took place, the besieged not being willing to engage in a decisive battle. On the other hand, the Saxons were not prepared for a systematic attack on the fortress, whose thick walls resisted any attempts they could make against them. Besides, winter was approaching; the short time of service for which the troops had been levied was nearly expired; and therefore, an agreement was entered into between the Mercians and the Pagans, by which the latter were to withdraw, and the two princes resolved to return home with their soldiers. According to one account, it was Hingwar who effected this arrangement by his fox-like cunning, and his hypocritical speeches².

¹ Documents of Ingulph. p. 863, Kemble, n. 297, whose genuineness, indeed, is not unquestioned. It is worthy of note, that Ethelwerd, iv. 513, says nothing of the aid afforded by the West Saxons. According to him, Burhred concluded an agreement with the Danes without any further contest.

² Asser, p. 475; Chron. Sax. A. 868: "and pone here paer gemetton on pam

This commencement of the struggle argued but badly for its result. The Danes truly, soon departed for the north, and again settled in York, remaining there longer than they had before done; but it was found impossible to eject them by force from the country, or to take from them the spoil they had already amassed. Neither did their absence in the north continue long. A part of the heathen army soon moved once more towards the south; it marched unmolested through the Mercian territory into the country of the East Angles; at its head appeared the terrible brothers Hingwar and Hubba, the bravest and most ferocious of all the sea-kings—Hingwar of powerful mind, Hubba of astonishing prowess¹. Besides these, there were many other leaders in this army whose terrible names have never been forgotten. They encamped at Thetford, in the heart of the country².

About the same time, or perhaps rather earlier, another division of the Danish host landed from the Humber, in Lindsay (Lincolnshire); the rich cloister of Bardeney was pillaged and burnt, and its inmates were slain. The ealdorman of that district, Algar the younger, who had won the admiration of the West Saxon brothers in their late campaign by his great courage, instantly assembled the valiant inhabitants of the marsh lands. Algar with his followers hastened to arm themselves, and even the rich cloisters of the neighbourhood furnished a great number of men. Those from Croyland were commanded by the lay-brother Toly, whose warlike fame had long been known throughout Mercia.

On the day of St. Maurice, 21st September, 869, they met the Danes at Kesteven, and a desperate battle took place—three of the heathen kings fell in the first onslaught, and when the enemy took flight, Algar pursued them to the very entrance of their camp. But during the following night, there came to the Danes' assistance the Kings Guthorm, Bagseg, Oskytal, Halfdene, and Amund, and the Jarls Frene, Hingwar, Hubba, and the two Sidrocs. As soon as the

geweorce and hine inne besaeton, and paer nan hefiglic gefeoht ne wearð and myrce frið namon wið pone here." Henric. Huntingd. v. 738: "Vulpeculari astutia verbisque delinitis inducias ab Anglis impetravit."

¹ Henric. Huntingd. v. 738: Hinguar erat ingentis ingenii, Ubba vero fortitudinis admirandae.

² Asser, p. 475.

news of their arrival was spread among the Angles, the courage of the greater number began to fail, and scarcely a fourth part of the warriors remained with Algar. Yet he and his faithful companions, ready to risk all in defence of their country, received the Holy Sacrament, and then prepared for the last desperate struggle. Toly and Morcar of Brunn led the right wing; Osgot of Lindsay, and Harding of Rehal, the left; the brave Algar himself took the centre. The Danes, who had buried their fallen kings in the early morning, now stimulated by revenge, rushed upon the scanty remnant of the Christians, who withstood the first attack, and remained the whole day firm as a rock, amidst a shower of arrows. But when in the evening the cunning enemy feigned a retreat, the Angles, disregarding the orders of their generals, impetuously pursued, and then their fate was sealed. The heathens turning suddenly, easily cut down the scattered troops. Algar, Toly, and a few others, defended themselves on a hill for a short time longer, and fought with true lion courage; then, covered with many wounds, they fell dead on the bodies of their slaughtered countrymen; a few youths alone escaped to tell the fearful tale to the monks in Croyland.

There was no longer any hope of saving the numerous cloisters, their inmates, or their treasures; the plundering hordes had already arrived, pillaging and burning all before them. Croyland shared this fate; four days later, Medeshamstede (Peterborough) was destroyed, and soon afterwards Huntingdon and Ely were completely ruined. Almost every living creature fell beneath the sword; a few individuals only were fortunate enough to escape from the general destruction; the consecrated buildings were consumed by fire, and nothing was saved but the gold and silver, which the robbers divided among themselves¹.

The East Angles seem to have made a less valiant resistance than their northern neighbours. It is true that the Ealdorman Ulfketel made a fierce attack on the Danes whilst they were in Thetford, but after a short contest he was slain with

¹ See the detailed and very animated description of the battle, and the great devastation committed, by Ingulph. p. 863-868, to whom we may give credence, as he was Abbot of Croyland.

all his followers. In the winter of 870, the gentle King Edmund, the last of the old royal Saxon race, who had neglected to join his neighbours in their common bands of defence, attempted an engagement with the enemy, and fell into the power of the cruel Hingwar. The unfortunate king, during the painful martyrdom which he suffered, manifested the most unshaken courage and inflexible constancy. He died for his faith; though vanquished in life, he triumphed in death, and his royal name stands high in the roll of Catholic saints¹. East Anglia now no longer belonged to the number of Christian states; Guthorm kept the kingdom for himself; but Northumbria was divided into several portions. As soon as the districts along the coasts were thus disposed of, and the last scion of their royal family destroyed, the interior of the island lay open to the heathen. Mercia was unable by itself to make any resistance, and all depended on whether the West Saxons were powerful enough to save the Saxon race and defend Christendom against the fierce Pagans.

The winter was not yet over when a large army of Northmen, headed by some chiefs, finding the east coast no longer sufficient for their maintenance, embarked for Wessex in search of land and plunder. The two kings, Bagseg and Halfdene, the Jarls Osbern, Frene, Harald, and both the Sidrocs, with Guthorm and others, thus departed to conquer the Saxon principalities. They entered the Thames in their ships, and before long the southern shores of the West Saxons were overrun by the Pagan hordes, who, like a mighty stream, carried all before them². Their number was so great that they could only proceed in separate divisions. They soon arrived at the royal fortress of Reading, which is situated in Berkshire, at the spot where the little river Kennet joins the Thames from the south. Without the least opposition they made themselves masters of the place, from which they could conveniently carry on their plundering expeditions, for a navigable river extended from it to the sea, as was the case at York also at that period. On the third day after their

¹ Chron. Sax. A. 870; Asser, p. 475; Florent. Wigorn. A. 870. The translation of Lappenberg, ii 38-39.

² Henric. Huntingd. v. 738: *Exercitus novus et maximus quasi fluvius inundans et omnia secum volvens.*

arrival, two of the jarls took horse, and, accompanied by a great number of warriors, left the fleet at Reading, and rode furiously through field and wood in search of intelligence and booty¹. In the mean while, those who remained behind constructed a wall to the south of the town², between the Thames and the Kennet; so that being protected on two sides by the rivers, and fortified on the third, they might safely bring their plunder to the place and be ready for defence. The West Saxons were not prepared to receive a visitation of this kind at this early season of the year; however, Ethelwulf, the ealderman of that district, speedily assembled a small but valiant band, with which to make a stand against the outriding party. He met the Danes at Englafeld, attacked them courageously, and after a long and desperate conflict, in which one of the jarls and part of his company were slain, he put the whole band to flight³. Four days after this first engagement, Ethelred and Alfred appeared before Reading with the troops they had hastily collected; and all the heathens who ventured outside the gates were slain without mercy. The King and Prince of the West Saxons desired to rescue this place, one of the most important in the kingdom, from the hands of their cruel enemies. But these, ever ready for any cunning exploit, artfully took advantage of the moment when the Saxons were encamping on the plain, and rushed suddenly out of the gates upon them like wolves. A tremendous conflict now ensued. Victory inclined now to the Christian and now to the heathen arms; but at length the latter triumphed, and the Saxons, not yet accustomed to the furious attacks of the northern warriors, were obliged to retreat. The brave Ethelwulf was among the fallen; his followers were obliged to leave his corpse on the field, and the Danes afterwards

¹ Ethelwerd "*obliti classe aut certe explorationis ritu tam celeres aut aeterni numinis (?) per arva sylvasque ferunter.*" Chron. Sax. A. 871; Asser, p. 476; Ethelwerd, iv. 513; Florent. Wigorn. i. 82, all relate the subsequent battles, and often elucidate each other.

² "*A dextrali parte.*" Asser.

³ Three MSS. of the Chron. Sax. (B. C. D. arranged according to their antiquity) erroneously call him Sidroc. Asser and the chroniclers give no name to this jarl, and by all accounts both the Sidrocs fell at Ashdune. Vide translation of Lapenberg, ii. 41, n. 1.

dragged it to Derby¹. The two royal brothers were pursued as far as Wistley or Wichelet Green, near Twyfort, but they saved themselves by crossing the Thames not far from Windsor, at a ford which was unknown to the Danes².

But the Saxons were not to be daunted by grief or shame from defending their country; the Pagans must have also perceived that they had now to contend with more resolute adversaries than the Angles had been. Four days again elapsed, and then both armies mustered their entire strength, and encountered each other at Ashdune (Aston, in Berkshire)³; here they measured their powers. The Danes divided themselves into two companies—one commanded by both the kings, the other by the earls. When this was observed by the Christians, they acted in the same manner, and arranged themselves in two divisions. According to the old German custom in war, King Ethelred ought to have commanded at that point where generals of equal rank to his own were opposed to him, and Alfred's duty was to engage with the second division of the enemy; but on this day he was destined to perform a more important part, and to show, at his early age, that heroic deeds were natural to him. At the break of day the state of affairs boded little good. The Danes had taken possession of an eminence crowned with a short thick underwood, and from this leafy wall they directed well-aimed darts at the Saxons, who were endeavouring with difficulty to gain the summit. Asser relates that he learnt from credible eye-witnesses, that Alfred arrived early in the morning at the foot of the hill, whilst Ethelred was still in his tent hearing mass, and declaring that until the priest had ended, no human work should tear him away from fulfilling his duty towards God⁴. The old historian may attribute the victorious issue of that battle to the piety of the king; but it is clear that his delay would soon have

¹ Especially according to Asser and Ethelwerd.

² Gaimar, v. 2964, ff. Mon. Hist. Brit. p. 801, is the only authority for this.

³ It is not clear what place is meant by Aescsedune. There is an Ashdown in Sussex and in Devon; but Berkshire was up to this period the scene of conflict, and we must look for this battle-field either in that county or in Surrey or Hants.

⁴ "Sicut ab his qui viderunt veridicis referentibus audivimus." Asser, p. 476. His account of the matter is by far the fullest: he had seen the woody battle-field in later times, "quam nos ipsi propriis nostris oculis vidimus."

brought upon him a similar disastrous fate to that which in later times overtook a Saxon, who scrupulously awaited the conclusion of the sermon whilst, in spite of Sunday, the enemy overpowered his allies.

Happily for England, Alfred was in his proper place at the right time. For a while he waited most anxiously for his brother, to whom belonged the chief command, and who ought to have given the first order for battle. Still Ethelred did not appear, and the enemy pressed with all its force on the prince, so that he could no longer maintain his position without giving way or advancing against orders. So at length, confiding in God's protection, he gave the signal for attack, and at the head of his troops, rushed like a wild boar up the hill against the two hostile divisions¹. The heathens repelled him from their coverts with their darts, but they could not force him to yield, and then a bloody conflict hand to hand ensued. In the mean while the king had arrived among the combatants, and placing himself at the head of his division, led it valiantly against the warriors commanded by Bagseg and Halfdene, who were opposite to him². The battle raged along the whole line in the midst of the most frightful tumult, and the greatest courage was displayed on both sides. But the Saxons knew they were fighting for life and property, for all they loved, and for their fatherland. At last the heathens could no longer resist the repeated and close attacks made upon them, their ranks began to waver, a fearful slaughter took place, and the battle-field upon the wide large plain surrounding Ashdune was covered with many thousand corpses. King Bagseg was slain by Ethelred himself; amongst the dead were found Sidroc the elder, Sidroc the younger, Osbearn, Frene, Harald, and many noble youths³. From the time the Saxons first landed in Britain, says Ethelwerd, never was there such a battle known. The remainder of the army took flight in wild confusion. The Saxons pursued them during that night and the following day as far as Reading: a number of stragglers were slain on the way⁴. For the first time since the

¹ "Viriliter aprino more."

² Chron. Sax. and Henric. Huntingd. agree in saying that Ethelred carried out the pre-arranged plan.

³ Henric. Huntingd. v. 738.

⁴ All our authorities agree concerning the issue of this battle.

battle of Aclea, the Northmen sustained an entire defeat from the West Saxons. From this victory Alfred not only gained renown, but also a glorious and encouraging lesson for his future life; he felt that he had saved his country by his undaunted conduct in a decisive moment.

But the conquerors dared not resign themselves to careless repose, for the enemy still remained firmly ensconced in Reading. Fresh troops continually crossed the Thames to replace the losses they had sustained. Scarcely had a fortnight elapsed before the two brothers again placed their warriors in battle array near Basing, in Hampshire¹. But this time the fortune of war was less favourable to them. As at Ashdune, the Danes occupied a more advantageous position, and they maintained the field after an obstinate conflict; but as we learn from Ethelwerd, the victors carried off no spoils². Soon after their strength was considerably reinforced by the arrival of a fresh body of their countrymen³; so that, notwithstanding the victory which had lately been achieved, the danger which threatened Wessex took a more and more menacing aspect. An important part of the West Saxon kingdom lay open to devastation; and in the district where war raged two months later, we find a battle-field at no great distance from Ashdune. At Merton, Ethelred and Alfred once more engaged with two divisions of the northern army⁴. Both wings of the Saxons were victorious during the whole of the day; but they were obliged before night to abandon the field to the enemy, having lost many of their brave warriors, amongst whom was Heahmund of Sherborne, the worthy successor of the valiant Ealstan⁵.

Thus, far from consolatory were the future prospects of the only German state in England which had carried on the war

¹ "*Æt Basingum*," Chron. Sax.; "*Basengas adierunt*," Asser; "*in loco Basingon*," Ethelwerd; "*Apud Basingum*," Henric. Huntingd.

² Especially Ethelwerd, l. c.

³ Asser, p. 477: "*De ultra marinis partibus alius paganorum exercitus societati se adjunxit*."

⁴ "*Meretune*," Chron. Sax.; "*Merantune*," Ethelwerd; "*Meredune*," Henric. Huntingd. v. 738, and Florent. Wigorn. i. 85. It is not certain whether the place of this name in Oxfordshire, or that in Surrey, is meant. I am inclined to believe the latter. Asser does not mention this battle. Vide Introduction.

⁵ Especially Chron. Sax. and Ethelwerd, l. c.

with indomitable courage against the barbarians, when, shortly after the defeat at Merton, King Ethelred died, April 23rd, 871¹. Whether he sunk under the wounds he had received or died from natural causes, is not certain; he merited the esteem of posterity for his firm and admirable conduct throughout his reign. Alfred, the heir to the throne, who at this critical period assumed the government of Wessex, caused his brother to be interred with royal honours at Wimborne Minster, in Dorsetshire. It seems more than probable that Sherborne, which contained the vault appropriated to the West Saxon kings, after the heroic death of its last bishop, was either threatened or actually occupied by the Danes².

It is much to be regretted that, with the exception of Alfred's testament, we have no accurate information respecting Ethelred's last arrangements; and the commencement of the reign of his brother Ethelred left direct heirs, two infant sons, of whom the eldest, Ethelwald, appeared as pretender against his cousin Edward, at a later period when Alfred's career was nearly ended. The historian Ethelwerd was descended in a direct line from Ethelred, as, after mentioning the death of this king, he proceeds to relate in an apostrophe to the Princess Matilda, who traced her descent from Alfred³. But in those times of great and universal danger, none dared to venture on placing the crown of Wessex upon the head of a little child. In such a case as this the law of succession from father to son was by no means irrevocable, and we have seen that Alfred was destined by his father and his last brother to the sole inheritance of the throne. Ethelred, during the latter days of his life, made no provision for his descendants, except so far as regarded their private affairs. As the two brothers were in constant dread of the Pagan foe, and appre-

¹ Asser, p. 477: "Regno quinque annis per multas tribulationes strenue atque honorabiliter gubernato;" according to him and Ethelwerd, and Henric. Huntingd. he died, "post Pascha;" according to the Chron. Sax. "ofer Easton;" according to Florent. Wigorn. i. 85, IX. Kal. Maii, three weeks after Easter, which in the year 871 fell on the 31st March.

² MS. Cotton. Tib. b. i. says, in opposition to all other authorities, "Æt Scireburnanmenster."

³ Ethelwerd, iv. 514, and the dedication which introduces his work. Vide translation of Lappenberg, p. lvii.

hensive of great danger to property and life, they settled at a Witenagemot at Swineburgh¹, that in case of the death of either, the orphaned children should receive from the survivor a sufficient maintenance out of their father's estates. The entire inheritance, as well as the succession to the throne, was secured to Prince Alfred. There is no intimation that Alfred ascended the throne by usurpation, or by setting aside his nephews. He had been appointed King of the West Saxons, not only by the mystical anointing of Pope Leo IV., but he had long been acknowledged as crown-prince, and his people could make no other and no better choice. At the period of his accession, when it devolved upon Alfred to save Wessex and the Christian faith from destruction, he showed how he had profited by the education of his youth, and how capable he was, when supported by his faithful subjects who placed all their hopes upon him, of defending his beloved country by his heroic bravery and high-souled inspiration.

IV.

THE TIME OF TRIAL: 871 to 881.

A TRULY wearisome task lies before author and reader when they attempt to investigate Alfred's life, from the period of his accession throughout a great part of his reign, for its only interest consists in the narration of an unbroken series of battles with the Northern enemy. The tenor of this Anglo-Saxon history remains ever the same, its uniformity becomes at last confusing, and brings ennui with it; the only relief is, that situations vary, and time marches steadily forward, while two German races are constantly struggling for the upper hand, and alternately subduing and being subdued by one another. But to abstain on this account from giving a faithful historical relation of events, would be as unjust as to be content with jotting down the bare facts of each succeeding year. Our sympathy can only be kept alive by not losing sight of the goal to which all the struggles tend, by constantly keeping in mind at what price the conflict was carried on, what advantages the Danes strove to acquire,

¹ On gemote æt Swinbeorgum. Alfred's testament, Kemble, n 314.

what treasures the Saxons had to protect, and finally, by endeavouring to gain an insight during the whole period into the heart and soul of the hero, who recognised as the problem of his life the defence of his people from the fierce heathen, and the preservation of their material and spiritual possessions¹.

In other cases, especially in early times, the solemn march of history halts for a moment at a fresh accession, and the historian takes advantage of the pause to do homage to the new monarch, from whom his contemporaries hope great things, and whom he has undertaken to follow faithfully through joy and sorrow, victory and defeat; but we look in vain for such a resting-point in Alfred's life. Not a single word is said of any solemnities attending his accession: it is evident that the condition of England in those days would leave no time for keeping holiday. The young prince had to fulfil immediately the most difficult duties of his station, and he hastened straight from his brother's grave in the cloisters of Wimborne, perchance to meet his own on the battle-field.

Soon after the fight at Merton, a large fleet, which had made a summer voyage from its own shores, landed near Reading²; with such a reinforcement the enemy penetrated deep into the heart of the West Saxon provinces. Alfred, sorely grieved at the sufferings of his people, enjoyed none of the pleasures of his new dignity; he only felt its heavy burdens, which now rested exclusively on his own shoulders. After his brother's death, his very confidence in God seems to have wavered; he began to doubt whether he should be able alone to make stand against and destroy the Pagan hordes. One whole month passed before he ventured to march against the enemy with a small army; probably from Wimborne, for at that time he must have been residing in the western part of the kingdom. He attacked the enemy

¹ That such a treatment is not to be found in Wilh. Malmesb. ii. § 121, who, on similar grounds, rejects this wearisome task, is evident on the perusal of his work; he repudiates in boastful language the mode in which his predecessors and contemporaries handle the subject. It might be expected that the words "summatim igitur omnia exponam" would be followed by a pithy review of Alfred's eventful life; but instead of this, he relates at much length how St. Cuthbert appeared in a vision to the king in the Wilderness of Athelney.

² Chron. Sax. A. 871: "Micel sumor-lida com-to Readingum." Ethelwerd, iv. 514: "Advenit sine numero aestivus exercitus in loco Readingon."

in Wiltshire, near the fortress of Wilton, which stood on an eminence on the left bank of the little river Wily. Alfred and his few comrades fought valiantly with the overwhelming force opposed to them; the courage of despair lent strength to the little band, and the day seemed already won, when the foe suddenly took to hasty flight; but again the exulting conquerors were deceived by a northern war stratagem. In the heat of pursuit they were surprised by a new detachment of Danes, against whom they could not maintain the field, although the victory had been already their own¹.

This was a bitter lesson for the young prince; in spite of his most strenuous efforts, he was not destined to stay the wild career of the ravaging Danes, he rather found himself obliged to give way before them. The exhausted country was no longer in a condition to bear any heavy calls upon it, either for money or troops. In the space of one year no less than eight pitched battles² had been fought, without reckoning the numerous smaller conflicts that were continually occurring day and night. It is true, that during that time whole hosts of Northmen had been slain, besides one of their kings and nine jarls; but the Saxons had also lost many valiant warriors, and the terror of the constantly advancing masses of the enemy began to shake the courage of the industrial part of the population, as well as that of the warlike portion. So, before the expiration of a year, Alfred, with the concurrence of his nobles, found himself reduced to the humiliating necessity of concluding a pecuniary contract with the Danes, according to which they promised to quit all the land within the bounds of Wessex. As Alfred was not in a condition again to assist his brother-in-law, King Burhred, the Danes entered the territory of that monarch, and after crossing the Thames, took up their winter quarters in the neighbourhood of London. The feeble king could do nothing to oppose them; and both he and his people believed themselves saved, when about the end of the year 872, the enemy agreed to enter into

¹ Asser, p. 477.

² Asser, p. 477; Ethelwerd, iv. 514: "*Certamina tria, excepto supra memoratis bellis,*" *i. e.* at Englafield, Reading, Ashdown, Merton, and Wilton; of the three others we know nothing certain. Chron. Sax. A. 871, Henric. Huntingd. r. 739, Matth. West. A. 871, speak of nine battles.

a treaty on payment of a tribute¹, and left the country as they came to it, by water.

But the Christian islanders were destined to learn by experience how little dependence was to be placed on the solemn promises and oaths of the heathen pirates. Their ships, indeed, left the Thames, and sailed along the east coast towards the north; but they landed in Northumbria, and reinstated Egbert, who had formerly begun his reign under their protection, and who had been dislodged from his insecure throne by a revolt of the people. As soon as this was accomplished, and the winter passed, the Danes again appeared in the Mercian territory, in the district of Lindsay, where they made themselves masters of a place called Torksey. Once more the Mercians willingly bribed them with a sum of money, and trusted that now the contract would be respected. Yet scarcely had a year expired when the Pagan army broke loose from Torksey, and, without scruple or resistance, plunged deep into the heart of Mercia. Hryeopendune (Repton, in Derbyshire) fell into their hands, apparently without a single sword being drawn in its defence. The highly-renowned cloister in which the ancient kings of Mercia were interred was razed to the ground. The unfortunate King Burhred, who, six years before, had not dared to attempt a courageous defence with the assistance of his own subjects alone, and whose liege and kinsman, the young King of Wessex, was now no less weakened and discouraged than himself, made a precipitate retreat. Owing to the wretched state of his native island, he dared not entertain a hope of winning back his kingdom, over which he had reigned two-and-twenty years. One consolation alone remained to him. As a Catholic Christian, he hastened over the sea, and wandered as a pilgrim to far-distant Rome. A similar fate there awaited him to that of Cædwalla two centuries before. After having surmounted all the difficulties of the long and wearisome journey, he had scarcely attained the goal of his only wish when he was summoned by death, in the year 874, far from his country and his lost throne. His countrymen who were dwelling in Rome interred him, with all the honours due to

¹ Ethelwerd, iv. 514: "Myrcii confirmant cum eis foederis pactum stipendiaque statuunt." To the same effect is Asser's "pacem pangere."

his rank, in the church dedicated to the Virgin¹ adjoining the Saxon schools. His consort, Ethelswitha, a faithful companion in sorrow and in joy, could not keep up with him in his hasty flight. In all probability she afterwards found a safe asylum with her brother, and in later times she travelled into Italy to visit her husband's tomb.

This was the end of a kingdom which for a long time had stoutly contended for supremacy with that of Wessex. Its sudden ruin, as well as the death of its last ruler, must have made a deep and sad impression on Alfred. The ancient foundations of his own house were also most grievously shattered, and he saw his only sister leading a wretched life, deprived of her husband and her throne. The fate of Mercia, as was to be expected, was the same as that of the eastern neighbouring states. It pleased the Northmen to set up in Mercia also a native tributary king. The restless conquerors themselves showed little inclination to settle down for any length of time; they preferred, as hitherto, to follow wind and weather, and any prospect of a rich booty, wherever these might promise fairly. The man who undertook this dishonourable charge was a weak-minded thane of the exiled king's², Ceolwulf by name. Faithlessly he swore the required oath, and gave the desired hostages. He promised to be ready at any time indicated by his capricious masters to lay down his indefinite power, and to advance, by every means at his disposal, the interests of the army. As long as, in the promised manner, he employed himself to the advantage of the Danes, and especially as long as he extorted the revenues of their acres from the landowners, and robbed of their treasures those monasteries which had escaped destruction, so long he was allowed to remain in his position. But in the course of a few years, his masters, thinking they perceived that his zeal in their service was cooling, made no further scruple of dethroning him, of plundering him of all his wealth, and leaving him to die in the extremest poverty³. A great

¹ Chron. Sax. Ethelwerd, Asser, and Henric. Hundingd. agree in their accounts of the events from 872 to 874. The two first are perhaps rather the most correct.

² "Hie sældon Ceolwulfe anum unwisum cinges pegae myrcna rice." Chron. Sax. A. 874, is the most correct authority in this case.

³ Ingulph. p. 870.

part of the country was thus completely in the power of the Danes, who now settled down in a civilised manner in the cities and in large districts. It is known that some of these places in the course of time laid down their ancient names, and took Scandinavian ones instead; and that in these neighbourhoods, during a great part of the middle ages, many traits of language and customs betrayed a northern influence¹.

In the year 875, the great army divided. As soon as the spring arrived, the Danes longed once more for the excitement of their robber expeditions; besides, it was impossible that such an immense mass of people could any longer find support at Hryeopendune. One division, commanded by Halfdene, turned towards the north. He took up his quarters at the mouth of the Tyne, and his troop laid waste all the neighbouring districts. As there was little more treasure left to seek among the Angles, the foray answered better now among the Picts and the Celtic dwellers in Strath Clyde, a state which extended from the Clyde along the west coast to the south, and also included the present Cumberland. The poverty of the country compelled Halfdene to divide portions of it amongst his warriors, and also to depend for his own subsistence on agriculture².

The other division of the army, commanded by Askytel, Amund, and Guthorm, who had found neither peace nor quiet in his Anglian kingdom, turned southwards, and established itself at Cambridge for the winter. During their abode at this place, the crafty leader matured a plan for bringing ruin on his most determined foe, the King of the West Saxons, and seizing his far-extending possessions. In the spring of 876, the Danes suddenly forsook their quarters; secretly and by night they went on board their ships, which were always in sailing order, and landed unexpectedly on the coast of Dorset. By a sudden surprise they made themselves masters of Wareham, which at that time could scarcely be called a town, and consisted chiefly of the extensive buildings and estates of a nunnery. Still the place was peculiarly favourable to their marauding excursions, for

¹ Vide Lappenberg, p. 314.

² Chron. Sax. A. 815; Simeon Dunelm. de Gest. Reg. Angl. p. 681.

it lay between two small rivers, which fell into the sea at no great distance, and the water always formed the most secure ramparts for the pirates; it was only westward that the country lay open, where they might repulse the attacks of the Saxons, or commit their depredations. This last they did without delay; and a considerable portion of the neighbouring district met with a fearful visitation. The Danes experienced no warlike resistance from the inhabitants of that part of the country. Alfred, during the previous year, had frequently been out in the Channel with a small fleet; and had at one time engaged victoriously with seven ships, of which he had taken one and put the rest to flight¹, but was now compelled, by the exhausted resources and sinking courage of his people, to venture only small undertakings of this kind. He was no longer able to cope with the superior force of the enemy under their three sea-kings, and so he resolved once more to procure their departure by money. As soon as the avaricious heathen caught sight of the gold, they promised to comply with all his demands. According to the ancient custom among all the Germanic races, the king himself selected from the army those men as hostages whom he judged the most worthy to answer with life and limb for the faithful observance of the contract². With the most solemn forms he personally received the promises of the assembled leaders. He first caused them to swear on the relics of the saints; an oath, says Asser, which, next to one by the Deity, Alfred, as a Catholic Christian, held in the highest estimation. But if the only king had attached importance to this oath, he might well be accused of a pious folly in thinking to secure the good faith of the heathen by such means. It is rather to be supposed that a holy and supernatural influence was ascribed to mortal remains by all the indo-European nations, and especially by the Scandinavians³; and therefore no one has any right to ridicule Alfred's credulity. He then caused the Northmen to perform a still more impressive ceremony, by which until

¹ Chron. Sax. and Ethelwerd, A. 875; Henric. Hunt. v. 739, mention seven ships; Asser, p. 478, and Florent. Wigorn. i. 92, speak of six only.

² Chron. Sax. Ethelwerd, Asser, Florent. Wigorn. A. 876, confirmed by a document of Kemble's, No. 1069.

³ Vide J. Grimm, *Geschichte der Deutschen Sprache*, p. 150.

that time they had never pledged themselves: they swore once more, on a holy bracelet, which, smeared with the blood of the sacrificial animals, was laid on an altar; the highest and most inviolable form of oath among the northern races¹. Thus the rites were radically the same on both sides, only the Saxons observed them as Christians, and the heathens according to the superstitions of their forefathers.

But Alfred must have already known how little binding were contracts with such enemies, who had so often broken their most solemn promises. Even in the night which followed this solemn ceremony the Danes left Wareham in large numbers, and a troop of Saxon horsemen whom they met with on their march was attacked and destroyed². A considerable number of Danes being thus furnished with horses, they overran and pillaged the neighbourhood in their hasty flight, entered Devonshire, and made themselves masters of the city of Exeter. As this place was again not far from the sea, and on a navigable river, it was as advantageously situated for them as Wareham, which, however, they had by no means abandoned. Exeter afforded many facilities for their expeditions, which were connected in the closest manner with the ravages of their countrymen on the continent. The narrow Channel was no obstacle to the Danes in England; their ships occasionally plundered the Frankish seaports, and Rollo, in later days the conqueror of Normandy, appears to have rested from his wild ravages in England during one whole winter³. All along the coast, the sea swarmed with the fleets of the bold pirates, and wherever an attack was made on Christian states, fresh swarms thronged to the scene of conflict, allured by hope of participation in the booty. Traversing the wild ocean in their frail barks, these ungovernable hordes, by their valour in warfare, completely mastered their

¹ Examples of this form of oath may be found in the translation of Lappenberg's History, ii. p. 49, taken from Arngrim Jonas *Rer. Island.* i. 7, and from the Edda Torpe, Florent. Wigorn. i. 93, and in J. Grimm, *Deutsche Rechtsalterthümer*, p. 50, 896.

² Henric. Huntingd. v. 739, states alone, that they left on the following night. The account of the Saxon horsemen is only to be found in Asser, p. 478.

³ This information, given by Asser, p. 479, was added by a later hand in MS. Cotton. It is probably taken from the false Annals, which bear Asser's name, printed by Gale, *Script. Rer. Angl.* iii. 165. Or it may have sprung from Chron. Turon. by Du Chesne *Scriptt. Norman*, p. 26.

opponents, who were indeed more disciplined, but somewhat enervated by their peaceful habits. But Alfred was not yet conquered; as long as life remained to him, as long as one man stood by him, as long as he possessed one ship, he might venture to hope, and endeavour to defend his country. He had already directed his attention to the sea, and perceived that it was the principal stronghold of the enemy. As soon as he could engage successfully with them on their peculiar element, he felt that it would be possible for him to reanimate the drooping courage of his people on land, and to prepare some more effectual means of defence. When the oaths of the Danes were again violated, he did not for a moment delay the struggle, although the hordes of the enemy were inexhaustible; and if in one day thousands of them were slain, on the next a double number would, as it were, spring from the earth. After the winter of 876-7 was passed, he collected together all his remaining forces to the conflict. He himself hastened with one division of his army into Devonshire, and endeavoured to the best of his power to besiege and blockade the city of Exeter, then in possession of the Danes. He manned his ships with the boldest sailors, well accustomed to the coast¹, and gave them orders to cruise in the Channel, and to watch that no transports laden with provisions or troops came to the Danes who were in his dominions. If any appeared, they were to be driven back; and if the king's men felt themselves sufficiently strong, a sea-fight might be attempted.

Faithfully did they follow their king's behest. In the spring of the above-mentioned year, the remainder of the Danish garrison of Wareham embarked in a hundred and twenty vessels; the armed warriors trusted themselves to the waves, and took a westerly direction, to carry aid to their beleaguered countrymen in Exeter. But for once the element usually so favourable to them, proved adverse. A

¹ Or does the "piratis" of Asser, p. 479, really mean that Alfred set sea-robbers in his ships? For I doubt the credibility of "jussit longas naves fabricari per regnum," which, as I have already remarked in the Introduction, seems to have been diverted from its right place. Chron. Sax. and Florence, state that the shipbuilding took place in 897. It is impossible that Alfred could have had ships built in his kingdom; he must have had recourse to the most desperate means.

thick fog¹ lay upon the water, and violent spring storms had lashed the angry waves into fury; for a whole month the fleet was tossed about, and not able to land. In the midst of these perplexities Alfred's armament advanced intrepidly; the Danish fleet, scattered by a storm, could not defend itself. The warriors in some of the ships were slain by the Saxons, but the greater portion of the vessels struck on the rocks off Swanage², where they were beat to pieces, and with all they contained buried beneath the waves³.

The Danes in Exeter were meanwhile reduced to the greatest extremity; and as no help appeared, they were obliged to request Alfred's permission to make a conditional retreat. They gave him as many hostages as he required, and swore many oaths besides. It was early in August, 877; that they left Exeter⁴, and turned northwards; whilst one division went into Mercia, the other entered Gloucester, and left unmolested only the country lying immediately south of the Thames. In Mercia, Ceolwulf had, up to this time, retained his despicable situation; but the Danes now deprived him of a large portion of the kingdom, in order to settle in it themselves, and to divide it into small territories. In the meanwhile the Vikings, who had remained in Gloucester, entered into an alliance with another band of their countrymen, which, a short time previously, had landed in a little state of Demetia (South Wales). This fleet was commanded

¹ It is particularly said in Chron. Sax. A. 877: "ða mette hiae micel myst on sae."

² On the coast of Dorset. A dangerous reef runs out into the sea, from a place called Peverel Point.

³ Asser is our only authority for the sea-fight, all our other sources of information speak of the destruction of the fleet by a storm. Ethelwerd's peculiar account seems as if it were taken word for word from an old Anglo-Saxon song: *elevant vela (dant vento carines), procella ingruit tristis (mergitur pars non minima) centum numero carinae (supremae juxta resperu), quae Suuanannic nuncupatur.*

⁴ Chron. Sax. A. 877: On hærfeste. All our authorities, with the exception of Henric. Hunt. are little to be depended on for the chronology of the events in the years 876 and 877; they go from one year to the other in the most unsystematic manner. This confusion arises from the incorrect conclusions which the later chroniclers drew from the short notices in the Chron. Sax. Asser twice relates the destruction of the 120 ships; and this repetition was introduced into the later MSS. from the so-called *Annales Asserii*. This is a fresh proof of the almost incredible mutilation of the text.

by a brother of Hingwar and Halfdene; his name is not mentioned, but we may guess it, without much doubt, to have been Hubba. The new comers, who expected booty in their plundering expeditions among the poor Celts in their mountains, and who soon found themselves disappointed in their expectations, incited the band so lately expelled from Exeter to join in a new attack on Wessex. The prospect of gain easily stifled any scruples of conscience on the part of the faithless Northmen in Gloucester; they troubled themselves as little about the fate of their hostages as about their solemn oaths. Accordingly, in the beginning of the winter, partly on the north-western borders of the kingdom, partly in Wessex itself, that fearful tempest began to gather, which, in the spring of the important year 878, was destined to burst so fatally over Alfred and all his dominions.

The attack was now carried on by land and water, as it had been a year before from Wareham, and was especially directed against the western districts of the kingdom, which, until this time, had been much less devastated than the rest. Whilst the unknown sea-king, after he had slain many of the Christian Welsh, and robbed the poor people of the few goods and chattels they possessed, put to sea with three-and-twenty ships¹; the land army², probably much strengthened by reinforcements from Mercia, marched into Wiltshire, and took possession of the royal castle of Chippenham, lying on the left bank of the Avon. From this rallying-point their bands ranged the country, destroying everything with fire and sword. They overspread the land like locusts, and seemed, like them, to rise out of it³. The inhabitants, once so brave, but whom no hero-hearted ealderman now gathered under his banner, were seized with fear and terror; those who were able, took their few remaining goods, and hastened to the sea-coast, to find a passage to the opposite kingdom of the Franks, and there seek refuge. In particular, bishops, priests, and monks, endeavoured to convey to a safe asylum beyond sea the relics, precious stones, and ornaments, belonging to their

¹ Ethelwerd says thirty, "cum triginta moneribus."

² According to later authorities, this was at Christmas. Asserii Annales, p. 166, "post theophanum;" and Gaimar, v. 3125, "Puis ei Noel, li felon Daneis," &c.

³ Henric. Huntingd. v. 739: "Operientesque terram quasi locustae."

monasteries. The people who remained were reduced to the condition of servants and beggars by their cruel oppressors¹, and both country and people were in the wildest disorder.

Some ships had meanwhile landed their troops in Devonshire. There many faithful followers of the king had thrown themselves into a fortress which bore the name of Kynwith. Under their count, Adda², they fought bravely with the heathen, and when forced to give way in the open field, they retired behind their walls. The place was (as Asser relates from his own personal observation³) well fortified by nature on three sides, the east being excepted; and here the rampart was but little fitted for defence, as, according to the custom of that time, it consisted merely of a wall of earth. The Danes, when they undertook the siege, thought they could force the inmates of the fortress to a surrender by starving them, but they were deceived; for, notwithstanding the beleaguered Saxons had no spring within their walls, and suffered bitterly for want of water, they held out courageously. At last they determined to make an attempt at victory, or else die the death of heroes; in the first dawn of morning they sallied forth, surprised the unprepared heathen, and destroyed the greatest part of the unknown sea-king's army. Only a few stragglers in a wild flight reached their ships, which were drawn up on the shore at no great distance. A thousand Danes lay slain at Kynwith⁴. According to a romantic tradition, there was found, among the trophies borne away by the victors, the famous war-standard of the northern heroes, called the Raven, woven in one morning by the three daughters of Regnar Lodbrok, for their brothers Hingwar and Hubba, and in whose centre the Sacred Bird fluttered its wings as if living when victory impended, but hung motionless and drooping when defeat was threatened⁵.

¹ Asser, p. 480; Ethelwerd, iv. 515; Roger de Wendover, i. 329.

² Only mentioned by Ethelwerd.

³ "Sicut nos ipsi vidimus." Asser.

⁴ Asser, p. 481, gives this narration at full length, and says that 1200 Danes were killed. The Chronicle and Henric. Hunt. say 850; Ethelwerd, "80 decaden."

⁵ In the worst copies of the Vita this is taken from the supposititious Annals; but four MSS. of the Chronicle, B. C. D. E., also contain a short notice of it:

But this brilliant success of a handful of brave men was the last courageous effort at resistance. As the country was overspread far and wide with the robbing and murdering hordes, all the valour of these Saxons was in vain; their king was not with them, and in no part of the kingdom did the warriors gather themselves together for the defence of their homes and goods, their wives and children. All the weak and timorous people bowed their necks to the yoke of servitude, and those who still had something left to hope for or to save, fled over the sea, to lands where Christian people dwelt, and would gladly extend protection to the oppressed exiles. But besides the general panic and emigration, there was yet another evil which flourished in the very heart of the unfortunate state, and aided the enemy in bringing it to the brink of ruin. It appears, not only from the general aspect of the affairs of the country and the sudden surprise of all the West Saxon district, but also from the testimony of an old historian¹, that in that time of great peril bitter strife reigned among the inhabitants themselves. The discords engendered by difference of race and descent broke out once more; the Celtic inhabitants of the west remembered that their ancient dominion had been torn from them by force, and now, when they saw their former conquerors threatened with a similar fate to their own, they were little inclined to make common cause with them. On the contrary, they rather leant towards the Northmen, as we have before remarked, with a kind of revengeful feeling; although they must have hated the robbers, and their treachery bore them bitter fruits. Whilst this insubordination among his British subjects clouded Alfred's prospects of resistance, he also saw among his German states disunion combining with fear to work their ruin.

By far the greater part of the German inhabitants who could not resolve on abandoning their homes, and who had taken refuge in forests and waste places there, to witness the destruction by the flames of those possessions descended to

"and paer was se guð fana genumen pie hie raefn héton." Vide respecting a similar standard: *Encomium Emmae*, by Maseres, p. 16; and *Langebek Scriptt. Rer. Danic.*, v. 95.

¹ *Ethelwerd*, iv. 517, writes at a later period, A. 886: "Aelfredo, quem ingenio, quem occursum non superaverat civilis discordia saeva, hunc et redemptorem suscepere cuncte."

them from their ancestors, came forth from their hiding-places, to till the ground in the sweat of their brows for their greedy robbers. They saw their Anglian neighbours, after more years of oppression than they themselves had endured, still for the most part retaining their old property, and speaking their old language; and they saw how resistance and courageous revolts had in their own case brought down more complete ruin. No command, no prayer, no entreaties of their once-beloved king, could move them to sacrifice their small possessions and their own personal safety for the preservation of the whole state. In scarcely any of the districts was there an earl, a noble, or bishop, who would place himself resolutely at the head of his property or diocese, and set a bold example of venturing on one last and desperate struggle.

It is not probable that this general want of consideration and courage broke out so suddenly as to have brought on the crisis of the sad year 878? For ten years there had been almost continual fighting; the numbers of the enemy had been constantly increasing, and those of the defenders as constantly diminishing. It has been before mentioned, that from the time of his accession, Alfred had not been able to undertake any great enterprise; those means were no longer at his disposal by which the battle of Ashdune had been won, and of late years the strength of the country must have been greatly diminished by the above-mentioned causes. That is therefore an unlikely account given by a later chronicler, and eagerly caught up by a modern biographer¹, which sets forth, that when the last attack of the Danes by land and water took place (which all our authorities show to have been at two different times, but which is considered here as one and the same), Alfred assembled his remaining troops, and was defeated in a great pitched battle at Chippenham. Not one of the ancient histories gives any information of such an event; the narrative of Brompton rests, as is so frequently the case with him, on a confusion of events arising from a chronological error. The heroic renown of Alfred is by no means

¹ Dr. Giles, "Life of Alfred the Great," vii. 184, lays great stress on his discovery, in Brompton, p. 811. But would he really gain anything by the fact, even if he were able to prove it?

augmented by this story. On the contrary, his royal greatness was much more evinced by his conduct in the trying circumstances in which he was placed; for when all around him was falling into decay by a slow ruin, he earnestly endeavoured to restore it, and never lost the hope of success. That this is the concurrent testimony of all our oldest authorities, will be seen by the following pages.

At the time when the Danes, leaving Gloucester for the south, took Chippenham; when the northern standard was captured by the valiant defenders of Kinswith, of whose ultimate fate there is no further record; when the heathen overran all the West Saxon kingdom, and forced the inhabitants into subjection, there was only one¹ who did not abandon the cause and hide from the sight of his friends as well as of his enemies—Alfred, the king without a crown, but no less the stronghold and shield of his kingdom. At the moment when all seemed sunk in ruin, if he had lost hold of that trust in his God which had sustained him daily and hourly through a long series of trials; if he had sought and found a desperate death, or again relied on the word of the perfidious heathen; if he had gone quietly to die as a pious pilgrim in Rome, like the last King of Mercia—with him would have perished the hope that England would preserve the Christian faith. The British inhabitants would truly not have rescued Christianity; the monks, who, after the destruction of their monasteries, had either fled singly into foreign countries or taken up their abode in waste places as hermits, had made no impression by their preaching on the minds of the rough barbarians. These, brought up amidst ice and storms, held fast to their awful deities of Asgard and the Walhalla, and on the ancient sites the abandoned Saxon worship was again replaced by bloody sacrifices to Thor and Woden. The conquered Christians, who still retained many remnants of their ancient superstition, now, when their leaders and teachers were either departed or become powerless, forsook by degrees the blessings of their conversion, and turned anew to the idol-altars on which their conquerors sacrificed.

¹ Four words in Chron. Sax. A. 878, are very powerful in their plain simplicity: "And paes aðres (folces) pone maes tandæel hie geridon. And him to gecirðon. buton pam cyninge Aelfrede."

But Alfred lived, and in him the firm conviction that Providence had elected him as the protector and champion of the doctrines of the Cross, and the saviour and support of the Saxon race. It was only because he was inspired by this persuasion that he was able to suppress the desire he must have felt, of endeavouring to provide for his own safety and that of the few who were still bound to him by the ties of blood or fidelity. His just discrimination in the extremest need, when he saw his country devastated around him, and his people fallen and put under the yoke, enabled him to select the place where he might conceal himself with a few companions until the interrupted contest could be resumed. In the marshy lands, full of stagnant water, rushes, and willow-plantations, in the wild and barren districts of Somersetshire, where at that time agriculture had scarcely begun to redeem the soil from the wilderness, he sought an asylum, accompanied by some followers, among whom was Ethelnoth¹, the ealderman of the place. There followed him his wife and his children, perhaps also his mother-in-law and his sister, and all who still belonged to the royal house of Wessex, patiently to endure with him every privation and every grief.

In the history of the world there is one often-recurring fact, viz., that the saviour of a whole kingdom, and the repeller of its foreign conquerors, has sprung from some remote province left rude by nature, and uncultivated from its difficult access. From the unimportant mountain-ridge of Asturia, Pelayo, the last offshoot of the Goths, and the wonder-accompanied hero of Spain, took the first steps towards the expulsion of the Moors from the Peninsula, which was not completely accomplished for more than seven centuries². From the eastern borders of Prussia resounded the first call to arms, which had for its result the driving of Napoleon's army from Germany. It is a beautiful trait in

¹ Ethelwerd, iv. 515, has preserved his name. He is the same man whom the Chron. Sax. and Ethelwerd, under the year 894, point out as ealderman of the district. Vide Lappenberg, p. 318, n. 3.

² I find this interesting narration in Mariana's *Historia de España*, lib. vii. c. 1: "Solo el infante Don Pelayo, como el que venia de la alcuña y sangre de los Godos, sin embargo de los trabajos que avia padecido, resplandecia, y se señalava en valor y grandeza de animo."

the character of a valiant nation when, after centuries have elapsed, it holds in grateful remembrance¹ the spot whence its salvation from great danger once proceeded, and which must ever be to it as the cradle of its freedom. And thus, to this day, when Alfred, his sufferings and his deeds, are the themes of conversation, the Englishman points out with pride to the stranger the low lands of Somerset.

In this inhospitable spot Alfred and his companions had to pass many winter months. We cannot of course, at this day, describe in detail the privations they endured; it is certain that but scanty sustenance could be found in the marshes; and Asser² relates, that the king with his little band, consisting of a few nobles, warriors, and vassals, were sometimes obliged to make a sally against the heathen, and even the Christian dwellers in the neighbourhood who had succumbed to the Danish authority, and, either secretly or in open contest, obtain something to eat and drink, and thus sustain their own lives and carry back relief to the women and children, who remained in the thickets. Alfred, whom the Danes and conquered Saxons must have thought entirely lost, lived such a needy and insecure life as probably never, to say the least, fell to the lot of any other king.

The interest that lies in these reverses of fortune afforded a wide field for fiction; and it is therefore not surprising that after their freedom was achieved, and the people were informed of the sufferings their king had undergone, that a series of narrations sprung up, which gradually took the character of traditions. Men, inspired by gratitude, delighted to embellish, in speech and writing, the history of the miseries that preceded their deliverance, by relating many exploits and mischances, and in adorning the simple beauty of the truth by the creations of a natural poetry. If in later centuries the English people, in its love for bodily courage and mental independence, found such rich material for poetry and romance in Hereward, the last Saxon, who so long bade defiance to William the Conqueror, from the marshes in the

¹ "Ostenduntur ab accolis loca singula, in quibus vel malae fortunae copiam, vel bonae persensit inopiam." Wilh. Malm. G. Reg. Angl. ii. § 121.

² Florence says, in the same words, that Alfred fought also with Christians. "Qui se Paganorum subdiderant dominio," seems to me to belong to an earlier occurrence.

Isle of Ely, and also in the bold yeoman, Robin Hood, who bent his bow in Sherwood Forest, and with it protected the poor man, and punished his oppressors, we can easily imagine that a similar poetical halo would surround the Saxon king when he emerged from the wilds of Somerset as a conqueror; especially when the dangers he had incurred became known. Posterity treated him as one of the heroes of all time¹. The rich treasury of marvels belonging to the middle ages is still open to us, and a popular warrior takes as important a place in it as a saint. Amongst the narratives of Alfred's abode in the marshes, it is easy to make a distinction between those related by the people and those which the monks blended with the tales of their saints. Legend sprung from tradition, and these two different kinds of narration succeed each other in the order of their origin; and it is instructive to investigate their nature and development, even if we do not expect to discover any truth in them, and wish to see all fiction excluded from the pages of genuine history.

The following must be reckoned among the narrations of the traditionary series, and is first met with in the "Life of St. Neot," about the end of the tenth century, and is next copied into the "Annals," and from thence into the later manuscripts of the "Biography of Alfred²."

One day it chanced that the king arrived at the hut of one of his cowherds, who kept in his faithful heart the secret of his king's concealment. Whilst the man was gone to his daily labour, and his wife was occupied in baking bread, the stranger sat down by the fire, and began industriously to mend and make bows and arrows and other implements of warfare. The woman, who, from the stranger's poor and needy aspect, thought that he was a serf and one of her husband's companions, gave the bread in charge to him, and went out to see after the cattle. After a while she returned; and when she found her baking burnt and spoiled, she flew at him in a rage, and with abusive words cried out:

¹ We are led to remember Frederick the Great, and one of the numerous events of his life which have become traditional, related by Ranke: "Neun Bücher Preussischer Geschichte," ii. 246.

² Asser, p. 480; "Life of St. Neot," in Saxon, by Gorham; History and Antiquities of Eynesbury and St. Neots, i. 259.

Holla, companion!

Dost not see that the bread there is burning? Why lazily sit, and not turn it?
Ready enough wilt thou be to take it from us and devour it.

The hexameters, which have crept into the prose narrative, cast suspicion on it, and serve to convince us that the whole had been a popular song. The pious reflections with which the anonymous biographer of St. Neot accompanies the story, do not add much to the evidence for its authenticity. According to him, the king, in the early years of his reign, was supercilious to his inferiors with all the arrogance of youth, and harshly rejected their complaints and petitions. Upon this his kinsman, the holy Neot, who was still alive, was much grieved, and in a prophetic warning unfolded to him the approaching period of misfortune. But Alfred did not heed this, until the Divine Disposer of all punishment visited his folly, and reduced him so low, that he was driven from his throne, deprived even of necessities, and roughly treated under the roof where he had found shelter. In itself the tale is not improbable, and it may very well have been among the number of those which Alfred, in happier days, related to Asser and other friends¹. But Florence says nothing of the occurrence, and this shows satisfactorily that it is not to be found in the genuine "Vita." Still it is worthy of note that Florence, in one of his narrations, seems to indicate the true foundation of the anecdote. In the account which he gives of the elevation of Denewulf to the Bishopric of Winchester, he says: "This man, if we may trust the report², at his advanced age was not acquainted with the art of reading, and in his early days had been a swineherd. When Alfred lived an exile in the forests, he became acquainted with Denewulf as he was driving his swine to the oak-woods to feed on acorns. The natural talent of the man interested the king, who took pains with his instruction, and afterwards

¹ "Solebat ipse postea, in tempora feliciora reductus, casus suos jucunda hilarique comitate familiaribus exponere." Wilh. Malmesb. ii. § 121. Vide translation of Lappenberg, ii. 53, n. 2.

² Florent. Wigorn. i. § 97: "Si famae creditur;" but the "res digna miraculo" seems rather enigmatical, if Denewulf, after the lapse of some years, was converted from a swineherd into a bishop. The "vaccarius" of the Vita Sti Neoti, and of Asser, is also "subulcus." The "driving his 'porcos ad solita pascua,'" is from Roger de Wend. i. 330, who follows the pseudo Asser in the rest of the narration.

promoted him to a high dignity." We here have an example of how tradition sports with facts and persons, and so completely overpowers them that the rescuing of the simple truth is not possible.

In another narration, Alfred is said to have gathered together a band of fugitive and valiant comrades in his fastness at Athelney, and then to have gone disguised as a minstrel into the camp of the Danish king, accompanied only by one faithful servant. Alfred delighted the Danes by his skill in singing and playing the songs of his native land, and during his stay, which lasted many days, he penetrated into the privacy of the royal tent, where he saw and heard the plans and proceedings of his enemies. On his return from his reconnoitring expedition, he immediately assembled his people, made them advance silently on the Danes, and gained a brilliant victory¹. This is all probable enough, and its probability is increased as we are aware of Alfred's love for minstrelsy; but the most ancient accounts drawn from Saxon sources do not mention it. Norman authors alone relate that the Saxon king performed a similar exploit to one achieved afterwards by the Dane Aulaf, who went as a harper into the camp of King Athelstan². The spirit, too, which breathes in this romantic story, is more Scandinavian-Norman than Saxon.

Belonging to the legendary, or in other words, the ecclesiastical traditionary series, is another account, which proceeds from the north of England, and rather does honour to the wonder-working Cuthbert than to the person of the revered monarch. According to William of Malmesbury, Alfred himself related to his friends how the holy bishop appeared to him and aided his deliverance. The king was still dwelling at Athelney in great need. His followers had gone to fish in a neighbouring stream, and he was sitting in his hut, his wife only being with him. He was endeavouring to console his spirit, oppressed with the weight of cares, by reading the Psalms of David, when a poor man appeared in the doorway and prayed for a piece of bread. Full of true humanity, Alfred received the beggar as though he had been the Saviour himself, and divided with him the last loaf of bread he possessed, and the

¹ Ingulph. p. 869; Wilh. Malmesb. ii. § 121; Guido, by Alberich. A. 880.

² Wilh. Malmesb. ii. § 131.

scanty portion of wine that yet remained in the pitcher. The guest suddenly vanished—the bread was unbroken, the pitcher full of wine to the brim. Soon after the fishermen returned from the river laden with a rich booty. In the following night St. Cuthbert appeared to him in a dream, and announced that his sufferings were about to end, and gave him all particulars of time and place. The king rose early in the morning, crossed over to the main land in a boat, and blew his horn three times, the sound inspiring his friends with courage, and carrying terror into the hearts of his enemies. By noon five hundred gallant warriors gathered round him, he acquainted them with the commands of God, and led them on to victory.

This is the purport of the legend of St. Cuthbert, which, from internal evidence, seems to have been drawn up in the reign of King Edmund I. in the second half of the tenth century, soon after the monks of Lindisfarn and Durham, who had long wandered up and down the country with their sacred treasures and the miracle-working bones of their saints, had again found a quiet resting-place. How few correct historical accounts of Alfred were extant in the north of the island, may be learnt from the fact that Alfred was there considered to have passed three whole years in the marshes of Glastonbury¹.

William of Malmesbury² gives a somewhat different version of the legend of the Northumbrian saint. Cuthbert, according to him, merely appeared to the sleeper, and addressed him in a formal speech, to the effect that Alfred and his country had now expiated their sins, and that in a short time the exiled king would be restored to his throne, and his people would be free. As a token that God had not forgotten him, his companions who had gone out to fish should return with nets well filled, although the water was at the time covered with thick ice. On Alfred's awaking, he found that his mother³, who slept near him, had dreamt the same dream; both were filled with astonishment at

¹ Hist. St. Cuthberti, Twysden, p. 71-72.

² De Gest. Reg. Angl. ii. § 121; also Ingulph. p. 869.

³ This could not have been Osburgha, as Lappenberg states, p. 319: the older authorities suppose it to have been his wife. His mother-in-law Eadburgha, whom Asser had seen, may have been still alive.

the wonderful occurrence, when the fishermen soon after dragged in their heavy burden, which would have been sufficient to feed a large army. According to others, it was St. Neot who appeared to the king in a vision of the night, and who, after he had confessed his sins and undergone the Divine punishment, encouraged him to inflict a speedy and deserved revenge upon the enemies of his country and his faith.

The inquirer into history ought in justice to abstain from any decision on this variously-told legend; its priestly origin is evident. Founded on Alfred's distress, charity, and faith, it associates him with St. Cuthbert, whose renown then first penetrated into the south of the island. Perhaps the church of Durham thought in this manner to evince its gratitude for the donations by which at a later period it was enriched, and which, although provided for by Alfred, were first actually bestowed by his successor. But it is time that we leave this digression into the regions of fable, and return to history.

Easter¹ of the year 878 had arrived; nature, roused from her wintry sleep, began once more to live anew, and with her wakening, brave hearts beat higher, and believed more firmly in the possibility of freeing their fatherland. The king and his followers left their huts and hiding-places, in which they had taken refuge, from the cold of winter and the attacks of their enemies. With their united skill they constructed a fortification at a place which was very favourably situated for the purpose, and which, under the name of Aethelinga-Eig (pronounced together Athelney, *i. e.* the Prince's Island), has become highly renowned as the point from which Alfred sallied forth to reconquer his kingdom. This island lay in the neighbourhood of the present Somerton, east of the Parrot, at the place where it joins the little river Thone², and consists of an eminence rising high above the surrounding country, which is always damp, and frequently overflowed by the tide. This spot, owing to its difficulty of access, needed but little and light labour from human hands to render it impregnable. At the end of the seventeenth

¹ Easter, in 878, fell on the 23rd March. All our authorities take the following account from Sax. Chron. and agree unanimously on its principal points, as on the course of the events.

² Lappenberg, translation, ii. 53.

century even, the nature of the ground rendered it unfavourable for military operations¹.

That Alfred had chosen this place with the keen eye of a general, and that he remained there for a long time, is evident by the inscription on the famous jewel which in later times was found there, and which bears the name of the king, as well as from the monastery which Alfred piously caused to be erected out of gratitude to the place of his refuge.

From the stronghold of Athelney Alfred doubtlessly unfolded his standard—that golden dragon which once shone in battle against Mercians and Britons, and which, after a long resistance, had been forced to quail before the northern raven. As soon as the people in the neighbourhood saw it, and knew that their king yet lived, they all joyfully hastened to him, and courage began to return to the faint-hearted. The nobles of Somerset especially were among the first to join him with their followers, and to bring effective assistance to the enterprises which were now again actively carried on against the Danish hordes. The little army was kept in constant exercise, in order to form the solid germ of a larger one. And even now it was sufficient to show the enemy that they were not yet undisputed masters of the country; it was sufficient to proclaim to the dispirited inhabitants of the rest of the Saxon districts, that the time of their deliverance was at hand, and at the same time to summon them to arms. After a short respite had taken place, and his skirmishes had been crowned with success, Alfred thought that the moment was arrived when he might attempt an open attack. In the seventh week after Easter, between the 5th and 12th May, on a pre-arranged day, he moved from his fortress to Egbertes-stan (Brixton²), lying to the east of the forest of Selwood³, which at that time formed a boundary between Devonshire and Somerset. To this place flocked, weapon in hand, the inhabitants of the neighbouring counties of Somerset, Wilts, and those dwellers in Hants who had not

¹ Vide Macaulay's History of England, i. 604.

² Now called "Brixton Deverill," in Wilts.

³ Instead of "Sealwudu," the pasture wood, Simeon of Durham, de Gest. Reg. Angl. p. 681, gives "Mucelwudu," which seems to be ratification of the false translation of Asser and Florence: *Silva magna*—the Welsh *Coitmawr*. Or is seal, *sêl* an adjective meaning great?

fled beyond sea¹. Rejoicingly they greeted their beloved king, who, after long suffering, stood before them as one risen from the dead. Alfred, who now first saw an army again gathered round him, enjoyed one night of quiet sleep, and the next morning, starting at earliest dawn, took a north-eastern direction, in order to reach the Danes, who still held their camp at Chippenham. The army rested the following night at Okely², and then, without further delay, marched till they came up with the enemy in the afternoon, at a place called Ethandune³.

On the news of Alfred's reappearance, the Danes had here hastily assembled all their forces, and now they stood prepared to defend their plunder against its rightful possessors. A most desperate conflict ensued. Alfred made his warriors advance in a compact phalanx⁴, and, thanks to these tactics, sustained without wavering the furious onsets of the Northmen, and finally gained a complete victory over the enemy. Many were slain during a hasty retreat; and before the conquered army could reach the gates of their fortress, which we may suppose to have been Chippenham itself, many prisoners were taken by the victors, as well as a large number of cattle.

¹ Gaimar, v. 3168, mentions the names of some of the nobles:

Co est del hest de Selewode
Ceolmer vint contre le e Chude,
Od les barons de Sumersete,
De Wilteschire e de Dorsete.
De Hamteschire i vint Chilman
Ki les barons manda per ban;

but a confirmation of this is nowhere to be found, and the name Ceolmer, which immediately follows Selewode, seems very suspicious, as it may have originated in a misconception of the Celtic Coitmawr, which is found in Asser.

² Or Iglea. Supposed to be Leigh, now Westbury, Wilts.

³ I have permitted myself to take the time of day from the Norman rhyming Chronicler, v. 3189:

E lendemain, a hure de none
Donc sunt venuz a Edensdone.

According to Simeon, Alfred arrived before Ethandune "post tertium diem," and fought from sunrise throughout a great part of the day. Ethandune, most probably, is Edington, near Westbury.

⁴ Asser: Cum densa testudine atrociter belligerans.

The captives were immediately put to the sword, and Alfred began to lay siege to the place¹.

This was a very great and sudden change of fortune, such as rarely occurs in the life of man. A few days made a conquering general of the exiled and supposed dead king, and he who so shortly before had been obliged to hide in the wilderness, now saw his followers joyfully hastening to his banner, and held the flower of the enemy's strength, fast besieged in its fortress.

Fourteen days elapsed, and then the Danes, vanquished by hunger, cold, and misery, and reduced to the extreme of despair by their necessities, prayed Alfred to raise the siege. They submitted to him; he was at liberty to take as many hostages as he pleased from the army, while they did not require one man on his part; an unaccustomed concession, by which the Danes acknowledged themselves vanquished. They also promised to observe this contract more faithfully than they had done their former ones, which they had so frequently broken, and to quit the kingdom with all speed.

Alfred, pitying the wretched men², once more accepted their hostages, and received their oaths; but if other and much firmer security had not been given, it is probable that he would have had to rue, as bitterly as he had heretofore done, his confidence in the vows of the heathen. Guthorm, who commanded this army, and who was by far the most powerful Viking who had yet appeared in England, caused it to be notified to the King of Wessex that he was desirous of embracing Christianity. There is no reason to suppose that Alfred had made this step one of the conditions of the treaty; the first idea of it, even though insincere, and inspired alone by present necessity, seems to have arisen in the mind of the heathen. He himself ruled over Christian subjects, whose religious faith was stronger than their warlike courage; and there were already becoming evident the first signs of the victory acquired by the Christian doctrine over the arms of its oppressors, which, in the course of years,

¹ Later authors, as Brompton and Gaimar, make Hubba fall at Chippenham, but in the previous year—resting their opinion on the fact that a funeral mound existed there, bearing the name of Ubbelowe.

² Asser: "Sua ipsius misericordia motus."

so frequently occurred. To no one could such a conversion be more welcome than to Alfred. He fought not only for the restoration of his kingdom, but also for the national faith, and he joyfully took advantage of the circumstance, when the first Danish king declared his wish to embrace that faith. Alfred immediately ratified the treaty, and the Danes departed northwards. Seven weeks¹ afterwards, Guthorm, accompanied by thirty of his noblest warriors, appeared in Alfred's camp, which was again pitched in Somersetshire, at Aller, a place not far from Athelney. It must have been a proud and inspiring hour for Alfred, when, amidst all the solemnities of the Church, he presented Guthorm for baptism, and became sponsor for him, giving him the name of Athelstan: his country was free, his greatest enemy become a Christian, and his steadfast heart beat high with solemn triumph. Guthorm, with his companions, who had allowed themselves to be baptized with their prince, tarried for twelve days in the Saxon camp. On the eighth day the solemn ceremony of the chrism-loosing² took place at Wedmore. This was performed by the Ealderman Ethelnoth³.

The meeting of the two kings in the beginning of July had yet another object. Not only in a spiritual manner through this baptism was a way to be opened for a reunion and peaceful intercourse between the two German races, but a worldly league had to be established in a political point of view. Wessex was freed from the Danes, but it had no power to drive them from the rest of England. It was therefore a wise step of Alfred's to leave the baptized sea-king in possession of those English lands that for many years he had called his own. This settlement of the Danes became in the end a real blessing to the island, for by degrees the two people became bound together by the bonds of religion and commerce. At Wedmore, where the first West Saxon Witena-

¹ Chron. Sax. A. 878, iii.: "Wucan" seems to be a clerical error.

² The clorismal was a white linen cloth, put on the head when the rite of baptism was performed, and taken off at the expiration of eight days.

³ Asser, Octavo die; chrism-lising, Chron. Sax.; chrismatis solutio, Asser and Florent. Wigorn. are undoubtedly the same with Ethelwerd's "dux pariter Aethelnoth abluit post lavacrum eundem in loco Vuedmor," and Gaimar's "à Wedmor furent desalez."

gemot¹ was held after the time of oppression, the following arrangements were entered into². Alfred and the West Saxon Witan on the one hand, and Guthorm and the nobles and inhabitants of East Anglia on the other, agreed that the boundary of the two kingdoms should commence at the mouth of the Thames, run along the river Lea to its source, and at Bedford turn to the right along the Ouse as far as Watling Street. According to this arrangement, there fell to Alfred's share a considerable portion of the kingdom of Mercia, which was thereby protected from the invasions of the Scandinavians. The remaining part of this treaty comprehended the foundations of the laws of national commerce, which, derived from this source, were received in common by both nations; the Were-Geld, a fine for murder, was also confirmed, and a strict judicial inquiry instituted into other points of dispute, of which many must have existed among the colonised warriors. Under the successors of both kings, all treaties were subject to ecclesiastical control. On the twelfth day after his baptism, Guthorm and his companions took leave of Alfred, who loaded them with rich presents³. The Danish king led his people to Cirencester, where he remained quietly encamped with the largest portion of them during the year 879; but all those who refused to become Christians received warning to depart beyond sea under the command of the powerful Hasting⁴. Conformably to the tenor of the agreement, the whole army ought to have abandoned that part of Mercia; but Alfred seems to have had neither will nor power to enforce its instant removal. There was work enough for him at home in re-establishing all that had been destroyed; and the re-uniting of the many ancient bonds and relations which had been torn asunder, cost him more time and trouble than the fortunate reconquering of his country

¹ Kemble, the Saxons in England, ii. 251, assumes this as certain.

² "Ælfredes and Guðrumes frid in." *Ancient Laws and Institutes of England*, ed. Thorpe, i. 151, ff.

³ For Asser's "Multa et optima aedificia," Lappenberg rightly reads "in beneficia." The Chron. Sax. also says, "aud he hine miclum and his geferan mid feo weortude." Henric. Hunt.: "Multa munera." Simeon Dunelm.: "Multa dona."

⁴ Will. Malmesb. ii. § 121; and in the same words, Elinand, in Alberich's Chron. A. 880, ed. Liebnitz.

had done. Guthorm also, who had played so great and successful a part in lawless expeditions by sea and land, could not tame himself down immediately to lead a quiet life in his principality as a Christian ruler. The unappeasable longing after plunder and adventures tempted him as strongly as ever, and he still hoped to gratify it in some mode or another.

The mighty stream in which the northern sea-warriors at that time swept over the whole west of Europe was yet by no means passed by. Many bold Vikings, with their ungovernable hordes, filled the Christian states of the Continent, and their weak princes, with terror and dismay. Here and there, truly, the heathens sustained a complete overthrow; but experience soon showed that they were not to be driven away by one defeat. Although Alfred had chastised and chased them from his dominions, he was obliged to hold himself in constant readiness to meet fresh assaults. Yet it seemed as though he had inspired the enemy with a certain reverence for him by his speedily-won victory, for a large body of Danes, which in 879 had sailed up the Thames and settled at Fulham, at the end of winter returned to the Netherlands. Their leader, the terrible Hasting¹, who had already for many years filled the Frankish coast, the adjacent country, and even the shores of the Mediterranean Sea, with his terrible renown, thought it advisable to seek further plunder in the kingdom of the Carolingians. With what interest the Saxons at that time watched the devastating footsteps of their adversaries, is, during the next period, evident by the short notices in the Chronicles. The land of the Franks suffered fearfully; beginning at Ghent, the ravaging army poured on along the banks of the rivers Maas, Scheldt, Somme, and Seine, towards the interior; Condé and Amiens were laid waste, and at Haslo and Saucourt decisive battles were fought². At the same time pirates overspread the seas, and Alfred, anxious for the safety and defence of his

¹ The authorities for the history of his actions are collected together by Lapenberg, p. 321, n. 3. It seems very probable to me that Hasting had been at Ethandune and Chippenham, and came to Fulham from Cirencester by sea.

² Chron. Sax. A. 880 to 885; with which may be compared the Frankish Histories of Hincmar, A. 880, and Annal. Vedast. A. 880, Pertz M. G. S.S. i. 512, 518.

country, did not delay to set out himself, with the few ships he possessed, to protect his shores from robbery. In the open sea he met and gave battle to four Danish transports; the Saxons fought bravely, conquered two of them, and slaughtered their crews. The other two made a more desperate resistance, and only surrendered to the king when their defenders were no longer able, from the blows and wounds they had received, to hold their weapons¹.

How did the baptized Athelstan reconcile himself to his unwonted state of peace, when he heard the ancient battle-cry resounding over the sea? All connexion with his countrymen, whose principal strength was now swarming on the Frisian and Frankish coasts, was to all intents and purposes broken off by his adoption of Christianity. In the beginning of the year 880, he went with his army into East Anglia, and took possession of the dominions assigned to him by the peace of Wedmore, and divided the lands among his followers. But the change from a wandering to a settled life, and still more the transformation of the old sea-robber's nature, could not be effected all at once. Before he had surrendered to Alfred's victorious arms and abjured heathenism, Isembart, a near relation of the Frankish monarch, and who had been exiled, owing to a quarrel with his king, was received as a guest by Guthorm, and accompanied him in his incursion on the west of England. After the peace was concluded, and its arrangements put in operation, military affairs recalled Isembart, and Athelstan made no scruple of joining him in his expedition. The faithless vassal and the newly-baptized heathen devastated the country with fire and sword, as fiercely as the last-comers from the north, until at last they were most deservedly vanquished in the battle of Ludwig, near Saucourt². Thereupon Athelstan probably returned at once to his own dominions; but when, a few years later, some of

¹ Chron. Sax. A. 882.

² Guido, by Alberich, A. 881, and Chron. S. Richarii, ap. Bouquet, viii. 273. The traditionary Gormo, of the Saxo-Grammat. lib. ix.; and, Gorm hin Enske, (Gorm the Englishman), who was baptized in England, Chronic. Erii Regis ap. Langebek Scriptt. Rer. Danic. i. 158; Gurmund, Wilh. Malm. ii. § 121, and Alberich; and Guaramund, in Chron. Rich. are certainly one and the same person. The Anglo-Saxon form of the name is Guthrum. I have employed, with Kemble, the complete Northern Guporm, *i. e.* the Battle-worm.

the vanquished Northmen appeared on the coast of Kent, Alfred suspected that the ruler of East Anglia made common cause with them. In the summer of 885 they landed near Rochester, and prepared to besiege the castle, whilst they surrounded themselves with a rampart. The ancient inhabitants of Kent suffered much from their attacks. They were still occupied with their fortifications when Alfred with his troops levied in Kent, which had returned to its old allegiance since the victory of 878, advanced to oppose these aggressions. The heathen did not venture to make a stand against him from their ramparts; but made a hasty retreat to their ships, and put to sea¹. Horses and prisoners fell to the share of the Saxons. In the mean while Athelstan and his people had openly broken the treaty of Wedmore. Their perjury was shown by the fact that they neglected to fill up the vacancies which occurred, by death or other circumstances, in the number of hostages who were in Alfred's power; and when a part of the fleet vanquished at Rochester arrived at Beamfleot (Bemfleet), in Essex, they entered into alliance with it, and recommenced their former misdeeds².

Alfred, who still remained in Kent, assembled and manned all his available naval force to punish the faithless Athelstan, his godson and sworn ally, for his broken oath. The fleet received instructions to show no mercy to the East Saxon and Anglian shores³, but to treat them as an enemy's country, and to do them all possible damage. At the mouth of the Stour, the Saxons met sixteen ships of the Viking; a desperate sea-fight ensued, and the Northmen were completely defeated and put to the sword. Their

¹ Chron. Sax. Ethelwerd, iv. 516, Asser, p. 483.

² Lappenberg, p. 326, n. has endeavoured to connect Ethelwerd, iv. 516, where almost every word presents an enigma, with Chron. Sax. A. 885: "Se here on Eastenglum braee frid wið Aelfred cyning." His judgment is far preferable to that of the editor of the Mon. Hist. Brit. p. 516, n. d. who thinks that doubtful period originally belonged to the year 894. Ethelwerd's Chronicle especially is come down to us in a most deplorable condition—it cannot possibly have been composed in such barbarous and unintelligible Latin.

³ Chron. Sax. 885; Asser, 483; Florent. i. 100: the "praedendi causa" of the two last does not surprise me; Alfred had every right to allow the possessors of those provinces to be pillaged, as soon as they showed themselves inimical to him.

vessels, with the treasures contained in them, were carried off by the conquerors; but as they were about to leave the mouth of the river, on their return home, they were suddenly attacked by the East Anglian and other Vikings, with a naval force superior to their own, and saw their scarcely-won victory snatched from them. The results of this misfortune might have been very important to Alfred and his nation, for Guthorm seems to have called a mighty ally to his aid, the renowned Rollo, who without delay hastened across the Channel from the siege of Paris to his old companion in arms¹; but we have no record to show whether or not the quarrel was once more decided by force of arms; according to contemporary history, England now enjoyed for many years the long-desired blessing of being free from the attacks of the Danes. Guthorm-Athelstan remained monarch of East Anglia to the end of his life, and conversion made rapid strides among his people. Alfred lived to see those peaceful and civilising plans which he had endeavoured to set on foot by this arrangement carried out with success. But the king had to exert himself in another district also, to repair the mischief which the incursions of the northern barbarians had caused, and to endeavour as much as possible to secure to the original German inhabitants their material and spiritual possessions. That part of Mercia which, after the peace of Wedmore, the Danes had been forced to evacuate, was now much more closely bound to the kingdom of Wessex than East Anglia, yielded by Alfred to Guthorm under a very loose title. The boundary-line, with which we are already acquainted, left undecided where the independent Anglo-Christian population of the north of Mercia joined the Scandinavian heathen colonists. The strength of this district, which formed the heart of England, lay in the west, especially in the present Worcestershire, which since the time of their arrival had been inhabited by the powerful Anglian family of the Hwiccas. During the

¹ This account depends upon Norman authors alone. Dudo, p. 78; Will. Gernet. ii. 4 (both by Duchesne); Wace Roman de Rou, v. 1364, ff. ed. Pluquet. Lappenberg, p. 327, was the first to throw light on the misconceptions of the historian of the middle ages, who asserts a treaty to have been concluded between Rollo and Athelstan, the grandson of Alfred, or even with Alfred himself. Alstern us, Alstan, Athelstan, mean no other than the baptized Guthorm.

sovereignty of the Mercian kings, which was founded on the union of many distinct territories, this district had often distinguished itself by the bravery of its people under the command of leaders from its hereditary royal family. To it was assigned the task of protecting the borders of Mercia from the Celtic Welsh, and it must therefore have been of the greatest use to Wessex also, until the time when Wales acknowledged the supremacy of Cerdic. Alfred willingly recognised this service as soon as he possessed the power to do so. He knew how to reward those men whose assistance had enabled his family to retain that country. Ethelred the Ealderman, and hereditary leader of the Hwiccas, was entrusted with the viceroyship of the whole of Christian Mercia, and became closely bound to Alfred by receiving the hand of his daughter Ethelfleda. A complete union of the Anglian and Saxon dominions was not to be thought of at that time; it remained for William the Conqueror and his successors to destroy, with an iron hand, the ancient barriers between the West Saxon and Mercian laws and customs. Ethelred, on the departure of the Danes in the year 880¹, began to work in his capacity of prince in the service of his liege. He assembled the Diet, and ratified its decrees, always subject, however, to the approval of the West Saxon king. Faithfully and steadily Ethelred performed his duties, and restored to the district placed under his command that peace and quiet which had long been strangers to it. At his side stood Werfrith, the excellent Bishop of Worcester, who laboured with equal fidelity in his vocation, and was bound to his king by the ties of a common love of activity. The indefatigable efforts of both these men are indisputably evidenced by the fact that the Scandinavian influence did not penetrate into the middle of England. Their endeavours to effect this end, form the subject of the following sections, as far as the scanty records we possess of their lives will enable us to investigate them; together with the relation of the different military events which followed the departure of the Danes, and an attempt to show in what manner our Alfred ruled in his kingdom, and lived in his home during the few happy years of peace.

¹ The documents are in Kemble, n. 311, A. 880, ind. v

V.

ALFRED'S EFFICIENCY IN CHURCH AND STATE.

"AMIDST the deepest darkness of barbarism," writes a great historian respecting Alfred¹, "the virtues of an Antoninus, the learning and valour of a Cæsar, and the legislative spirit of a Lycurgus, were manifested in this patriotic king." And we may truly look in vain, either in the history of ancient times, the middle ages, or modern days, for a similar example of all these beautiful features combining in such perfect harmony. Admiration rises to astonishment when we consider how this man, by his own unassisted efforts, acquired so many great and varied qualities, whilst during nearly the whole of his life he had to combat with the most adverse circumstances. On this account a comparison with Frederic the Great or Charlemagne does not go far in enabling us to form a correct idea of this distinguished King of Wessex.

We have already seen how, with the courage of a Cæsar, with true German endurance in time of need, and valour in critical moments, Alfred struggled, ventured, and won; how, when the days of trial and suffering were past, he laid with his sword the foundations of a happier future for his island. Now he opposed the enemy with totally different weapons: that which had been conquered by the sword could only be protected by a higher state of civilisation. There is much that is very appropriate in the comparison with Lycurgus, especially in reference to the political condition of England at that time; but the image is too vague and remote. We must rather, as we proceed, occasionally cast a glance at the connected and contemporary nations of the Continent.

As in the extensive territories governed by the successors of Charlemagne, a number of Teutonic families had united to form a great state upon the basis of a conquered people, so in England, after the lapse of centuries, the union of many German and Celtic tribes under one general head had been at last effected. But scarcely had the numerous small states

¹ Gibbon, in the "Outlines of the History of the World—Miscellaneous Works, iii. 3rd ed. 1814," written in his youth, and well worthy of attention.

entered into this union when they sustained a sudden and severe shock from barbarians allied to them by descent, whose long-continued hostility threatened them with destruction. That which had befallen the Franks, chiefly owing to the conquests of Rollo in Neustria, the dividing of their monarchy into many single governments under powerful dukes and barons, would unquestionably have followed in England, and centuries must have elapsed before the country would have recovered its unity. Nothing but Alfred's patriotism, courage, and foresight, joined to the brilliant successes of his heirs, would have sufficed to avert the consequences of the northern invasion from the Saxon people, until the period when the old Berserker fury, cooled by the influence of the Romish Church, admitted of a beautiful combination of the two elements.

What were now the principles which guided Alfred in his labours? He must have painfully experienced the collapse of that political fabric of which his grandfather had been so proud, and the stability of which his father's actions had tended to undermine. Was it not natural, now that the kingdom was placed in other circumstances, and rescued from its former evil condition, to hold the reins of government more tightly than before, and out of the loose political relations to create a well-compacted state? The scanty records that have descended to us through so many centuries show that Alfred did endeavour to take a step of this kind. Indeed, the hero has lately been reproached with having despotically attempted to narrow the ancient liberties of his people. This is not the place to refute such a charge, which must be met by remembering the higher necessity which at that time was at work in all the great Teutonic families, uniting and centralising them under one mighty leader. What in our time is comprehended in the term freedom, is indeed as far removed as heaven from earth, from the independence of a few half-civilised communities, and in the progress of history it has been frequently promoted even by tyrants. Did Alfred at any time act more despotically than Charlemagne, Otho I., or Henry III., whose judicious and stringent measures all admire? On the contrary, we recognise with pleasure the mild, but on that account not less effective method, by which he undertook to change the existing relations of men and

things, and thus to prepare for a better and totally different polity than that of his ancestors. His innovations were more of an ethical than of a political nature: it excites astonishment, that after the dissolution of all political ties he allowed the national constitution to remain so nearly in its former state; whilst, with a view to the welfare of his people, and with a correct perception of the dangers that threatened, he took that path of moral education in which no other prince, even amongst those called "the great," had ventured to tread with such decision and energy. But before this assertion can be verified, it will be necessary to glance at the condition of the country, and at Alfred's activity in its restoration.

We have already briefly considered the public condition of the Anglo-Saxons under Ethelwulf. By the attack of the Danes, the Cerdician kingdom had been brought to the very verge of ruin. After it was saved from annihilation by Alfred, but little change took place in its component parts.

He had indeed lost the supremacy over the states on the east coast; under Egbert it had never been very definite, but now by the conversion and settlement of Guthorm it was in some measure restored. The three other territories which composed the kingdom of Wessex remained as before. Mercia, which was the first to succumb to the northern hordes, had ceased to be an independent kingdom; and when a great part of the district fell again into Alfred's power by the treaty of Wedmore, he instituted a government differing essentially from that of his other provinces. Kent and its dependencies had become a prey to the enemy at the first attack—for the nature of the country presented no means of defence. But when the conquerors were obliged to cross the Thames, there was no question of again making this an independent state. The old traditions of the Jutish princes had ceased to be repeated by the people, but law and custom remained unchanged so long as one peculiar blood ran unmixed in their veins. Alfred did not think of interfering with this nationality: it had characterised his mother, and the rulers of the country had never made any stand against it.

The custom of appointing the Crown-Prince of Wessex to the sovereignty of Kent had been abolished in the reign of Alfred's brother; the annexation of this district to

Wessex was already much more complete than that of Mercia. The ancient provinces longest withstood the general ruin; and it was from the most westerly district, which had scarcely ceased to be Celtic, and where the Saxon plough had turned but shallow furrows, that the common deliverance proceeded. Wessex now once more formed the centre of the kingdom, the unstable Britons returned to their former allegiance, and never, so long as the Saxon hero lived, did they venture on an insurrection; never, by union with the Scandinavians, did they threaten to become dangerous to their conqueror.

Little is known of the mode in which Alfred governed these lands, where, although they were not extensive, and the nature of the country presented but slight obstacles, so much difference existed in origin, language, manners, and customs. The authorities mention many earls, as Ethelnoth, Ealderman of Somerset, Ethelhelm of Wilts, Ethelbald of Kent, but their activity is by no means to be compared with that of earlier rulers, who flourished in the time of Ethelwulf. They seem to have been merely officers of the court—their former hereditary sovereignty over their particular districts begins to disappear. No Ealstan is seen amongst the superior clergy; however distinguished some individuals may have been with whom Alfred filled his episcopal sees, he never allowed them any further participation in the actual affairs of state than appertained to their offices. These are sufficiently distinct indications as to the progressive state of the royal prerogative; as Alfred alone was able to free his country, so he was the principal also in reaping the fruit of his success.

There is nothing which implies any violent proceeding. It was natural that the common welfare should require a firmer bond, and this bond could only be cemented by those hands which had so valiantly wielded the sword. The people made no complaint of any infringement on their rights; they rather in later days, when the yoke of the haughty Conqueror weighed heavily upon them, remembered their "Darling" with undiminished affection, and gratefully ascribed to him (it may be unjustly) every advantage, every beneficial arrangement which they continued to enjoy. From this feeling arose the assertion made in the twelfth century,

that Alfred first divided the country into shires, hundreds, and tithings¹. But these divisions had existed from the first settlement of the Germanic race in England, and formed the peculiar basis of the state, only in Alfred's time their limits were distinctly fixed, and on account of the localisation of their political and social relations, the ancient communities of the Mark and the Gæ fell into decay.

It may be supposed that Alfred, after the spoliation of public and private property, re-arranged the boundaries, although the assertion that he caused a formal survey and measurement of the lands to be made, seems to have been taken from the History of the Doomsday Book².

In the time of Alfred, the way was at least prepared for another important change—the separation of the judicature from the government. Hitherto, the earl and the prefect had administered justice in their own districts, and the king in the Witenagemot; but it seems that at that time special judges were appointed, besides the officers of state and governors of the provinces³. The ranks of the earl and prefect remained the same as before; but they were enjoined to watch more strictly over the public affairs of their districts, and especially over the means of defence and the military preparations⁴.

In the council of the nation, the Witenagemot, the affairs of the community were discussed and arranged according to ancient custom. The district tribunals were likewise suffered to continue, although with the limited power of the earl their importance became much lessened.

Amongst the Saxons and Angles, the Witenagemot was no longer confined to one particular season of the year; no mention is made of a March or May sitting of the council, but as

¹ Vide the Normans, Ingulph. p. 870, and Will. Malmesb. ii. 122. Asser mentions nothing of the kind.

² This question is admirably handled by Kemble, the Saxons in England, i. 247, 248.

³ Documents of 884, in Smith's Bede, p. 771, whose authenticity is, however, questionable. We shall have to speak afterwards of the "Judices" of Asser. Ingulph. p. 870, is of some importance. He says: "Praefectos vero provinciarum (qui antea vicedomini) in duo officia divisit, id est in iudices, quos nunc justiciarios vocamus, et in vice comites, qui adhuc idem nomen retinent."

⁴ Perhaps this is meant by "custodes regni constituit," Roger de Wendover, i. 363.

often as circumstances required, nobles and freemen were accustomed to meet their king at his vill, or at some other suitable place near at hand, to take counsel together. We know of only two West Saxon Witenagemots being held in Alfred's reign. In 878 the contract was concluded with Guthorm at Wedmore, in presence of the Witan; and between the years 880 and 885, a meeting of the royal council took place at Langedene, when King Ethelwulf's arrangement of the inheritance was ratified, and Alfred's disposition of his estates approved¹. These prove satisfactorily how much the power of the king differed from that of the Normans and Plantagenets, whose usurpations roused that free, popular spirit, so carefully fostered by Alfred, to carry on the victorious conflicts which resulted in the formation of parliaments. Alfred never did more than the necessities of the country required from him; in the south of England, steps had been taken towards centralisation long before his time. He did not attempt to restore that which had fallen into decay, and which would have acquired fresh strength by union; wherever he found any vitality in the old arrangements, he infused new energy into them; he even allowed some parts of the kingdom to remain divided. It is wonderful to reflect on all the important changes which the constitution of Great Britain has undergone in the course of its development.

An essential point in the barrier between Wessex and Mercia continued to exist. Language and custom still maintained a division between the Anglian and Saxon population, and a part of Mercia yet gave allegiance to a native race of princes. These are the reasons of the separate government of that province, and the elevated position assumed by the Ealdorman Ethelred. He appears as viceroy, governor, and ruler of the kingdom of Mercia². His wife Ethelfleda, the eldest daughter of Alfred, was on a perfect equality with him in rank, and even in political consequence; in accordance with the ancient Mercian usage, she was not only the wife of the prince (*cwen*), but was herself endowed with power as lady (*hlæfdige*). But as Burhred's marriage had already

¹ Kemble Cod. Dipl. No. 314, and Saxons in England, ii. 251.

² "Subregulus," Florent. i. 113. Even "rex," Ethelwerd, iv. 518. "Merciorum gentis ducatum gubernans procurator, in dominio regni Merciorum," Cod. Dipl. No. 1066, 1068. But also "comes," Asser, p. 489, and Florent. i. 101.

testified the union which subsisted between the two states, so Ethelred and Ethelfleda indicate the progress of a closer connexion, for they are not invested with the royal title. Alfred himself is called King of Mercia. Nothing was there effected without his consent; every decree, gift, and exchange, required his ratification. As far as we know, there was never any misunderstanding or disagreement between Alfred and his earl; and this arose from the strictly honourable character of the son-in-law, as well as from the close relationship between them. Ethelred was devoted body and soul to his lord and king; he entered with perfect sympathy into all Alfred's wise thoughts and schemes, and never sought to gratify his own ambition at the expense of the general unanimity.

A fortunate circumstance permits us to gain a deeper insight into the affairs of Mercia than is possible with regard to Wessex. The documents relating to Ethelred's government are more numerous, and afford far more interesting details, than those which treat of Alfred. In many of the documents containing the resolutions and decisions of the Mercian council, special mention is made of Alfred. A Witenagemot over which Ethelred presided, was held at Risborough in the year 883. Another took place in 888; in 896 a full assembly met at Gloucester, and there is another, the date of which is not so exactly stated. Soon after Ethelred's accession¹, a council was called concerning the arrangement of some property held by Bishop Werfrith. The manner and form of the proceedings, and the persons who were authorised to take part in them, are all described in a document evidently prepared at Gloucester, the remaining contents of which deserve to be translated from the original Saxon, as a specimen of the method of managing affairs. It runs thus:

"In the name of Christ our Lord and Saviour. After eight hundred and ninety-six years had passed since his birth, in the fourteenth Indiction, the Ealderman Ethelred summoned the Mercian Witan, bishops, nobles, and all his forces², to appear at Gloucester; and this he did with the knowledge

¹ Vide Kemble, the Saxons in England, ii. 251; and Cod. Dipl. No. 1066, 1068, 1073, 1075; 327.

² "Bisceopas and aldermen, and all his dūguðe;" the last word correctly expresses the idea of power in the middle ages, *i. e.* military strength.

and approbation of King Alfred. There they took counsel together how they might the most justly govern their community before God and the world, and many men, clergy as well as laity, consulted together respecting the lands, and many other matters which were laid before them. Then Bishop Werfrith spoke to the assembled Witan, and declared that all forest land which belonged to Wuduceastre, and the revenues of which King Ethelbald once bestowed on Worcester for ever, should henceforth be held by Bishop Werfrith for wood and pasture; and he said that the revenue should be taken partly at Bislege, partly at Aefeningas, partly at Scorrastane, and partly at Thornbyrig, according as he chose. Then all the Witan answered that the Church must make good her right as well as others. Then Ethelwald (Ealderman?) spoke: he would not oppose the right, the Bishops Aldberht and Alhun had already negotiated hereon, he would at all times grant to each church her allotted portion. So he benevolently yielded to the bishops' claim, and commanded his vassal Ecglaf to depart with Wulfhun, the priest of the place (Gloucester?—properly, the inhabitant of the place). And he caused all the boundaries to be surveyed by them, as he read them in the old books, and as King Ethelbald had formerly marked them out and granted them. But Ethelwald still desired from the bishops and the diocese, that they should kindly allow him and his son Alhmund to enjoy the profits of the land for life; they would hold it only as a loan, and no one might deprive them of any of the rights of pasture, which were granted to him at Langanhrycge at the time when God gave him the land. And Ethelwald declared that it would be always against God's favour for any one to possess it but the lord of that church to whom it had been relinquished, with the exception of Alhmund; and that he, during his life, would maintain the same friendly spirit of co-operation with the bishop. But if it ever happened that Alhmund should cease to recognise the agreement, or if he should be pronounced unworthy to keep the land, or thirdly, if his end should arrive, then the lord of the church should enter into possession, as the Mercian Witan had decided at their assembly, and pointed out to him in the books. This took place with the concurrence of the Ealderman Ethelred, of Ethelfleda, of the Ealdermen Ethulf, Ethelferth,

and Alhhelm, of the Priests Ednoth, Elfræd, Werferth, and Ethelwald, of his own kinsmen, Ethelstan and Ethelhun, and likewise of Alhmund his own son. And so the priest of the place and Ethelwald's vassal rode over the land, first to Ginnethlæge and Roddimbeorg, then to Smececumb and Sengetlege, then to Heardanlege also called Dryganleg, and as far as Little Nægleslege and the land of Ethelferth. So Ethelwald's men pointed out to him the boundaries as they were defined and shown in the ancient books¹."

Bishop Werfrith, who has been before mentioned, was the highest ecclesiastical dignitary of Mercia; he took the principal part in the discussions of the Witenagemot relative to his peculiar affairs, and also assumed a more important position with regard to the arrangement of secular matters than the Archbishop of Canterbury seems to have done at that time in Wessex. A number of documents arranging donations and inheritances, testify his zealous adhesion to territorial rights and tenures, and his eager desire to extend the possessions of the see of Worcester².

The resolutions made at Gloucester were also signed by Ethelfleda, who probably sat on the throne with her husband. There appear to have been ealdermen who took the highest rank amongst the lay counsellors; as in Wessex they ruled over single districts, but had no power over life and deed³. There was a careful distinction made between them and the rest of the assembly, which consisted of free landowners, to whom a full participation in the general government was assigned. The clergy seem to have been completely divided from the laity; two bishops attended the meeting — they were ranked next to Werfrith, and probably filled the sees of Hereford and Lichfield. This Witenagemot presents a much more complete form than any of the previous ones in the history of Wessex. In particular instances the mutual relations of the Ruler, the Possessor, and the Server, were very similar in Wessex and Mercia, and a closer inspection of the laws will bring this more evidently before us.

¹ Cod. Dipl. No. 1073.

² Cod. Dipl. Nos. 305, 315, 325, 327, 1071.

³ Their names are given in Cod. Dipl. Nos. 1066, 1068.

It was a circumstance of great consequence to Mercia, that London, the old commercial mart of the island, lay within its jurisdiction, on the extreme south-eastern boundary of the territory which had been arranged by the treaty of Wedmore. In the year 886, Alfred formally installed the Earl of Mercia as governor of London, after the place had been rebuilt¹, and rendered once more habitable, for it had often suffered severely from fire and pillage, and the ravages of the Danes. Alfred must have laid siege to London before accomplishing this, for a troop of Northmen yet occupied the ruins; and when all those Angles and Saxons who had either been dispersed by flight, or for long years had groaned in the service of the Danes, again returned under his rule, the king himself led them to the restoration of their only important city². And this name was then appropriate to London exclusively, according to our present ideas. Although there is no information given concerning its commerce and wealth until the following century, yet from its former importance in the days of British and Roman power, from its subsequent rapid elevation, and from its incomparable advantages of situation, we may gather that it contained a population which industriously exported the country's produce, wool and corn, and that foreigners from various continental nations brought their goods to this great port, which was destined to become the greatest in the world. What other towns could at that time compete with London? In Exeter, Dorchester, Wareham, Dover, and other places near the coast, a maritime trade was perhaps carried on; but prosperity was only beginning to dawn on these and on other towns in the interior of the island, many of which, such as Sherborne, Winchester, Canterbury, Worcester, and Gloucester, were indebted for the few advantages they had acquired, to ecclesiastical influences, or the occasional presence of the court, which latter circumstance gave birth to the towns of Reading, Chippenham, Wantage, and others. It is true, that in many places the almost impregnable Roman walls, by affording protection against the

¹ Asser, p. 489: "Londoniam civitatem honorifice restauravit et habitabilem fecit, quam genero suo Aethredo Merciorum comiti commendavit servandam." Chron. Sax. Florent. i. 101; Ethelwerd, iv. 517.

Scandinavians, tended to overcome the dislike the Germans felt to living in cities. Each nation alternately besieged, or took shelter behind, these ramparts. A more extensive commerce, and an increasing magnificence in the royal court and the palaces of the bishops, were the first agents in the advancement of the English maritime and inland cities. During Alfred's reign this development of so important a branch of civil life was very evident. But his people, nobles and commoners, poor and rich, still preferred forest and plain to places fenced and walled; and the corn-field and the pasture were sources of more profit to them than the inhospitable sea.

Still the king and his household had no fixed residence. Like his forefathers, he journeyed from one royal fortress to another, as circumstances guided. We gain the most certain information of Alfred's presence in particular localities whenever military affairs called him to a post of duty. In the summer of 897 he was at Winchester, which, under his successors, became a capital city¹. According to one document, he stayed at a place called Wulfamere, in the year 898. In the following year he had an interview with Earl Ethelred, Archbishop Plegmund, and Bishop Werfrith², at Celchyth; from his signature to Mercian documents it may be presumed that he was present at the councils then held in that province.

The signature of the king was either simply "Rex," or "Rex Saxonum," or "Dei gratia rex Saxonum." His court already represented the increasing power and splendour of the kingdom; it may be plainly seen how state officers began to arise from the former nobles of the country, how the two are occasionally blended together, and how the dignities peculiarly connected with the court at last assume a definite form. In different years we learn the names of individual ealdermen (duces); these are, besides Ethelred the inferior sovereign, Ethelhelm of Wiltshire, Beocca, Ethelwald, Ethelnoth from a Mercian district, Ceolwulf, Ceolmund of Kent, Wulfred of Hampshire, Beorhtwulf of Essex, Ordulf, Wullaf, Garulf, Byrhtnoth, who no longer as of old governed their particular provinces, only one here and there among them appears to

¹ Chron. Sax. A. 897.

² Cod. Dipl. No. 234, 1047.

have been invested with the title and employed in the service of the king. Thus Ethelhelm, Ealderman of Wilts, Ealderman Beocca : Sighelm, and Athelstan, of whose rank nothing exact is known, were charged with missions to Rome. There are also two other nobles, Wulfred and Ethelred, who do not bear the title of either thane or ealderman¹. In the year 892 Elfric is called a royal treasurer (*thesaurarius*, *hordere*, vide Athelstan, legg. i. 3), in 897 Egwulf is said to be a marshal (*strator regis*, *cyninges horsPegn*), in 892 Sigewulf² is designated a cup-bearer (*pincerna*, *byrel*? vide Beowulf, v. 2316, Cod. Exon. 161, 8); all three filled the highest offices about Alfred. Lucumon is called the king's reeve. Royal thanes were a kind of inferior chiefs under the ealderman, as Eadulf of Sussex. Ethelferth was termed the king's neat-herd³. A certain Beornwulf was burgrave of Winchester. Wulfrie, who had been marshal before Egwulf, and died in 897, held at the same time the office of *Wealhgerefa*, or Welsh reeve, which most probably consisted in the superintendence and jurisdiction of the dependent Britons who might be found in Alfred's service, and particularly on his lands in the west of the kingdom⁴. Although these few accounts are very meagre, yet they aid us in gaining a correct idea of the life which Alfred led as king.

But his efficiency as a monarch was of much greater and more recognised importance in legislation; it was here that he endeavoured to give a moral education to his people, and to establish entirely new principles on the foundation of the old ones. His well-preserved code of laws gives the most accurate and valuable material for an inquiry into this subject. The idea has been long since formed that Alfred was in the truest sense of the word peculiarly the legislator of his people; we are told that "amidst the tumult of arms and the din of warlike instruments⁵" he found time to complete this great work. We know however, that during many years of his

¹ Kemble, the Saxons in England, ii. 128, with quotations from Florence; Cod. Dipl. No. 1065.

² Cod. Dipl. No. 320.

³ "Cynges geneat," Chron. Sax. A. 897.

⁴ Chron. Sax. A. 897; with which compare Kemble, Saxons, ii. 178, 179.

⁵ "Ille inter fremitus armorum et stridores lituorum leges tulit," occurs in a manuscript of Wilh. Malmesb. Hardy, ii. § 122.

reign, peace was enjoyed in England, and we may venture to conclude that the elaboration of his code must have occupied him at a time when he had less of other matters to engage his attention. The designation of lawgiver is strictly speaking erroneous: he created no new laws, his aim was simply to restore, to renovate, to improve. In every part of his dominions Alfred met with existing laws upon which he could take footing, but after the struggle for freedom, altered circumstances required fresh arrangements, and the closer connexion of the component parts of the kingdom, and the elevation of the royal prerogative, called for a correction and revision of the old laws, so that a more comprehensive system of legislation was necessary.

Amongst particular tribes, and subsequent to the conversion to Christianity, the ancient laws had for some centuries acquired a durable character by being committed to writing, and a perfect written language was formed in the West Saxon dialect much earlier than in that of any other German people. These circumstances, happily for the British Island, tended to limit the power of the clergy there, in a much greater degree than was possible on the Continent, and besides, made the German language the vehicle of the laws, so that it was not until the arrival of the Romanised Normans that the English people were judged and sentenced in a language they did not understand. In former days, Kent, Wessex, and Mercia, had each its own laws in its own dialects, and both these were closely allied. All the people were of German origin. When Alfred undertook the work, in which he was faithfully assisted by the advice and co-operation of the wise and great men of his nation, he had before him the Kentish collection of Ethelbert, the first Christian king, with the supplemental additions of his successors, Hlothhære, Eadric, and Wihtræd; his own ancestor Ina caused the West Saxon laws to be compiled; and the law-book of the great Offa was used in Mercia. There was much in the three, of which, on inspection, he entirely approved, but several points did not please him, and these, by the advice and consent of his counsellors, he rejected; meanwhile, he had some intention of putting his own ideas in their stead, but he knew not whether they would be approved by

his successors¹. Ina's collection was the only one received entire into the Codex, which was chiefly applicable to the condition of the West Saxons. A few articles were omitted here and there from the Kentish and Mercian laws, but research into this matter is not possible, as Offa's book is lost.

Thus the substance of many particular laws was included in the general work, and the principal parts of the old Teutonic general and provincial law by this means attained a wider signification and importance. It is superfluous in a biography of the king to enter into a closer examination of the peculiarities of the Anglo-Saxon laws, especially as this subject has been successfully handled by many learned men, in books that are universally accessible. But the necessity of inquiring into the exact opinions and acts of the king requires a notice of those points where his altering hand is discernible. The motives which actuated him in his work of reformation were twofold; one, the high responsibility attached to the exercise of royal authority, and the other, his peculiarly earnest desire of infusing Christian principles into the ancient national laws derived from Paganism, and even taking these principles as a fresh foundation. Whenever traces of this spirit appear in his Codex, we may recognise the influence of Alfred, by whom new rules of action were thus created, or at least pointed out to posterity.

The laws of King Ina present a striking picture of the insecurity and rude licentiousness which existed throughout Wessex in his time. The distinctions of rank which had been preserved amongst the people in their wanderings, had been put on a different footing by the division of landed property, therefore the Were-geld, inflicted on all freemen, had been but little efficacious in preventing constant breaches of the peace and never-ending feuds. The Church had from its commencement assumed the civil rights of the heathen priesthood, as well as the relation of conqueror to the subjugated native inhabitants, who were almost reduced to the condition of serfs, and its daily increasing acquirements of land kept the public legal affairs in perpetual confusion. Ina's book chiefly consists of a list of

¹ "Forþam me wæs uncud hwæt þæs þam lican wolde þe æfter us wæren. Introduction to Alfred's Laws, by Thorpe, "Ancient Laws and Institutes of England," i. 58.

punishments for breaches of the peace, for quarrels, murder, robbery, and injury to forest and cattle; or else it makes provisions for the conditions of freedom and general government of the slaves, and particularly of the numerous Welsh in the western part of the kingdom, who had hitherto been in an almost lawless condition. Alfred adopted much of this into his book; in some instances he made wise alterations. Formerly different punishments had been awarded for stealing money, horses, and bee-hives; now they were all dealt with in an equally severe manner, but a higher degree of punishment was adjudged for robbery from the person; in other respects, particularly in cases of bodily injury, he made a much more strict and extensive regulation than his ancestor¹. The ancient law concerning *boe-land* (land granted by writings), which was to be held by the same family, and to descend to the male heirs, he likewise caused to be preserved in all its force, as it appears in its most complete form in the Mercian law-book².

A recognition of the rights of property, and the intrusion of elements decidedly foreign to the old Teutonic national law, were now perceptible in many places. An entirely new meaning was given to the very first article of the code. Whosoever should break his oath, or fail to perform a pledge, was sentenced to forty days' imprisonment in some royal place, and to undergo penance ordained by the bishop. Already the use of the word "*carcer*" indicates that the deprivation of freedom for a longer or shorter space of time could not have been known to the Saxons, and indeed in earlier collections of laws nothing is to be found resembling it. But from this period justice began to be administered with a more powerful hand, and particularly with regard to the sacred obligation of an oath, which, backed by its Christian importance, was most strictly enforced. The fourth article is still more significant: "If any person, either by himself or others, practise treachery against the life of the king or his lords, he shall make compensation with his life and all his possessions; if he should desire to clear himself of the accusation by judicial

¹ Compare Leg. Ælf. 44-77 with Leg. Athelb. 32-73.

² Vide Kemble, *Cod. Diplom.* Introduction, p. xxxii. with reference to Leg. Ælf. 41.

means, he shall be allowed to do so according to the exact measure of the royal Were-geld." Here there is an evidence of the height of power to which the monarchy had risen, and of the means whereby its authority was maintained and preserved inviolate. Yet still the king's Were-geld continued, and this in a great measure placed him on an equality with all other freemen, for those who were thus able to expiate their offences might escape death. But the new principle, which alone was valid in later times, already began to be developed, and its introduction must be ascribed to Alfred, according to whose Scriptural notions reward and punishment proceeded immediately from God, and who would likewise protect earthly rulers by divine laws.

It does not seem to be quite just, on account of these innovations to accuse Alfred of despotic aims, and to attribute to him "anti-national and un-Teutonic feelings¹." The strict Judaic doctrines respecting civil and religious liberty which had already for some time prevailed in the Catholic Church, began also to influence the secular government; for when large kingdoms were established by the conquering Germans, all the rulers suffered themselves to be guided in the arrangement of their altered political relations, by the insinuating counsels of the Romish clergy. The nature and tendency of all that period of the middle ages prevented any Christian country or Christian ruler from becoming an exception to this rule; it was not possible even for Alfred to accomplish his important task of uniting and improving his people, by any other means than those which were in universal use at the time; and yet experience had plainly taught him what would become of the prosperity of the island, if in such a favourable moment as the present, he were to leave matters in their old condition. And had not his grandfather Egbert sought to learn from Charlemagne a new method of governing his kingdom? So Alfred's reformation was a thorough one:

¹ Kemble, Saxons, ii. 208, n. 2. This intelligent author, whose thoughts and feelings partake so much of a German character, in attributing these errors to Alfred, accounts for them by his partial love for foreign literature, and his overbearing character in his youth. The latter, at any rate, is not proved, and the precise relative dates of his literary and legislative labours are certainly not established. This view of the subject bears too much the stamp of the mode of thinking in our own day.

all that was once vigorous throughout the whole body of the state, but which was now fallen into decay, he abandoned; all the other machinery of the government he left in action, and to his fostering and improving hand it must be ascribed that so much of it is in full activity at the present day in England, whilst so many of the other European German states have long had to mourn the loss of their ancient institutions. A strict monarchy was the only condition on which the country could be saved at that time, and as all Alfred's efforts had this end in view, he had no choice with respect to the means.

Besides, the exalted position of the monarchy had been firmly established in the past days of the West Saxon state, which had early included a number of hundreds, and extended itself over many districts, whilst the Jutish and Anglian kingdoms seem to have consisted at most of only a few. We know that for centuries after their rise, Mercia and Wessex continued to prosecute their conquests. In the storm of conflicting circumstances, at length only Wessex remained standing; all the other kingdoms had fallen, many of them returning to their original form of provinces, but under the West Saxon dominion. It therefore cannot be matter of surprise that the power and dignity of the King of Wessex far exceeded those of the ealdermen who governed the provinces. Alfred began to make special appointments to this office, which under him ceased to be hereditary, excepting in Mercia. Ealdermen and bishops, the two highest dignitaries in State and Church, came by degrees to take the same rank; whilst in former times it was the king who was valued equally with the bishops, and thus it may be easily perceived that the king originally rose from and above the other ealdermen. Whilst in the law-book of Ina the same fines were assigned for breaches of the peace against the king and the bishop, in Kent, robbery of the Church or of a bishop or a priest was visited with a higher measure of punishment than robbery of the king's property¹. Alfred obtained a higher compensation than any other ecclesiastical or secular dignitary in the state; his sum remained the same as under the Kentish law, whilst those of the bishops and ealdermen,

¹ Allen. Inquiry into the Rise and Growth of the Royal Prerogative in England, p. 37. ed. ii.

as well as those of the lower classes of nobility and freemen, were proportionably lowered.

But Ina had already ordained, that whosoever¹ should venture to draw his sword in the king's house, and to disturb the peace, such a crime could be expiated only by death or severe penance, according as the king might think fit. Alfred transferred this law unaltered into his Codex². In this and similar decrees concerning crime, the laws providing for personal security, originally founded on distinctions of rank, took a new development; the importance of the old were-geld began to decline, and corporeal punishment was established in its stead. Notwithstanding this, all classes of the community preserved their respective ranks; but it is gratifying to find that there is scarcely any mention made in Alfred's laws of the lowest order of the people, whilst the arrangements of Ina relative to the Celtic slaves form a prominent feature in his code.

The continuance of the frank-pledge (*freoburh, friðgēgyld*) was ratified by many articles: those who were exempt from this arrangement, either as outlawed criminals or as foreigners, were not amenable to its obligations, but, like the travelling merchant, enjoyed, on the fulfilment of certain conditions, the protection of the king and his justiciary³. The necessity of forming new guilds may have become apparent at that time, but their origin and progress were contemporary with the rise of cities.

Many of the arrangements in the first part of Alfred's collection of laws are to be attributed to the monopoly of ecclesiastical power, but at the same time also to the growth of Christian feeling; and his efforts to educate the morals of his powerful, but still uncultivated people, in accordance with the doctrines of the Bible, are indeed beautiful and excellent. His aim was not only directed towards the

¹ Leg. Inæ, 45: King and bishop, 120 shillings; ealderman, 80; a thane (*degen*), 60; a *gesithcundman*, 35. On the contrary, we find in Leg. Aelf. 40: the king, 120; archbishop, 90; bishop and ealderman, 60; twelfthhyndeman 30; sixthhyndeman, 15; *ceorl* (freeman), 5. See Kemble, Saxons, ii. 399.

² Only instead of "house," he says "court." Compare Leg. Inæ, 6, with Leg. Aelf. 7.

³ Leg. Aelf. 42, 27, 34. Translation of Lappenberg, ii. 333.

prevention of robberies and feuds, he also strove to check every species of immorality amongst all classes. The seduction of nuns was dealt with most severely. Ina had commenced the work, but still the regulations of his great successor, respecting such crimes, are much more numerous and strict. In a similar proportion were punishments adjudged for working on the Sunday, or other holy days¹. Respecting the rules for priests, the revenues due from land to the Church, and for taking sanctuary, very little provision had been made in the legislation of the eighth century; but yet King Ina had taken counsel on these points, not only with all his Witan, but also with his two bishops, Hedde and Eorcenbald². Alfred's high reverence for the Church and its faith enabled him to make new and more extensive arrangements. Although the highest ecclesiastical officers ranked far below him in the degree of compensation, yet every offence against their individual dignity was rigorously punished. Any one who presumed to fight within sight of the archbishop or bishop, was compelled to atone for it by payment of 150 and 100 shillings. A priest so far forgetting himself as to kill a man in combat, was to be delivered up to the bishop to be deprived of all his property and to be divested of his sacerdotal office. Strict regulations were made concerning sanctuary in churches and monasteries, in which criminals and fugitives took refuge; how long such persons should remain there, and their treatment during the time allowed them. Robbery of Church property was punished by the infliction of a double fine, and the loss of a hand³.

Enough may be gathered from these instances to show what progress the national law had made at that time, and on what principles it was conducted. By a peculiar addition, Alfred impressed upon the entire Codex the character of his own mind, much more than that of the age in which he lived; for he began his new book of laws with extracts from the Bible itself, both from the Old and New Testaments⁴. These words were placed first: "And the Lord spake all these

¹ Leg. Inæ, 27, 31, 3; Leg. Aelf. 8, 9, 10, 11, 18, 25, 26, 43.

² Leg. Inæ, 1, 4, 5, 61, and Thorpe's Introduction, i. 102.

³ Leg. Aelf. 15, 21, 2, 5, 6.

⁴ Laws and Institutes, i. 44, ff.

words, saying, I am the Lord thy God," &c. Then followed the Ten Commandments, omitting the second, but the 23rd verse of the chapter was inserted to make the Tenth Commandment. Then followed, with a few omissions, the 21st, 22nd, and the first part of the 23rd chapters of Exodus, which contain the Mosaic laws, treating of the relations between masters and servants, of the punishments for murder, homicide, theft, and other heinous sins, as well as the sacred observance of holy and festival days. The last statute is: "Make no mention of the name of other Gods, neither let it be heard from thy mouth." Exod. xxiii. 13. Then the book proceeds: "These are the laws spoken to Moses by the Almighty God himself, who commanded him to keep them, and afterwards the only Son of God, who is Christ our Saviour came upon earth, and said, that he did not come to destroy these laws and to abolish them, but in every way to fulfil them; and he taught mercy and humility. Then, after he had suffered, but before his apostles had gone forth to teach in all lands, and whilst they were still together, they converted many heathens to God, and still remaining together, they sent messengers into Antioch and Syria to preach Christ's laws. But when they learnt that these messengers met with no success, the apostles sent them a letter. And this is the letter sent by the apostles to Antioch, Syria, and Cilicia, which places are now converted from heathenism." Here follows literally the Epistle from the Acts of the Apostles xv., 23-29. Alfred then added, from Matthew vii., 12: "Whatsoever ye would that men should do to you, do ye even so to them." "By this one Commandment man shall know whether he does right, then he will require no other law-book." This short epitome of the laws of God upon earth proceeds further: "Since now it happens that many nations have adopted the faith of Christ, several synods have assembled upon the earth, and also amongst the English people since they have professed the Christian religion, consisting of holy bishops with other distinguished Witan. Moved by the compassion which Christ taught towards error, they ordained that by their permission, secular lords, for nearly every misdeed, might in the first instance make compensation by a fine, except for treason against a lord, on which crime they dared not exercise any

mercy, because the Almighty God would not grant it to those who exalted themselves above Him, nor Christ, God's son, to him who sold Him to death, and He commanded that a lord should be loved like Himself¹."

In different synods different punishments were allotted for various human offences, and different commandments were written in the several synod-books: "Whereupon I, King Alfred, have collected and commanded to be written down those laws which our forefathers held, those which seem to me good," &c. The manner in which he proceeded has been already considered: "I, Alfred, King of the West Saxons, showed them to all my Witan, and they said that they approved of them all, and would observe them." Then follow his own statutes. It would be difficult to find in any other collection of laws of the middle ages so large a portion of Biblical matter as in this; and we know, too, that no other has so completely adopted the principles of the Mosaic law. It is true that many passages from both Testaments are to be found in the Frankish and other Continental codes, and the general influence in legislation of eminent princes of the Church and of the entire clerical body is indubitable; but in no other do we find the idea of blending the old Teutonic law with the Hebrew-Christian, so perfectly carried into effect.

How natural then is the conjecture that Alfred humbly submitted himself to the control of the bishops, and allowed them to have similar power in the state, to that which they enjoyed in the country of the weak descendants of Charlemagne, and even in England during the lifetime of his own father, who had taught his son to fear God and the Church. But a closer research into the condition of the English Church and the activity of its supporters at that time, will show us that this was by no means the case. Alfred, on the contrary, ruled in the most perfect concord with his clergy, and was, in fact, the head of the Church. We cannot deny the tendency towards despotism which he introduced into the government, this is evinced in various instances; but nevertheless Alfred's name must be held in all honour, for he ad-

¹ "Lufien seva hine selfne," not as one's self, as Thorpe translates it, but like himself—viz. God. Kemble, Saxons, ii. 208.

ministered law and justice according to the eternal and divine precepts, and perfected the Old Testament Decalogue by the grand addition of the Christian doctrine, that "a man should love his neighbour as himself."

This peculiar construction of his code proceeded from the earnest character of his religious belief, to which we may also chiefly ascribe its high moral tone. The question indeed presents itself: did Alfred really aim at governing his subjects according to the letter of the Levitical regulations?

What could be done with reference to the punishments for damaging vineyards? Would it not have been absurd to recal to the Saxons the memory of the captivity of the Israelites in Egypt? It is true that many fundamental laws relative to property in land and cattle, as well as to assault and murder, were precisely the same amongst the German and Semitic people; and although Alfred made a Christian law of that Hebrew one¹ which bestowed freedom on a slave after six years of service, yet on the whole, he merely held up as an example to his subjects a code with which they were well acquainted, and which showed them those points wherein their Christian community was still deficient. He endeavoured to impress upon them his own conviction, that punishment and reward belonged to God, who ordained the king to be His representative upon earth to execute justice. And yet it is singular enough to find the old Teutonic Weregeld considered as a compensation for the Divine wrath!

It now only remains for us to add some particulars relative to the administration of justice. We know from the testimony of an historical eye-witness how strictly Alfred required every man to be treated according to the right and equity of the Christian religion.

From a work which is undoubtedly the genuine production of Asser, it may be gathered, that amongst the many evils consequent on the Danish invasion, great irregularities had entered into the administration of justice². Throughout the kingdom, the common and poor freemen had no other

¹ The command of Moses, that a slave who wished to remain as a servant with his master should have his ear pierced through with an awl to the gate of the temple, *Laws and Institutes*, i. 47, n. 11, is very similar to an old German custom. Compare Grimm. *Deutsche Rechtsalterthümer*, p. 339.

² Asser, towards the end. Florent. Wigorn. i. 106

protection than that afforded them by the king himself; for the great and powerful men who administered the laws were lifted up by pride, and occupied themselves with worldly matters rather than with such as would do honour to their Christian name. In the regular tribunals, where the earls and other officials sat to distribute justice, there were so many discussions and quarrels about the meaning of the law, that the judgments rarely gave satisfaction. But the king caused all decisions to be laid before him, whether they were just or unjust, and he investigated them strictly, especially when the offence encroached on his own prerogative. The unsettled state of affairs at that time naturally caused the king to be more and more considered as the principal guardian of justice. But the confidence placed in Alfred by a large portion of his subjects was fully justified by his extreme conscientiousness. He was more sincere than any other in the country in his endeavours to discover a true and just judgment¹, and to bestow their lawful rights upon the poor and oppressed, as well as upon the rich and powerful. In the same manner he inquired into all the sentences which were given in the district courts of his kingdom, whether they were just or unjust; he often summoned the judge to be brought before him, and questioned him. Sometimes he obtained information through the agency of one of his faithful servants. He did this chiefly in order to discover whether injustice had been practised from ignorance or malevolence, from love, or fear, or hate, towards any one, or wholly from a desire of gain. It sometimes happened that a judge would acknowledge his ignorance, but then Alfred would seriously set before him his folly, and would say: "I am astonished at your great temerity, that you who, by God's favour and mine, have been entrusted with the office and rank of the Wise², should have entirely neglected the studies and the labours of the Wise. Either, therefore, resign your temporal power, or assiduously apply yourself, as I require of you, to obtain wisdom." Thus many nobles and officers of high rank would frequently seek to acquire in their old age what they had neglected in their youth³, and would choose to submit to be instructed, a thing

¹ In exquendis judiciis discretissimus indagator.

² Sapientes, witan.

³ Illiterati ab infantia comites pene omnes, praepositi ac ministri.

hitherto strange to them, and, like schoolboys, commence at the rudiments of learning rather than relinquish their offices.

There is no good reason for doubting the truth of this narration, it is expressly stated that such cases often occurred. They became soon noticed by contemporary observers. In the course of the century, indeed, the evil seems to have increased, and to have greatly extended its ruinous effects; and the accounts of the thirteenth and following centuries assert that the Saxon king was unmerciful enough to cause a great number of unjust judges to be hanged, after being severely reprimanded¹. But how could the most beautiful traits of Alfred's character be thus mistaken and censured? The aim which peculiarly distinguished his legislation was to raise the moral greatness of his people, and to promulgate the Christian faith, and this is plainly shown us also by Asser; Christianity required that the same measure of justice should be allotted to the high as to the low. The state in which this can be done, must have wise and learned judges of the law; and it must have been a source of great grief to Alfred, that those men who, from their rank and wealth, should have exhibited a brilliant example to all besides, and who had such an important voice in the public administration of justice, were found so deficient. They could not even read in public the laws of their country; the hitherto universally acknowledged common law began now to be forgotten. And with this is connected another point of no less importance to us. Besides earls and governors, Asser mentions regular judges², who, although they appear from their title to have had a right to practise their official employment, yet were unable to do so. It is extremely probable that the nobles and free landowners had so alienated themselves from the community, especially during the time of war, that they could no longer administer justice without further legal knowledge. Thus there arose a tribunal, which perhaps had been projected long before, and which the king now modelled and fitted for its important office. Possibly, an arrangement was then made in England similar to the *missi dominici* of Charlemagne, leading to the establishment of the

¹ Andrew Horne, *Miroir des Justices*, p. 296-298.

² They were various: *comites*, *præpositi*, *judices*.

courts called Assizes, for whilst the people and their sheriffs still retained the right of giving judgment, the king, to whom alone belonged an executive power, practised a strict inspection by means of messengers¹. But the judges, whose national title was unquestionably Gerefan (Earls), were answerable for their interpretation of the law, and for the judgment pronounced by them. And this responsibility caused them to incur the anger of the king, their chief magistrate, in those cases when they exposed their ignorance².

Before we leave this important subject, and conclude the account of the political affairs of the period, it may not be irrelevant to glance at that country which, in more than one respect, was united in the dominion of Wessex—the Christian Danish kingdom, which, by the policy of Alfred, had been established on the eastern coast. The first legal union, the short statute made and confirmed in the treaty of Wedmore between the two kings and their adherents, has been already noticed. The few principal points are very brief, and bear on them the stamp of necessity. Guthorm-Athelstan could not avoid the consequences of this treaty. Although he still adhered to piracy, the way was already prepared for a union of his own followers with the original Anglian population, when he died, in the year 890. Although his death occasioned a new and desperate attack from the Danes, and his immediate successor Eohric proved himself to be no pattern of fidelity, yet the work which had been commenced was established on a firmer basis, and grew and flourished even beneath the storms of a war that continued for a year. An amplification of the resolutions of Wedmore is extant, which was made at a later period, and designated the Peace between Guthorm and Edward. It is extremely improbable, and it is not confirmed by any proofs, that the latter, Alfred's son, was invested with regal honours and princely power so early as the year 890; the execution of the new document must have taken place in Alfred's own reign, although there is only doubtful information of a Guthorm II.³, who succeeded Eohric in 905. These laws apparently belong to the enlarged legislative code of Alfred; it is

¹ Kemble, Saxons, ii. 41-45. ² Rise of the German Kingdom, by Sybel, p. 235.

³ Thorpe, Ancient Laws and Institutes, i. 166. On the authority of Wallingford, p. 539, 540.

expressly stated in the introduction, that these are the ordinances of Alfred and Guthorm, which had been repeatedly ratified between the Angles and Danes, and were now revived by Edward. They bear in an extended form the same features as were exhibited in Alfred's code, and they give sufficing internal proof, that in the course of twenty years Christianity had become the state religion, or rather that it had conquered and completely overturned the old-established heathen faith. Here, too, the first articles treat of the Church, and of obedience to Christian commands. One God only shall be loved, and he will reward and punish. Peace towards the Church and towards the king, is alike to be preserved inviolably. Dues are to be paid to the king and to the Church; they both protect morals and manners from injury. Labour, swearing, and the ordeal, were strictly forbidden to be practised on holy days. The punishment against profanation of the latter seems to have been particularly necessary on account of the transgressions which had lately been committed by the Northmen. The performance of pagan rites, witchcraft, and conjuration, were likewise punishable offences. But on the other hand, priests and foreigners were to enjoy peculiar protection as amongst the West Saxons, and the rights of the different classes of the free population were based upon the ground of their respective possessions. It is, however, remarkable that a careful distinction is made, in name at least, in the measure of compensation awarded to the people of Saxon and of Danish origin¹.

Thus then, after it had for a long time appeared probable that the principal Christian state in England was destined to destruction, it was not only delivered by the sword, but its deliverer also restored internal order, and bound it together beneath his powerful protection. We often see in history great revolutionary events interrupting the quiet progress of a nation; all the ancient enfeebled institutions become abolished; the people, under the guidance of some great man, struggle and are victorious, and then the seed is sown of a well-organized government, whose fruits are gathered in a happy future.

¹ Next to the wer and wite of the Saxons was always placed the lah-slitte of the Northmen (lagsligt in old Swedish law). *Laws and Institutes*, i. 168.

Alfred's active exertions in the government, and in the administration of law, afford a glorious example of this. When, in later times, his people sighed beneath the heavy oppression of Norman kings, when might alone was right, when troops of exiles sheltered in the forests, and the high roads were perilous, they remembered with sorrow the security which they had once enjoyed under Alfred's just rule; and in alleviation of their misery, they portrayed in poetry the golden peace of the past, when the traveller might lose his purse, full of gold, upon the way, and find it again untouched at the end of a month on the same spot, and when golden bracelets were hung up at the cross-roads in confidence that no passer-by would remove them¹.

But at the close of the great conflict, it became evident that the Church, the guardian of the Christian faith, was not less unsettled than the secular affairs of the country. How could it be otherwise after heathenism had made so desperate an attack upon the Christian state? Since the days of Augustine and Wilfrith, wealth in gold and silver had been accumulating in the cathedrals and convents of the island. Eager after spoil, the northern robbers had rushed into every sacred place, the sword in one hand and the torch in the other; the few unwarlike inmates who remained to guard their precious treasures died like martyrs. As soon as the Danes had taken possession of the gold, they departed to the next consecrated place, leaving nothing behind them but naked walls, blackened by smoke, whilst many other costly things which they knew not how to value—books on which the maintenance of civilization depended—became a prey to the flames. The monks of St. Cuthbert were not the only ones who, with the bones of their saints and a few of the vessels appertaining to the Church, wandered without shelter about the country; every establishment was involved in the universal destruction: the Church of the Anglo-Saxons was defenceless. Happy were those of her members who had escaped across the sea, and could await better days in a foreign land!

¹ Ingulph. p. 870. Wilh. Malmesb. lib. ii. § 122. This seems to be the repetition of an old tradition which has been already told by Bede, ii. 16, of the happy reign of Edwy of Northumbria, and at a later period was related as occurring in the times of Frothas the Dane and Rollo the Norman. Lappenberg, p. 335.

But as in worldly affairs many things had shown marks of decay before the invasion of the Danes, so for a long time many errors had existed in the Church which hastened her ruin. It has been noticed before, how in the ninth century no great individual Church teacher had appeared, and how after the death of the learned Bede the study of the Scripture, and the progress of all knowledge leading thereto, had been constantly declining. When the work of conversion had been completed at home, the most able men of York and Canterbury turned their steps towards the Franks, and in their service were most zealous in preaching the doctrines of the Cross to the brethren in Northern Germany. Meanwhile the English clergy led a quiet, indolent life, instead of studying with earnestness and diligence. When, after the warlike reigns of Offa and Egbert, the pious Ethelwulf began to rule, the Church, having only her own advantage in view, seems to have advanced her power so far as to be the true mistress of the state. Now for the first time, as was so frequently the case in subsequent ages, the Church of England, behind the shield of piety and Romish orthodoxy, fell into unseemly worldly corruption and indifference to all higher objects, whilst she almost entirely relinquished her most noble employment, the education and improvement of the people, and cast aside the arms with which she should have fought.

The destruction without, and the moral decay within, combined to direct Alfred's attention to the true cause of such an unhappy state of things. What peculiar impressions he must have felt when he called to mind, how, in his earliest childhood, he had seen the greatest splendour displayed by his father before the supreme head of Christendom, and how, in his youth, his eager desire for acquiring knowledge was unsatisfied, because the Church of his native land could not produce a single master to instruct him in Latin! In Germanic England, as in every part of Europe converted by Rome to Christianity, learning and the study of books were matters entirely confined to the clergy, and as a rule, the free-born laity remained in ignorance of such occupations. Nevertheless, Bede and his coadjutors had accomplished much, and even prepared the way for more; but it seemed as if these stars had set too soon, and for ever. Alfred recalled those

times with touching regret, when he wrote thus¹: "I have very often thought what wise men there once were amongst the English people, both clergy and laymen, and what blessed times those were when the people were governed by kings who obeyed God and his Gospels, and how they maintained peace, morality, and authority at home, and even extended them beyond their own country; how they prospered in battle, as well as in wisdom; and how zealous the clergy were in teaching and learning, and in all their sacred duties; and how people came hither from foreign countries to seek for instruction,—and now, when we desire it, we can only obtain it from abroad. So entirely has knowledge escaped from the English people, that there are only a few on this side of the Humber who can understand the divine service, or even explain a Latin epistle in English; and I believe, not many on the other side of the Humber either. But they are so few, that indeed I cannot remember one, south of the Thames, when I began to reign." There were still traces of former greatness in the north. It was in Wessex, and in the country south of the Thames, that the greatest ignorance prevailed; and at the beginning of the ninth century, in consequence of the Danish invasion, any seeds of a higher civilisation and education which had been casually sown, were threatened with annihilation. For a considerable time there had likewise been great danger that the worship of Woden would be revived in some of the ancient and abandoned sites. Alfred now correctly perceived what was wanting. The Church of his country needed reformation; in order to secure her from ruin, that support of which she had been deprived ought again to be secured to her, and this support could only consist in the bestowing of a moral and intellectual basis. At that time there could be no question of a Reformation, according to our ideas of the word. In the west it was long before there was any diversity of opinion respecting dogmas. Rome had been the mother of the Church, and continued to be her central point; and it was Alfred's most earnest endeavour to cement yet more closely the hitherto uninterrupted alliance

¹ Alfred's Preface to his Translation of the *Regula Pastoralis* of Gregor. I. according to the MS. Hatton. 20, in the Bodleian Library, printed in Parker's and in Wise's editions of Asser.

between Rome and England; for the chief seat of Christendom never failed to send forth vital power, as the heart impels blood into all parts of the body.

The perilous effects of the ambition of Rome had frequently been felt in many continental countries. But she found it more difficult to extend her power in that distant island, where but little progress had been made by the Romish canons in opposition to the national elements, where the language of the country was still maintained in the services of the Church; where, since the first century after the conversion to Christianity, the clerical body had been entirely composed of natives, and where the strict edicts relative to celibacy were by no means rigidly observed. No Pope of the ninth century professed that absolute power in England which had long been exercised by Rome in other countries. Even a John VIII. appears to have had neither the leisure nor the wish, owing to his ceaseless efforts in Western and Eastern Europe, to occupy himself in the affairs of Britain. It was a fortunate circumstance for the Church of England that the intimate connexion between herself and Rome was the most zealously observed on her own side. Almost all the princes of Britain in regular succession visited St. Peter's, and their national seminary, the Saxon school, rose again from the flames, and formed a perpetual bond of union.

It is much to be regretted that no Italian authorities are extant, which would give us more accurate information concerning the efficacy of that institution, and throw light on the subject of the relations between the two powers. There is no evidence in the present day to support the notion that the Saxon school was, in the reign of Alfred, a tool of the papistical pretension. The faithful zeal of his forefathers was no less active in Alfred, but he had no desire, when bowed down by the weight of his position, to lay aside for ever all earthly cares at the miracle-working graves of the saints, as Ina had done, nor did he give himself up to devotion, like his father Ethelwulf, neglecting all things besides. Yet the Pope was regarded by him also as the successor of the first of the apostles; he revered the relics of the saints, and believed their legends to be true; therefore, in the age in which he lived, he could not fail to be considered as a faithful Catholic Christian. Moreover, the deep impres-

sions which in his earliest youth were made upon him in Rome were not extinguished, and as soon as he had established peace at home, he commenced a systematic intercourse with the head of Christendom. The following accounts are given on this subject.

The Pope Martinus (882-884), soon after he ascended the papal throne, sent gifts to the Saxon king, amongst which was a piece of the holy cross; whereupon, in 883, Alfred despatched two of his nobles, Sighelm¹ and Athelstan, to make a return for these presents, by carrying his and his people's offerings to the Church of Rome. These were perhaps the very ambassadors who bore to the Pope the urgent entreaty of their king, that out of love for him, the Saxon school might be freed from all tributes and taxes, and it is affirmed that the benevolent Prince of the Church readily acceded to this request. Ethelwulf enjoined its fulfilment on his successors; this duty his sons now conscientiously discharged. But a still more weighty commission was entrusted to these two men. Rome was not the remotest part of the globe to which Alfred's labours in the cause of Christianity extended; he carried them still further. At a time when the Pagans were in possession of London (it is uncertain whether in 880 or even later), Alfred made a vow², that after their defeat and expulsion, he would send an embassy with rich gifts to the Christians of the far east, to the Churches in India, which were called by the names of the apostles Thomas and Bartholomew. If this had not been related by the contemporary Saxon Year-books, there might be some reason to doubt the whole narration, and to pronounce it a fable. But as Charlemagne had sent proofs of his magnificence and renown to the Caliph of Bagdad, to places which

¹ Chron. Sax. A. 884 and 885; Asser, p. 484; Ethelwerd, iv. 516; Florence, i. 99. The Chronicle is the most certain authority. It completely contradicts, with regard to Sighelm, the "Suithelmus episcopus," who, according to Florence, succeeded Asser at Sherborne in 883 (see Introduction, p. 5), and also the Bishop Sighelm, of Wilh. Malmesb. Gest. Pontif. Angl. ii. 248 (ed. Frankf. 1601.) The first name is not to be found in any of the genuine lists of the Bishops of Sherborne; the second, in the fourth place after Asser, Monumenta Hist. Brit. p. 560, n. d. Sighelm was minister regis in the year 875, according to the documents in Cod. Dipl. n. 307. Both ambassadors were probably distinguished laymen.

Chron. Sax. A. 833, and Henric. Huntingd. v. 740.

before had only existed in marvellous legends for the people of the west, so out of gratitude for his own deliverance, the most Christian king of his age desired to send messages of peace and friendly gifts to his brethren in the faith at the other extremity of the world. According to his own belief, and that of his contemporaries, the Apostle Thomas himself had once preached the gospel in India, and the Church established by him still existed, although environed and oppressed by heathens of all nations. An obscure account of the spread of their doctrines has been preserved from the earliest times by the western Christians¹, and confirms our present knowledge that the Mahometans, on their first arrival in the east, found there various Christian sects. But it is enough for us that Alfred's messengers journeyed from Rome into that remote country; they returned, and, "God be thanked," says the Chronicle, "they had been graciously enabled to fulfil the vow." They brought home perfumes and precious stones, as memorials of this wonderful journey, which were long preserved in the churches². This was the first intercourse that took place between England and Hindostan. In the year 887, Athelhelm, Ealderman of Wilts, who has been before mentioned, carried to Rome the tributes and gifts of his sovereign and of the Saxon people³. In the following year, Beocca, also an ealderman, had a similar commission. He took charge of Ethelswitha, the widowed sister of Alfred, and last Queen of Mercia, who appears to have left her brother's court in order to proceed to Rome, and end her life in some holy place there; but the fatigues of the lengthened pilgrimage were too much for the feeble woman, who had long been bowed down by sorrow; before she reached Rome she died, at Padua, in 888⁴. In the next year no formal embassy went to Italy; only two couriers⁵ were despatched with letters

¹ There is an Anglo-Saxon *Vita Sti Thomae*, in prose, in MS Cott. Calig. A. xiv., where, in the poem relating to him, the apostle is represented as being sent on a similar embassy with Andrew.

² Wilh. Malmesb. *de Gest. Pontif. Angl.* l. c., and *de Reg. Angl.* lib. ii. § 122; Matth. Westm. p. 833.

³ Chron. Sax. Asser, Florence.

⁴ Chron. Sax. 888; Ethelwerd, iv. 517; Flor. i. 108.

⁵ *Twegen bleaperas*. Chron. Sax. A. 889.

from Alfred. In 890, Bernhelm, an abbot¹, was charged with the deliverance of the customary alms in the name of his king. It is evident from all the accounts which we possess, that this was done annually. No mention is made of a regular tithe; the tribute was voluntarily given, to obtain those advantages which the king and his subjects might derive from Rome. It is a remarkable and significant fact, that amongst the ambassadors to the Pope, only one, the last, appears to have been invested with ecclesiastical dignity; the king usually entrusted valuable and important commissions solely to his most confidential officers.

Two accounts may be mentioned here in reference to the intercourse with foreign countries, which was commenced or continued by Alfred, in ecclesiastical and religious affairs. Owing to their brevity and imperfect condition, they unfortunately give us only a vague idea of that remote period; but even with these disadvantages they are invaluable, because they are confirmed by contemporary authorities. Asser² mentions that he read the letters and saw the presents which were sent to his king by Abel, the Patriarch of Jerusalem. It appears by no means improbable that Sighelm and Athelstan, when they went to India, or on their return from thence, also visited, by Alfred's command, the land of promise and revelation; that they were gladly received by the patriarch, and dismissed to the far western island with a letter and with gifts to their king. This account is of importance in the history of the Church at Jerusalem, so little known before the commencement of the Crusades, as one of the rare traces of any intercourse between the Christian land of the west and the cradle of its faith.

The other notice relates to a neighbouring island, to Ireland, which had so gloriously distinguished itself at the first promulgation of Christianity, but which was now more entirely excluded from its history than Jerusalem; for the Celtic Church, after the separation of a century, would not again succumb to the doctrines nor the increasingly powerful

¹ Beornhelm abbad. Chron. Sax. A. 890.

² P. 492: Nam etiam de Hierosolyma Abel patriarchae epistolas et dona illi directas vidimus et legimus. Simeon Dunelm. copies from him; de Gest. Reg. Angl. p. 684.

ascendency of Rome. At a time when Alfred, in unison with excellent fellow-labourers, was vigorously occupied in re-establishing his Church, and when his renown had traversed the sea, there suddenly appeared, in the year 891, on the coast of Cornwall, three Scotchmen, Dubslane, Macbeth, and Maclinmun. They had secretly left their country; the Christian faith was grievously on the decline there, and Swifneih (Subin¹), the best teacher that had ever appeared amongst the Scots, was dead; from love to God they determined to go on a pilgrimage, they cared little whither. In a frail boat, patched together out of the hides of oxen, and provided with food for a week, they trusted themselves to a stormy sea, and did not land until the expiration of seven days. As soon as they left their miserable bark, they hastened to the King of the West Saxons, who undoubtedly received these Celtic sufferers with kindness, and when they laid before him their wish to continue their pilgrimage to Rome and to Jerusalem, he granted them his protection and assistance in their undertaking. Only one of them returned home; he perhaps was the bearer of Abel's letter².

The limited knowledge which we can gain from the few records of Alfred's intercourse with Rome and the rest of Christendom, increases our desire of becoming acquainted with those means by which, in a short period, he so raised the Church of his country from its state of total decay, as to gain for her and for himself a noble position in Europe. But no connected account of his proceedings has reached us, and we must endeavour to gather the wished-for information from incidental details. The history of all the West Saxon dioceses during this period is very obscure, yet from subsequent events it seems probable that the sees remained substantially the same, and only towards the west, where the German influence had still to advance, was there any progress made. The Saxon and Anglian bishoprics were all subordinate to the primacy of the Archbishop of Canterbury. But the guidance of the chief pastor had become weak and inefficient; for during the assaults of the heathen, neither shepherd nor

¹ Vide *Annales Cambriae* and *Brut. y Tywysogion* in *Mon. Hist. Brit.* p. 836, 846.

² According to the *Chron. Sax. A.* 891, and *Florent. Wig.* i. 109. *Ethelwerd* iv. 517, only mentions the pilgrimage to Rome and the promised land, and its results.

flock had thought of anything but saving their own immediate possessions ; and owing to this confusion, no council seems to have been held. The entire structure, weakened by age, threatened to fall beneath the storms which surrounded it, unless some skilful master-workman should appear, and repair it from its foundation. This then, as soon as he could attain peace and leisure, was Alfred's most peculiar care. We have already learnt from himself where the great deficiency lay, which had caused such a lamentable state of things ; and those men whom the king selected to be his fellow-workers, were obliged to prepare themselves in the most effectual manner for this remedial task. That he chose four native Mercians for his first counsellors and assistants, is a remarkable confirmation of his own assertion, that some sparks of improvement and cultivation still lingered north of the Thames.

The zeal of Werfrith of Worcester in the government of his diocese has already been noticed ; Alfred appears to have summoned him frequently into Wessex, to advance and discuss matters of general interest ; two years before the king's death, Werfrith took part in an assembly at Celchyth¹. He survived his king, and died about the middle of the reign of Edward, leaving behind him worthy memorials of his active exertions. The second notable Mercian was Plegmund, whom Alfred made primate at the death of Archbishop Athelred, in 890². A later account states, that when the Danes took possession of his country, he fled from them into a lonely island in Cheshire, and lived there as a hermit, occupied in peaceful labours, until the King of Wessex made him the highest dignitary of his Church³. This eminent man had even more intimate access to Alfred than Werfrith ; he straightway became his instructor in many matters⁴ : that great undertaking, the advancement of the clergy and of the people to a higher degree of education, was doubtlessly placed under his superintendence. During Alfred's life, he had few opportunities of appearing in his position as a Prince of the Church, but under Edward he again took his place as a worthy successor of the former Archbishops of Canterbury ;

¹ Cod. Diplom. n. 1074.

² Asser, p. 487.

³ Gervasius Dorobern. Acta Pontif. Cant. Twysden X. Scriptt. 1644.

⁴ Pleimundus magister Elfredi regis. Wilh. Malmesb. de Gest. Pont. Angl. i. 200.

in one day he consecrated seven bishops; and in 903 he made a solemn journey to Rome in his official capacity. His death occurred in the year 923¹.

Ethelstan and Werewulf, also natives of Mercia, obeyed a summons into Wessex, where they acted as priests and chaplains in the immediate service of the king. There is no further information concerning them². In Wessex itself Alfred found no individual fitted for his purpose, with the single exception of Denewulf, that child of nature, with whom, if tradition is to be believed, he became acquainted in so singular a manner in the wilds of Somersetshire. It is, however, historically certain, that on the death of Dunbert, in 879, Denewulf became Bishop of Winchester, and that he too lent vigorous assistance to the general work, and governed in his diocese until the beginning of Edward's reign³. The remaining bishops whose names are known, were Swithulf of Rochester, Ealheard of Dorchester, Wulfsig of Sherborne, Eahstan of London⁴, and a Bishop Esne, whose see is not mentioned⁵.

But the island did not possess sufficient internal resources to establish so great a work as that which Alfred had in contemplation. He himself exclaimed sorrowfully, that learning must now be sought for out of the country; and accordingly he sent messengers into Franconia, where, in the German and Romish provinces, many monasteries had become distinguished for the diligent study carried on within them, under the direction of efficient men. Amongst them he hoped to obtain a teacher for his establishments. He was successful in finding one in the priest and monk Grimbald, who was a most excellent singer, particularly skilful in ecclesiastical discipline, and adorned with every good qualification⁶. In all probability, he was a brother in the Flemish convent of St. Omer, and having gained the permission of his superiors, especially of the Archbishop Fulco of Rheims, he readily agreed to go to Wessex. The account is much less

¹ Chron. Sax. A. 923.

² Asser, p. 87.

³ Florent. Wigorn, edited by Thorpe, i. 97. Cod. Diplom. n. 1085-1087.

⁴ Chron. Sax. A. 897-898.

⁵ Aelfr. Testam. ap. Kemble, Cod. Diplom. n. 314.

⁶ *Venerabilem videlicet virum, cantatorem optimum et omni modo ecclesiasticis disciplinis et in divina scriptura eruditissimum et omnibus bonis moribus ornatum.* Asser, a. a. O.

certain that Grimbald was already provost of that convent when Alfred made a pilgrimage to Rome with his father; at that time he received his distinguished guests with much kindness, and by his merit made a lasting impression on the mind of the king's son, whose old and favourite wish was at length gratified, when, at his entreaty, the abbot and the brothers of St. Omer permitted their provost to depart for England¹. Alfred likewise obtained a German monk, a man of acute intellect, John, the old Saxon, probably from the monastery of Corbei². He and the Fleming were accompanied by a number of priests, to assist them in arranging new convents, and in imparting instruction. The similarity of name, and perhaps an expression of Asser's, gave rise, at a former period, to the Saxon being confounded with the celebrated John Erigena, the father of the Realists; and this confusion has caused historians to mistake one for the other, or even to represent both of them as residing at the same time in Alfred's court; but there is no sufficient evidence of the presence of the Irishman in England then; his history is connected with the person and court of Charles the Bald, and of the Archbishop Hincmar³. Grimbald and John were Alfred's mass priests, and in full activity at the completion of his translation of Gregory's "Pastoral Care," as he mentions them with high praise in the preface, composed after the year 890.

At length Alfred obtained the services of that man whose narration, as far as possible, we have hitherto followed. The only account we have of Asser is given by himself, and as he describes his first meeting with Alfred very minutely, it may not be deemed undesirable to give his own words, in which many interesting details of the king's character are contained. "About this time" (he writes of the year 884)

¹ Mabillon, *Acta Sanct. Ord. Bened. Sec. IV. ii.* 511; *Wilh. Malmesb. lib. ii.* § 122. It is difficult to believe in the authenticity of Archbishop Fulco's letter to Alfred, given in Wise's Asser, p. 123-129, from a MS. in Winchester. The rest is to be found in a Cottonian manuscript extracted in the *Monasticon Anglicanum*, ii. 435, new edition.

² Asser, p. 487, 493; Mabillon, ii. 509.

³ Asser calls his John "acerrimi ingenii virum," and thus Ingulph. p. 470, and Malmesb. ii. § 122, easily confound him with the Dialectician. The account of the attack is very similar in Asser and Malmesbury.

"I came into Saxony from the extreme limits of Western Britain, summoned by the king. After I had set out, I arrived, through many wide-intervening ways, in the country of the South Saxons, which is called in Saxon, Suthseaxe (Sussex), guided by some of that nation. There I first saw him in the royal vill called Dene¹. After being kindly received by him, in the course of conversation, he urgently entreated me to devote myself to his service, to give myself wholly up to him, and for his love to relinquish all my possessions on the other side of the Severn; he promised to compensate me richly, as he actually did. However, I answered that I could not immediately consent without consideration, whilst it did not seem to me right to forsake those holy places in which I had been brought up, educated, and consecrated, for the sake of earthly honour and power, unless I were compelled to do so. Upon this he said: 'If you cannot venture so far, at least grant me the half of your service: live six months with me, and the same time in Wales.' But I replied that I could not directly promise even this without the approbation of my friends. But when I perceived how much he seemed to desire my service (although I could not tell why), I agreed to return to him at the end of six months, if I continued well, with such an answer as should be advantageous to me and mine, and agreeable to him. He declared that he was satisfied with this, and when I had given my word to be with him again at the appointed time, we left him on the fourth day and rode homewards. But soon after we had parted from him, a dreadful fever attacked me at Winchester, where, for more than a year, I hovered day and night between life and death. I could not, therefore, go to him as I had promised at the time fixed, and he sent messengers to hasten my journey and inquire the reasons for my delay. As I was unable to go, I sent another messenger to inform him of the cause, and to assure him that as soon as I recovered I would fulfil my promise. When the sickness left me, all my friends agreed to my promise for the sake of benefiting our sanctuary and all its inmates, and I devoted myself to the king's service, stipulating that I should tarry with him six months in every year, either six consecutively, or alternately three in Wales and three in Saxony, so that

¹ There is a West and an East Dean near Chichester.

this condition was in this respect also serviceable to the Cathedral of St. David¹."

According to this, Asser was by birth a Welshman, and had been brought up and ordained a monk in the monastery of St. David, which at that time suffered much from the violence of King Hemeid, who once drove out all the inmates of the convent, with the Archbishop Novis, a relation of Asser, and Asser himself. Thus, when Asser was allowed to have friendly intercourse with the mighty Saxon king, he could not do otherwise than turn it to the profit of his monastery and his native land. He continues: "When I returned to him at the royal vill called Leonaford, I was honourably received by him, and remained with him six months from that time at his court," busily occupied in various matters, and munificently rewarded, as will be seen hereafter.

These were the same men whom, in the years immediately succeeding the deliverance of the country, Alfred placed in supreme authority over all affairs relating to churches and schools: they appear to have acted in the most beautiful mutual harmony. The archbishop and the two bishops, it may be presumed, took charge of the Church in their own dioceses; to the foreigners their proper duties were assigned. Scarcely one convent in Wessex could have survived the years of war; the regulations had in every place become lax, either on account of the attacks of the Danes, or because the people could not resolve to exchange the abundance of worldly riches for a needy conventual life. Besides, it appears that in earlier times the Saxons were much less favourably disposed towards monastic establishments than their English neighbours², for before the reign of Alfred very little notice is to be found of any ecclesiastical foundation of the kind. But the earnest, indefatigable king had long known that all instruction and improvement in knowledge

¹ Asser, p. 487-488. The latter sentence is merely guessed at, the original is perfectly unintelligible: "Et illa (conditione?) adjuvaretur per rudimenta Sancta Degni, in omni causa, tamen pro viribus." The name of the church is also mutilated. But the account is entirely characteristic of Asser. Who, to carry on a fraud in his name, would take the trouble to add to "ad regionem dextralium Saxonum," "quae Saxonice Suthseaxum appellatur?" No one but Asser, the Monk of St. David, wrote thus.

² Quia per multa retroacta annorum curricula monasticae vitae desiderium ab illa tota gente, nec non et a multis aliis gentibus funditis desierat. Asser, p. 493.

were cherished in them. He promoted with the greatest zeal the restoration of old monasteries, and the erection of new ones. The superintendence of them was undertaken by learned monks from abroad, and those priests and friars whom they directed, formed the body of those congregations in which the children of the land were to be brought up. The establishments prospered, and were followed by schools, in which instruction was given in reading and writing, in the mother tongue and in Latin, and above all, in the books and doctrines of the Christian religion.

The following accounts relate to these foundations of the king, and the men by whom their offices were held. At Winchester, latterly the chief city of the Anglo-Saxon kingdom, the new monastery (Newminster, Hyde Abbey) was founded, and Grimbald was appointed abbot of the same¹. Alfred could not complete this establishment in his lifetime, having planned it on a much larger scale than any other. His son finished it, in memory of his father, by whom it had been commenced, and in the former part of the following century it attained great importance. From gratitude towards God, and in remembrance of his deliverance from great danger, Alfred caused a convent for monks to be built upon Athelney, where he had once been obliged to make a stronghold, with a few faithful adherents, although there were many difficulties arising from the thickets and marshes, which rendered the island almost inaccessible. John, the old Saxon, was placed there as abbot, with a small number of Frankish monks, who resolved to dwell together in the desert, devoted to the service of God and the instruction of themselves and others².

Even amongst the children who went thither to be taught and educated for priests and monks, there were a great many foreigners; Asser himself had seen a youth of heathen, perhaps of Danish birth, who afterwards adopted the monastic habit³. The universal dislike of the Saxons for

¹ Wilh. Malmesb. lib. ii. § 122; Ingulph. p. 870; Monastic. Anglic. n. 437, ff.

² Wilh. Malmesb. Gest. Pontif. Angl. ii. 255, says of the monks in Athelney, in the twelfth century: "Sunt pauci numero et pauperes, sed qui egestatem suam quietis et solitudinis amore vel magni pendant vel consolentur."

³ Unum paganicae gentis, juvenem admodum vidimus, non ultimum scilicet eorum, p. 490.

monachism, but more particularly the seclusion of Athelney, prevented this place from ever attaining great prosperity. Perhaps, too, the wicked attack which was made upon the life of John the Abbot, which Asser has so copiously detailed from the account of an eye-witness¹, might have been another cause of its unpopularity. A certain number of the Frankish monks had conspired against their superior; two of them, armed, crept after him into the church, when he retired there at night to pray alone, insidiously intending to murder him. But he heard the sound made by the first movement of the murderers, and not being ignorant of the use of arms, the powerful Saxon defended himself until the brothers came to his assistance. Although severely wounded, he escaped with his life, and the villains were afterwards justly punished. So scandalous an event was sufficient to damage the good cause seriously, and indeed it gave a severe check to the establishment of foreign priests in English cloisters.

Nevertheless Asser, the scholar of St. David's, was called upon to exert himself in the organization of monasteries and their schools. We will return to his own words on this topic: at the expiration of the eight months, he says, "After I had frequently asked his (the king's) permission to depart, which permission, however, I could not obtain, and had at length resolved to demand it, he sent for me on Christmas eve², and delivered to me two letters, which contained lists of the possessions of two monasteries, called in Saxon Amgresbyri³ and Banwille. These two convents he gave to me from that day, with all appertaining to them, and with them a costly silk pallium and a man's load of incense, with words to this effect: he did not give me so little now because he was unwilling to give me still more at a future time. And on a later occasion, and quite unexpectedly, he conferred upon me Exeter, with all the parishes belonging to it in Wessex and Cornwall. And then I received permission to make a journey to these convents, which were richly endowed with valuable estates, and from thence, homeward⁴."

We cannot venture to judge from this that Asser was

¹ Ut audivimus de eo a quibusdam referentibus.

² Probably, in 886.

³ Called in one MS. Cungresbury, a place near Banwell, in Somerset.

⁴ Asser, p. 488, 489.

so munificently rewarded merely on account of his learned services as the king's teacher, he also took an important part in the practical exercise of his teachings, and from his promotion to the office of abbot, and even bishop, he was linked for ever to Alfred and his country.

It is certain that he became a bishop, but the time when this took place, as well as the diocese in which he was established, is less clear. It is mentioned by our authorities in the following manner: The king's own expression, in his Preface to the "Pastoral Care," is indisputable: he there alludes to his Bishop Asser¹, with whose assistance he completed the translation of the book. Besides, a number of documents from the year 901 to 909 were signed by Bishop Asser, giving no clue, unfortunately, to his diocese²: at last, in the collected manuscripts of the Anglo-Saxon Year-books, we find that Asser, Bishop of Sherborne, died in the year 910. According to this, the old West Saxon bishopric was conferred upon him by his king; but elsewhere, until the beginning of the tenth century, we meet with Bishop Wulfsgie of Sherborne, who, as well as Asser, might have been included amongst the unmentioned bishops in Alfred's will³. Nothing remains then but to take it for granted, that after the death of Alfred, in the first year of Edward I., Asser succeeded to the diocese, and thereupon took up his final residence in Wessex. His own account by no means contradicts this, in which he asserts that Alfred gave him Exeter, with a parochial district (he expressly says, not diocese) in Cornwall and Wessex. He here presided over districts for which, as a Briton, he was peculiarly adapted, and over those Saxon parishes which, only lately arranged, passed over with their bishop to Sherborne, after the death of Wulfsgie⁴. The certainty that Exeter was first raised to a bishopric under Edward the Confessor, cannot be affected by this view of the matter; the loose political connexion of the state with the

¹ *Et Assere minum biscepe.*

² Kemble, *Cod. Diplom.* No. 335, 337, 1076, 1077, 1082, 1085, 1087.

³ Dam (*bisceope*) *æt Scireburnam*; in the Latin text, *et Assero de Shireburn.*

⁴ I entirely agree here with the reasons given by Lingard, *History and Antiquities of the Anglo-Saxon Church*, ii. 420, 428, ed. ii., for differing with Wright, *Biogr. Brit. Lit.* p. 405, ff.

Celtic subjects by no means admitted of unity in Church government, although the endeavour to restore such union had not ceased. Thus it is quite clear, that in addition to his labours in the court, Asser took an active part in the management of churches and monasteries. But there is still something to be added to the history of the latter. Unquestionably, women feel much more inclination than men to renounce the world, and take upon them monastic vows. For a long period nunneries had already existed in Wessex, like that at Wareham, on the south coast. Two new ones were now established, which were in existence until their final abolishment, at the time of the Reformation. At Shaftesbury, in Dorset, "at the south gate," Alfred founded a house for nuns, perhaps in the year 887; and having endowed it, as well as the convent at Winchester, with rich benefices, he placed his second daughter Ethelgiva in it as abbess, and many noble ladies entered with her. The king's daughter, whose health was infirm (she was probably deformed or lame), had chosen this mode of life in a believing spirit, and was consecrated to the Church in her early youth¹: and Alfred's wife, Elswitha, for her soul's salvation, dedicated a nunnery to the Virgin Mary at Winchester, where she might retreat after the death of her husband, and end her days². Ethelred and Ethelfleda manifested equal zeal in Mercia; they founded the monastery of St. Peter at Gloucester, endowed it with costly gifts, and placed there the relics of the holy King Oswald³.

After having thus collected the historical facts, a glance must be given to the high moral purpose which our Alfred kept constantly in view in all those appointments and regulations, and which we have placed above all others in treating this subject. His clergy were once more raised from their degraded condition, and by means of instruction and knowledge a new and better life was infused into the Church. But

¹ Besides, Asser, p. 485, 495, the document of the establishment, *Registrum de Shaftesbury*. Kemble, n. 310, where it is said: "And mine dochte Angelyne for panne hie was on broken ihadod;" this is signed by Apered Arcebisceop as witness. Florence and Simeon mention the foundation in the year 887; v *Monast. Anglic.* ii. 471, ff.

² *Monast. Anglic.* ii. 451, from the remaining annals of the establishment.

³ *Wilh. Malmesb. de Gest. Pontif.* iv. 283.

he likewise desired that the rest of the people might have a share in instruction, that his whole kingdom might advance in civilisation and morality. That was the extensive sphere of action to which he appointed men like Asser and Plegmund. With such an object he did not scruple to introduce these foreigners. In the churches and convent schools their labours commenced, sometimes under the most unfavourable circumstances; but their results became evident in the next ten years, when under Alfred's immediate successor the West Saxon clergy took a much higher position in education than they had ever done before.

But in the present day nothing increases our pleasure more than when we read that Alfred acted with the same noble spirit, and in conjunction with his coadjutors, for the mental advantage of the laity. The king's own words, in his celebrated preface, most clearly confirm this. His wish is, "that all the freeborn youth of his people, who possess the means, may persevere in learning, so long as they have no other affairs to prosecute, until they can perfectly read the English Scriptures, and such as desire to devote themselves to the service of the Church may be taught Latin¹." Golden words, such as have been seldom uttered, by a great man of the middle ages; and only in much later days, with equal force by the Reformers of the Church. As the most beautiful fulfilment and realisation of this wish, Asser relates in what manner the king commenced the work in his own family. He gave his children that complete education, the want of which he so painfully felt in his own case. His youngest son Ethelwerd, who in particular showed great talent for intellectual pursuits, was entrusted to the care of experienced teachers, with almost all the children of the nobility, and many who were not noble. The sons of the members of the royal household, whom he loved no less than his own, he caused to be taught with great care, and was himself very frequently present during their instruction. In this school² they eagerly

¹ Dæt eall sio giognð ðe nū is on angelcynne friora monna ðara ðe ða speda hæbben. Ðæt hie dæm befeolan mægen sien to liornunga oðfæste, ða hwile ðe hie to nanre oðerre note ne mægen oð ðone first ðe hie wel cunnen engiisc gewrit arædan. lære mon siððan furður ðn læden geðiode ða ðe mon furðor læran wille. and to hieran hade dōn wille. MS. Hatton. 20.

² Asser, p. 485: Cum omnibus pene totius regionis nobilibus infantibus, et

learnt to read, and even to write Latin and Saxon; so that before they were old enough to take part in hunting and other manly exercises, such as are suitable and honourable for noblemen, they were fully instructed in the liberal arts. Edward, his eldest son, and Æthelswitha, his daughter, always remained at court, under the charge of their attendants and nurses, and were highly esteemed by every one, natives and foreigners, on account of their affability and gentleness, and subjection to their father, "in which," Asser writes, "they continue to this day. Besides their other employments, they also pursue in their leisure hours the study of the liberal sciences; they have learned the Psalms, Saxon books, especially Saxon poems, and they read very frequently."

A regular establishment was also formed in Alfred's court, where, in the constant occupation of teaching and learning, great blessings accrued to his family and subjects. Even those who were destined to rule in future, and who, in accordance with the customs of the age, were more disposed to cultivate their bodily than their mental powers, participated to a certain extent in the instruction, and became in particular well acquainted with the poetry of their native land. With touching envy the untaught old looked upon the more fortunate young; and those judges and officers who had been so severely censured by the king for their ignorance, and who found learning to read too difficult a task, caused their sons and relations, or their freedmen or servants, who had been taught at school, to read night and day from books, and to recite their contents; whilst they themselves lamented heartily their own neglected childhood, and extolled the superior advantages of the youth of the present times¹.

What pure happiness must have been felt by the great king, when he witnessed such progress amongst his own children, and the larger portion of his youthful subjects! How vast was the improvement now in the country south of the Thames, compared with its state in the comfortless period when he began to reign!

etiam multis ignobilibus, sub diligenti magistrorum cura traditus est, in qua schola, etc.; p. 486: et literis imbuere solus die noctuque inter caetera non desinebat.

¹ *Suspirantes nimium intima mente dolebant, eo quod in juventute sua talibus studiis non studuerint, felices arbitantes hujus temporis juvenes, etc. Asser, p. 497 (in conclusion).*

SUPPLEMENT TO SECTION V.

The idea of attributing the establishment of a university to Alfred, of whom so many incorrect assertions have been made, could only have originated with persons totally unaccustomed to critical reflection, and living at a much later date, and in an age of mere pretension to learning. A visit which Queen Elizabeth paid to the University of Cambridge, in the year 1564, gave occasion to an inventive orator to boast of the superior antiquity of this institution to that of Oxford, in a clever Latin oration. Upon this there ensued, between the two seats of scholastic wisdom in England, a dispute which was carried on through many decennia with the greatest obstinacy. The most absurd arguments were used on both sides, in order to establish the dates of their respective establishments, and to bring them as near as possible to the arrival of the Saxons, the development of Christianity amongst the Britons, and even to the Deluge. An edition of Asser, which was compiled in 1603, from a prepared manuscript in the possession of the celebrated historian Camden, aimed to destroy the proofs brought forward by the learned men of Cambridge. In this book is to be found a detailed account of the serious discord which arose in 886 at Oxford, between Grimbold and the old scholars whom he had found there on his arrival, and who refused to conform to his new foreign regulations. This strife had lasted for three years, when Alfred himself went to Oxford to appease it. The adversaries of Grimbold had represented to him, and endeavoured to prove from ancient annals, that although their institution had certainly lost somewhat of its importance owing to the oppressions of later days, it had flourished for centuries by means of its acts and institutes; and that Gildas, Melkinus, Nennius, Kentigern, and others, had there studied pious literature, and that even Saint Germanus had remained there for half a year. Alfred succeeded in pacifying the quarrel, and Grimbold indignantly returned to his monastery at Winchester¹. So far this genuine Oxford invention, in which we perceive not only the endeavour to nullify the assertion of its

¹ The well-known paragraph in Asser, p. 489, 490. Turner, *History of the Anglo-Saxons*, book v. chap. vi. n. 42.

opponents, but also that spirit so characteristic of the place in all ages, the propensity to decry everything foreign.

But Archbishop Parker, the well-known scholar and benefactor of Cambridge, had already, in 1574, caused the first edition of Asser to be printed, in which this suspicious narration was not to be found. No other manuscript of the Biography, not even the oldest, which was then still uninjured, contained a trace of it. Whether Camden allowed himself to be misled by so manifest an invention, is doubtful. Nothing but an infatuated desire of supporting ridiculous assertions could have so far carried away the Oxford scholars, as to make them perpetuate such a fallacy.

Having once accepted fabulous evidence, it was an easy step to bring to the assistance of their theory confirmations from sources familiar to the people, namely, the Legends of the Saints. Not only was Grimbold asserted to have been professor at Oxford, in the days of Alfred, but St. Neot, that pretended kinsman and pious admonisher of the afflicted king, was likewise made to contribute in an especial manner, by his counsels, to the foundation of schools in Oxford¹.

I have purposely hesitated about bringing so purely mythical a personage into the narration of Alfred's life, but on some accounts he deserves to be briefly noticed.

There are several Biographies of St. Neot, some in Latin, one (MS. Cotton. Vespasian D. xiv.) in very good Saxon. The original manuscript must have belonged to the tenth century, when Alfred's deeds and experiences, which are there mentioned, had already been formed into traditions by the islanders. The saint is of course the principal person, but as the great king, who had been dead for more than the age of man, was his contemporary and relation, he was also drawn into the circle of tradition.

The saint is called "Neotus, qui erat cognatus suus," in a suspicious article in the false Annals of Asser, omitted in the Vita. Several manuscripts of legends do not hesitate to call him a son of Ethelwulf, and consequently Alfred's brother.

I do not wish to deny that Alfred in his earlier years may have been connected with this saint, who lived in the south-west of England, and unquestionably flourished about the

¹ J. Brompton, Chronicon ap. Twysden, X. Scriptt. p. 814.

middle of the ninth century, and that he may have taken advice from him, and generally held him in high estimation¹. It is also probable that St. Neot, the day of whose death is noticed in the calendar on the 31st July, was already dead in the year 877, when, according to the legend, he appeared to the king in a dream at Athelney. In all the authorities adduced, the assertion, that the closest blood-relationship existed between the two, rests on a very slight foundation, and it can scarcely be credited that, in modern times, a man who has gained for himself much merit as an English historian, can go even further than the monks of the tenth and eleventh centuries in identifying this saint with Alfred's half-brother, Athelstan, King of Kent, of whom nothing is known after the year 851.

John Whitaker, in his book, which appeared in 1809², zealously endeavours to support this opinion. According to him, the King of Kent, after bravely fighting against the Danes, and being unable to save his country, renounced the glories and sufferings of the world, became a monk, and in this character diligently studied the Scriptures in solitude, and occupied himself zealously with pious devotions.

A conjecture like this, which selects the highest and best individuals, and blends them one with another at its own discretion, cannot be of much value, and it was very easy to refute such arbitrary decisions by a somewhat more profound comparison of the Legend of St. Neot with general history³. Nevertheless, we find in the notorious "Tracts for the Times," by means of which the later movements from Oxford to Rome have been facilitated, a popular Life of St. Neot, composed by a very skilful hand, in which a romantic account is given of the transformation of King Athelstan into a saint, on the battle-field upon the sea-shore, amongst the corpses of the slaughtered Danes. It is sad that tales of such late

¹ Ingulph, p. 870, says: Rex Alfredus sanctorum pedibus acclivis et subditus S. Neotum in summa veneratione habebat.

² The Life of St. Neot, p. 69-87.

³ This was first done by Turner, History of the Anglo-Saxons, book v. chap. v., and in a book by Gorham, the History and Antiquities of Eynesbury and St. Neot's, in Huntingdonshire, ii. 1820-1824, which treats circumstantially of the saint, and the later reverence paid to him, and in which also the Saxon Vita is printed. Amongst other things, Gorham refers to the absurd assertions of the Oxford professor, i. 41-43.

origin should be diffused intentionally amongst the people, with a view to their religious instruction.

Those early ages were prolific in romantic fictions, founded in some degree on fact. By way of contrast to the foregoing, I will here add an anecdote connected with Alfred, for which I could find no other place in the book.

John of Tynemouth, a collector of anecdotes in the fourteenth century, who likewise wrote a *Life of St. Neot*, relates the following poetical incident¹:

One day, when Alfred was hunting in the forest, he heard the cry of an infant, which appeared to come from a tree. He despatched his huntsmen to seek for the voice. They climbed the tree, and found on the top, in an eagle's nest, a wondrously beautiful child, clothed in purple, and with golden bracelets on its arms. The king commanded that it should be cared for, baptised, and well educated. In remembrance of the singular discovery, he caused it to be named *Nestingus*². It was added, that the great-granddaughter of this foundling was one of the ladies of whom King Edgar was passionately enamoured.

VI.

ALFRED AS AN AUTHOR, AND THE INSTRUCTOR OF HIS PEOPLE IN ALL KINDS OF USEFUL KNOWLEDGE.

In the foregoing pages we have endeavoured to depict the noble zeal which animated the king in his efforts to advance the political and social well-being of his people. He did not strive to repair the ruins around him by general measures only, but also by directing his attention to many individual details of reform and improvement, and thus, aided by the most unwearied energy, he attained success. When we consider this, an involuntary wish arises to penetrate into the inmost workings of the spirit of that monarch who was actuated by such pure moral ideas in an age so proportionably rude, and who sought to make those ideas the motive powers

¹ Dugdale, *Monasticon Anglicanum*, i. 256, ed. i. from the *Historia Aurea* of John Tinemuth. MS. in Bibl. Bodl. lib. 21. cap. 117.

² J. Grimm, in his *History of the German Language*, gives many other equally interesting passages, from which numerous charming tales have originated.

of all his actions. It seemed desirable on many grounds to give precedence to the foregoing inquiry into the operation of Alfred's strenuous efforts to re-establish Church and State, especially as by so doing the thread of chronology is not broken, and we can begin to consider the mental culture of the king, at a period when he found leisure time to advance it, not only by receiving but by imparting knowledge. It appears from numerous authorities that Alfred did not give himself up to literary pursuits until he provided for the public weal in the fullest manner, and his industry as an author was displayed in the second half of that interval during which the struggle with the national foe was at rest.

In considering his eager thirst for knowledge and his persevering efforts in its attainment, we must bear in mind the circumstances already related, from which these mainly proceeded: they were the love for the national poetry which as an infant he imbibed at his mother's breast, and his journeys to Rome, undertaken indeed in his earliest youth, but the impressions of which were never effaced in his manhood; a dim remembrance of the heroes and glories of the ancient world always lived in his mind, and did not fail to give a beneficial colouring to his strong national feelings. It seems as if there already existed in Alfred that blending of the two elements, which in after times, when in an advanced state of intelligence an acquaintance with the works of antiquity was again cultivated, raised many a great man to high renown.

His decided taste for the history of foreign nations and of the condition of distant countries, as well as his desire of becoming acquainted with them by observation, are at least rare developments of the Germanic nature in those days, and can only in some measure be accounted for by his having attained a knowledge of that place where, amidst the rubbish of many centuries, some sparks of the ancient glory still glimmered. The old times had long disappeared; classic purity in literature and art, previously on the decline, had already succumbed before the invasion of wild, uncultured strength; yet still there remained enough of it in the ruins of the temples and palaces of eternal Rome, and in passages from former authors in the true Church, to fill a spiritually minded prince of German descent with reverential astonishment, and

breathe into his soul a longing to peruse for himself the relics of greatness in the writings of the ancients, and to enable his subjects to become acquainted with them. Alfred resolved to devote himself to this work, which belonged of right to the Romish Church, but which she either unconsciously or designedly neglected.

On the other hand, his innate love for the old poetry of his nation manifested itself throughout the whole of his life. He was a German, and the influence of his descent was far stronger than that which ancient Rome exercised over him. Those powerful German songs which the boy had received as a lasting gift from his beloved mother, often rang in his ears during the vicissitudes of his chequered career. The youth passionately following the chase, rejoiced in the gigantic images of his traditionary ancestors, of whom poets sung in all lands from the Danube to the Rhine, from the Appennines to his own island; the king, in the most troubled hours of his sovereignty, strengthened and confirmed his anxious heart by the examples of patient endurance which this poetry revealed to him; and the father caused his own and his people's children to learn betimes those poetical treasures with which he constantly consoled himself. We are assured of this by repeated accounts in his Biography¹. What traditions at that time were familiar to him and to his people can be gathered even at this day, without much difficulty, from the fragments of Anglo-Saxon poetry which remain to us; they belonged, without doubt, to the great epic cycle which was the common property of all the Germanic races. This is shown by the poems of Beowulf, the God-descended hero, who fought with monsters of all kinds, but lived in harmony with all heroic natures, as appears in the *Niebelungen* and in the songs of the *Edda*. It is also shown in the poems of the wandering minstrels, who, at the courts of Hermanric the Goth, Audoin the Lombard, and in short, wherever the German tongue was spoken, sung to their audience the deeds of their heroic ancestors, and received therefore golden gifts². In the small fragment entitled "The Battle at Finnesbury" appears Hengist, the Mythic Warrior; and judging from the received tables of descent of the West

¹ Asser, p. 473, 485, 497.

² W. Grimm, *Deutsche Heldensage*, p. 13-20.

Saxons and their kindred neighbours, it seems most probable that the vague accounts of the acts and deeds of celebrated men which we possess, once resounded from the lips of the wandering Scalds, and even in Alfred's day were living only in song. The origin of Christian Anglo-Saxon poetry, on the contrary, is chiefly to be ascribed to the impulse and direction which Alfred and his age gave to the nation, and it only began to flourish after the death of that great monarch.

In order to satisfy the desire of knowledge which had animated him from his earliest youth, the man was obliged to exercise childlike humility, and take the position of a scholar at an advanced age. We know that his thirst for learning was not appeased in his youthful days, and he found no leisure in time of war. But his powerful mind never relinquished the hope of winning back the lost opportunity, and at the period of which we now speak, his long-cherished resolve was crowned with success. Before he became acquainted with Asser, he had already endeavoured to benefit by the wisdom and learning of his bishops; he caused one of them to read to him at every leisure moment, so that one must have always been within call, and in this manner he mastered many books before he was able to read them for himself¹. He may already in his youth have learnt to read his mother tongue, but he was grown to manhood before he acquired the knowledge of Latin, and with regard to writing, did not much outstrip Charlemagne, who, with his hand so accustomed to the sword, made but small progress in that art. As a skilful master had never presided over Alfred's education, the self-instruction to which he was obliged to have recourse must have been exceedingly tiresome, and nothing could have been more difficult to him than the acquisition of the mechanical art of writing. It is also uncertain when he first mastered it, and whether that prayer-book which he always carried in his bosom, and out of which the king, in the days when all seemed lost, derived consolation, was copied by his own hand. But the taste for collecting, compiling, and preserving, seemed to have been born with him; and if he himself was not able to do it, he employed some one else who could, to transcribe first the services of the

¹ Asser, p. 487.

hours, also some psalms and many prayers¹. When in later times he selected the faithful Asser as his teacher, all the leaves of the book were already filled. The narration is as follows:

Asser, after his recovery as we have already mentioned, began his labours with the king at Leonaford, probably in the year 885. He remained at court for eight months, and this long period must have been invaluable to his pupil so desirous of knowledge; for from the first rudiments of education with which he may have been but imperfectly acquainted, he advanced to the study of works which were considered as very learned in that age. He was desirous of mastering all the literary resources which were at his command. His biographer relates, that during this residence at Leonaford, he read to the king all the books that he desired, and that could be procured²; for the habit had become a second nature to him, amidst all his bodily and mental sufferings, either himself to read books, or to listen whilst others read them. But the presence of so congenial a companion gave rise to a mutual interchange of ideas, and the active-minded king knew how to draw no small advantage from this intellectual conversation. "As we were both one day sitting in the royal chamber," says Asser³, "and were conversing as was our wont, it chanced that I recited to him a passage out of a certain book. After he had listened with fixed attention, and expressed great delight, he showed me the little book which he always carefully carried about with him, and in which the daily lessons, psalms, and prayers, were written, and begged me to transcribe that passage into his book." Asser, secretly thanking Heaven for the love of wisdom that was so active in the king's heart, joyfully assented; he was already prepared to begin his writing, when every corner of the book was found to be occupied, for Alfred had written many things of all kinds therein⁴. Asser hesitated, the king became urgent; Asser then inquired, "Will it please you that

¹ Asser, p. 474: "Celebrationes horarum, ac deinde psalmos quosdam et orationes multas."

² Asser, p. 488: "Recitavi illi libros quoscunque ille vellet et quos ad manum haberemus."

³ Asser, p. 491.

⁴ Erat enim omnino multis ex causis refertus.

I transcribe this passage on a detached leaf? We cannot tell whether we shall not meet with more similar passages which you may like; if this should happen, we shall be glad to have already made a separate collection of them." "That is a good thought," he answered. Asser directly arranged a fresh sheet, and wrote the passage in the beginning. He had rightly guessed what the king would do, for on the same day he caused him to enter three more quotations. This book also was soon filled with those quotations from their daily conversations, which the king wished to impress firmly on his memory. The activity of Alfred equalled that of the bee, which flies from flower to flower, occupied in bearing their sweet products to its well-stored cells.

It is evident that Alfred's industry was chiefly limited to compiling, and his learning was of the same character. He gained information himself, and laid up at the same time a store of knowledge for himself and for his people. It is only on this theory that we can explain the assertion which is made by his biographers, and which has no other authority, that on the same day when the above quotation was made (it was apparently on St. Martin's-day, November 11th¹), the king began to study and translate into Saxon, with the desire of being able to instruct others. This short account gives a lively picture of the origin, progress, and aim of his studies. It does not indeed tell us how quickly the king learnt Latin, but that he did master it his works which we possess abundantly testify.

From a scholar he soon became an author, and this sphere of activity was commenced by the common-place book which Asser had begun, and which had been destined by Alfred for his own private use, that he might learn the passages contained in it, and thus profitably employ his time. The writings of the masters which he thus perused furnished rich material for annotation, so that in a short time the book grew to the size of a Psalter; and because he always wished to have it at hand day and night, he named it his "Manual²."

¹ Asser, p. 492: "In venerabili Martini solemnitate." This occurrence is related indeed in the year 887, shortly after the last annalistic portion of the work, and at the beginning of the last and longest episode. According to p. 488, Asser came to Leonaforð in the year 885, and directly began his instruction.

² Asser, p. 492: *Quem Enchiridion suum, id est manulem librum nominar*

Among the manuscript treasures of Saxon England it is unfortunately useless to seek for a single entire copy of this book, which, up to the middle of the twelfth century, must have been quite commonly known. But from the fragments of it that have descended to us through William the Monk of Malmesbury, it must have comprised, besides a collection from the Latin authors, many notes in the king's own hand, relating to the early history of his people, and probably, too, of his own family. Only very few of these invaluable relics remain, and how many important observations may have been lost with this private book¹! From the historical notices it contained, we may style it Alfred's only original work; but although all the rest of his with which we are acquainted consist of translations, they are executed with such peculiar freedom as almost to merit the title of original.

Among the translations from the ancients, the principal one is the celebrated "Consolations" of Boethius. It is well known in what high estimation this work of the last Roman poet and philosopher was held in the middle ages. It was a monument of didactic writing, in which, with much talent, and not without artistic beauty, the little that remained of classic style under the sovereignty of the Goths was blended with the progressive Christian spirit belonging to a new epoch. In the misery and solitude of a fearful dungeon, into which he had been flung by the powerful arm of a wrathful Goth, the Roman consoled himself with reproducing the lessons of wisdom. Here, after the old Roman manner,

voluit, eo quod ad manum illum die noctuque solertissime habebat." From the subsequent narration of Asser we must conclude that that Manual was not identical with the Book of Prayers. Wright, *Biogr. Brit. Lit.* i. 395, considers the two as one work, and says that it contained "prayers and psalms and his daily observations." Nothing is anywhere said of the latter, and the author is perhaps careless enough to translate Asser's "Orationes" by "Observations."

¹ Wilh. Malmesb. ii. § 123. *Liber proprius, quem patria lingua Encheridion, id est manualementum appellavit.* The detached fragments are contained in Wilh. Malmesb. *Vita Aldhelmi* (Wharton, *Anglia Sacra*), and p. 2, treat of Kenferus, the father of Aldhelm, and his relationship to the West Saxon royal family; and p. 4, to Aldhelm's poetry and its effect on the people. Further, in Florent. *Genealog.* p. 693, ed. 1592, with reference to the reign of Kenfus, it is said, "Secundum dicta regis Aelfredi." In a catalogue of a Norman convent library, MS. Bodl. 163, fol. 251, in the time of Henry I., there is a book called "Aelfredi regis liber Anglicus."

the noble doctrines of the peripatetics and the stoics were explained by examples drawn from ancient traditions, and the work was also penetrated with the Christian spirit of faith and hope in one God, the Creator of heaven and earth, whose Gospel began its victorious career from the central point of the Old World.

The Latin Church regarded and carefully preserved the book of the last Roman, as an inheritance of the old classic days, until its own foundations, and with these the support of the revived and ever-youthful literature of Greece and Rome were shattered by the free and universal spirit of the valiant German Protestantism. The ascendancy maintained by Boethius, during the middle ages, waned before the greater lights of that time. The change that then took place rendered his work valuable only as a model of philosophical and grammatical learning, and it became the peculiar property of the learned priesthood.

The great influence of monastic schools is evidenced by the fact, that wherever a newly-formed language was applied to literature, a translation of Boethius into the popular dialect was never omitted; we find one in the most ancient form of the old High German, in the Provençal, the North Frank (Norman), and even Chaucer made one when he gave her language to England. The Anglo-Saxons received one from their best prose-writer, their king himself. Instructed by the priests in the literature of his day, Alfred seems to have studied this book above all others, and to have superintended its translation himself. He had not, at that time, entirely mastered the Latin language, and Asser must have simplified and read aloud the text which the king rendered into Saxon¹. This arrangement may still be recognised in the abridged form of the translation, in which many sections of the original are missing; but the characteristics which the work presents are in such strict accordance with Alfred's other writings, that great importance must be attached to it. With reference

¹ Wilh. Malmesb. ii. § 122. "Hic (Asserio, according to William's style) sensum librorum Boetii De Consolatione planioribus verbis enodavit, quos rex ipse in Anglicam linguam vertit." The Gest. Pontif. ii. 248, gives a similar account, with the addition: "Illis diebus labore necessario, nostris ridiculo. Sed enim jussu regis factum est, ut levius ab eodem in Anglicam transferretur sermonem."

to the other translations, we will remark, once for all, that the king always handled his materials in the freest manner, and in general did not confine himself to the letter of the works before him. It therefore becomes difficult, on the one hand, to discover his knowledge of Latin; we must even conclude, by the evident errors in the transcribing, that it was but imperfect; but on the other hand, the method he followed left open a wide field, on which he, as an independent author not bound by the letter, might use his own discretion. It accordingly happens, that not only isolated traces of his nationality appear from time to time in this translation of Boethius¹, but that entirely fresh matter, composed of the king's own thoughts and feelings, amplifies the text of the Roman, or completely suppresses and replaces it. We will point this out by a few examples from Boethius. The well-known tales of the Roman authors, such as those of Orpheus and Eurydice, and of Ulysses, are entered into with a prolixity which Alfred carries out far beyond the original. After he has given the contents of the verses in which Boethius treats of Nero, he continues with reflections on the cruel abuse of power, which crime he traces back to the example of the tyrant. Wherever in the Latin volumes there is mention made of the nothingness of all earthly splendour and renown, his noble soul inspires the smiting words of the Roman with deeper fulness of meaning and with thoughts springing from a truer humanity. Finally, when in the third book of Boethius he comes to speak of the nature of God and man's relation to Him, he casts aside all the fetters which up to that time had more or less bound him to the text, and from his own heart writes down all he thinks and feels of God's goodness, and wisdom, and holiness. It is very difficult to make a judicious selection from the rich materials which we

¹ The name which he inserts, instead of that of Fabricius, is most curious. Boethius, ii. 7, v. 15, asks: "Ubi nunc fidelis ossa Fabricii manent?" Alfred, Boethius, ed. Cardale, p. 106, translates the passage thus: "Hwaet sint nu paes foremaeran, and paes wisan goldsmiðes ban Welondes?" Grimm, *Mythologie*, p. 351, supposes that the old skilful northern deity replaced Fabricius in Alfred's mind, he erroneously deriving Fabricius from *faber* (smith). The belief in the existence of this deity had long vanished; but Alfred showed his correct and intimate acquaintance with the national mythology. See Kemble, *Saxons in England*, i. 421.

find in these records of Alfred's own thoughts, but one example of the paraphrasing may be given.

In a short episode of his second book, Boethius¹ asserts that he never allowed himself to be influenced by ambition, but desired only to obtain materials for discussion, that truth might not be lost through silence. From this the king takes occasion to explain at length his opinions respecting the manner in which government should be conducted. He says that materials and implements are necessary for carrying on every kind of work. That of the king consists in providing that the country should be thickly populated, and particularly that the three classes in it, the clerical, the martial, and the operative, should be largely represented. To maintain these functions efficiently, he must furnish those who filled them with estates and donations, weapons, bread, and beer, and clothing; in fact, with whatever is requisite for each. Without these means he cannot preserve his tools, and without the tools none of the duty devolving upon him can be performed. Alfred states that his constant desire therefore is, to employ them worthily; but as all virtue and power are nothing without wisdom, the results of folly must be useless. "This I can now truly say, that so long as I have lived I have striven to live worthily, and after my death to leave my memory to my descendants in good works²."

This confession of the king and hero is so noble and so great, that until the latest times those who read it will be filled with astonishment and admiration.

The preface to the Anglo-Saxon Boethius could not possibly have been written by Alfred himself, but it is taken chiefly from the preface to the translation of the Pastoral Care, by Gregory the Great, and is an old and valuable testimony that he was the author of the translation; it explains at the same time the method of study pursued by him:

"King Alfred was the translator of this book, which he turned from Latin into English as it now stands. Sometimes

¹ II. p. 7: Tum ego, Scis, inquam, ipsa minimum nobis ambitionem mortalium rerum fuisse dominatam; sed materiam gerendis rebus optavimus, quo ne virtus tacita consenesceret.

² Alfred's Boethius, edited by Cardale, p. 92: *pæt is nu hraðost to secganne. pæt ic wilnode weorþfullice to libbanne þa hwile þe ic lifede, and æfter minum life þam monnum to læfanne þe æfter me waeren min gemynd on godum weorcum.*

he translated word for word, sometimes sense for sense, according as he could most clearly and intelligibly interpret it, in the midst of the manifold and various worldly matters which often claimed him bodily and mentally. It would be difficult to enumerate the different affairs which in his time oppressed the kingdom that he had received. Yet he studied this book, and rendered it from the Latin into the English tongue; and afterwards he turned it into verse, as it now stands. But now he begs of those who may please to read the book, in God's name, to pray for him, and not to blame him if they should understand it better than he was able to do. For every man must, according to the ability of his intellect, say what he says, and do what he does."

The continuation of the book forms a short historical introduction, which proceeded unquestionably from Alfred's own pen, and here, as well as on other occasions, there are decided evidences of Alfred's taste for historical lore. It treats of the times of Theodoric, but with the impressions received by the author from the erroneous ecclesiastical narrations; and the consciousness that he is writing of a ruler so nearly allied to himself by nationality and a similar exalted station, is scarcely discernible in his account of Theodoric. Only a few traces of the Gothic family-legends of Jordanes are to be seen. Alfred states that the Goths came from Scythia; that Raedgota and Ealleriel¹ reigned and subdued the whole of Italy between the mountains and the islands of Sicily. He also says: "Theodoric was Amal²," and although he was a Christian, and at first mild and just towards the Romans, yet he followed the Arian heresy, and therefore caused much evil; ordered the Pope to be put to death, and most cruelly treated the learned and wise Boethius. This is enough to demonstrate that Alfred's Theodoric is far more the infernal tyrant of the orthodox Church than the old powerful Bernese hero of German tradition.

Alfred's Boethius must have been a favourite book in his own times, and it is not only mentioned by chroniclers of a

¹ *Vide* the Traveller's Song, in Cod. Exon. ed. Thorpe, 322, 333, 334.; J. Grimm, *Geschichte der Deutschen Sprache*, p. 446.

² He waes Amaling. Kemble, *Saxons*, i. 424, thinks Alfred had no Latin authority for this designation.

later period, such as Malmesbury and others, but has also come down to the present day in the form of two ancient manuscripts¹.

It appears, from various discrepancies and other reasons, that Alfred could not have been the author of that translation of the work into Anglo-Saxon verse which is mentioned in the old prose preface². But the actual translator, who probably lived about the close of the following century, doubtlessly had Alfred's version before him, which he by no means knew how to appreciate³.

The next work, and one which is far more interesting in the present day than that of Boethius, is the translation of the "Chronicle of the World," by Orosius. The reason which induced the king to undertake this work, is to be found in his desire to impart all the information then current respecting the whole of the ancient world to the laity of his country. A varied choice was not open to him when he selected the meagre and incorrect composition of the Spanish priest; all better sources of information were unattainable by him and his contemporaries. Accident first led Orosius, who was not distinguished for learning, to undertake the office of historian; in the year 410, he became acquainted with Augustine, a father of the Church, who at that time was occupied with the eleventh book of his work, "De civitate Dei⁴." Augustine persuaded his friend to write an historical work, with the view of supporting his own refutation of the charge made by the heathen writer, that Christianity had brought complete ruin upon the Roman world; so Orosius commenced with the history of the first man, and brought down the account of the calamities of all the people of every country to the time of the Goths, Alaric, and Athaulf, the scourges of Rome. The object of the work recommended it to the orthodox clergy, who

¹ MS. Cotton. Otho, A. vi. sec. x., almost entirely destroyed by fire; a copy of the same by Junius, in Oxford; MS. Bodley, 180, sec. xii. init.; Rawlinson's edition, 1698, and that of Cardale, 1829. A manuscript was in the library of Bishop Leofric, of Exeter, about the middle of the eleventh century; *vide* Wanley, Catal. lib. MSS. p. 80.

² And geworhte hi eft to leoðe. MS. Bodl.

³ See the instances noticed by Wright, Biogr. Brit. Lit. i. 56, 57, 400 ff. The manuscript is almost completely destroyed. Fox's edition, 1835.

⁴ Augustinus de origine animae hominis, ad Beatum Hieronymum, ed. Benedict, ii. 759.

turned with aversion from all better means of self-instruction. Authors such as Trogus Pompeius, Justinus¹, Livius, and Polybius, whom Orosius had casually employed, were now entirely neglected and forgotten.

Alfred again treats his text in the manner we have before described; he made it a principle to select only what was applicable to existing circumstances. Accordingly he omits entirely the dedication to Augustine, and many other passages, and contracts the seven books of the original into six². Besides the omissions, there are, in almost every chapter, various alterations, repetitions, or slight additions, some of the most remarkable of which may be noticed. When Orosius, in the geographical survey of the ancient universe with which he introduces the Chronicle, proceeds to speak of Hibernia, the king remarks of the neighbouring island, that warmer weather prevails there than in Britain, because it is nearer to the setting-sun³. Orosius mentions the refusal of M. Fabius to accept the triumph offered to him by the senate after his dearly-gained victory over the Veientes. Alfred appends to this a description of the Roman triumph, from sources of which, unfortunately, we remain ignorant. He details the entry of the victorious consul in a magnificently-adorned chariot drawn by white horses, as well as the procession of the senate. A dissertation concerning the position of the two governing powers of ancient Rome was also added⁴. Attalus bequeathed his estate to the Romans "to boclande," precisely like a king of the West Saxons⁵. The two visits of Julius Cæsar to Britain are included in one; but he asserts that the place where Cæsar crossed the Thames, before his last victorious battle with the Britons, is to be found at Wallingford⁶. In the reign of Commodus, the capitol was struck by lightning, which, amongst other buildings, destroyed the library then existing there. Alfred inserts from

¹ Alfred's Orosius, edited by Barrington, p. 37, quotes these two authors, as follows, from Orosius, i. 8.: Pompeius se hæðena scop and his knight Justinus waeron ðus singende.

² The only manuscript extant now bears the still unexplained title: *Hormesti Orosii*. Some Latin manuscripts of Orosius are entitled *Hormesta*, or *Hormesti Mundi*. Orosius, ed. Haverkamp, Leyden, 1738.

³ Aelfr. p. 30; Oros. i. 2.

⁵ Aelfr. p. 184; Oros. v. 10.

⁴ Aelfr. p. 66; Oros. ii. 5.

⁶ Aelfr. p. 196; Oros. vi. 9.

an earlier section of the original this addition: "and all the old books therein contained were burnt. As much damage was then done as in the city of Alexandria, where a library containing four hundred thousand books was burnt;" this happening at the same time that, in the presence of Cæsar, the fleet was destroyed by flames¹. The reverence which such a lover of books felt for so large a collection of them would not permit him to pass over this account.

It may be easily perceived, from such examples as these, that there is much in the work independent of the original; and a celebrated interpolation at the commencement of the book is unquestionably one of the most important relics that we possess of Alfred's writings. It consists of a geographical sketch of the large tract of land which Alfred terms *Germania*, and of two original narratives received from northern mariners².

Alfred was acquainted with Ptolemy's principles of geography; he found that they were also followed by Orosius in his second chapter, and he perfectly agreed with them in respect to the three divisions of the earth. His own references to Rome, Palestine, and India, have been mentioned before. As regards the north he is better informed than his author; here he tacitly corrects the erroneous accounts, and gives besides a description of the situation of every country where the German language was spoken in the ninth century. The boundaries of his *Germania* lay along the Rhine and the Danube, and extended from the Mediterranean Sea to the Gulf of Bothnia; they are more extensive and better defined than those before assigned by Tacitus. The actual German land he divided into two large portions, which he endeavoured to distinguish as the southern or East Frank, and the northern or Old Saxon³. In this manner the Slavonic boundaries eastward were defined, and an arrangement was made of the situations of the Germanic Danes of the south and north, as well as those of Sweden.

¹ Alfr. p. 221; Oros. vii. 16, vi. 15, with which compare Parthey, the Alexandrian Museum, p. 32.

² In what follows I rely entirely upon Dahlmann's excellent treatment of the subject contained in his *Inquiries*, i. 401, ff., which in every instance remains unrefuted, in spite of Scandinavian pretensions.

³ Dahlmann, p. 418.

Then follows the account which was given by Ohthere to his liege, King Alfred¹, and which occupies an important place in the history of discoveries. The narrator, a wealthy mariner and whale-fisher from the province of Heliogoland on the north coast of Norway, in the course of his voyages (probably undertaken for the purpose of trading with fish) reached England, became known to the king, so eager after knowledge of all kinds, and after some time entered into his service. But to designate Ohthere as an historical personage, and to recognise him again in a commander of the same name, who led a plundering horde into England, is a vain attempt of Scandinavian learning². He informed his sovereign that he had gone as far towards the north as the land extended in that direction, and that he had turned with the land to the east, and at length had sailed into a large river (the White Sea), whose coasts he found inhabited by Finns. Amongst these people, the Beormen, who spoke nearly the same language as the Finns, were the sole cultivators of the land; and Ohthere conversed with their king, and described their manner of life as similar to his own. The second part of his narrative describes the large extent of Scandinavia towards the south, and mentions the journey undertaken by Ohthere, from his home in Heliogoland, across Sciringesheal (in the Gulf of Christiania), probably through the Great Belt to Schleswig (æt Hæsum³).

The other navigator, from whose lips Alfred wrote down the second account of travel, was a certain Wulfstan, whose native country is not mentioned, who sailed from Schleswig to a place called Truso, which was probably situated in modern Prussia, on the Gulf of Friesland, and who furnished the earliest description of the then existing coasts of Estonia⁴.

Neither of these accounts contradicts the erroneous opinion entertained in preceding centuries, that Scandinavia was a large island, and that the Gulf of Bothnia, or Quäner Lake, flowed into the North Sea. But, notwithstanding this, Alfred must be judged worthy of immortal praise, inasmuch as through these sources of information he acquired a

¹ Ohthere saede his hlaforde Aelfrede kyninge, etc. Alf. p. 21.

² Dahlmann, p. 410.

³ Dahlmann, p. 427, 443.

⁴ Alfred, p. 25. ff.

knowledge of the more distant parts of our quarter of the globe, and by his own true German energy and perseverance, acquainted himself with German ethnography. The title of a geographer may be justly bestowed on the king, who so eagerly sought after geographical and historical knowledge, and he was indisputably the greatest one of his age. But how few, in the present day, are acquainted with this merit, or know how to prize it according to its value¹!

As the royal author found the pagan kingdoms, and, to a certain extent, the universal history of the Old World, treated of by Orosius, so the invaluable work of his great countryman, Bede, furnished him with the history of Christendom and of his own people. He undoubtedly descended from generals to particulars, when he resolved, for the benefit of the laity, to render into German this national work, which had hitherto been available to the clergy only. Bede wrote his ecclesiastical history at the beginning of the eighth century, to preserve the remembrance of the conversion of the Angles and Saxons, and the establishment of Christianity amongst them. But considerable parts of his work treat necessarily of temporal subjects, and notice the development of the numerous small principalities founded by the German colonists upon the conquered island. That Bede lived in the north of England, and never left that part of the country during his long life, may be assumed from the knowledge he exhibits concerning his immediate neighbourhood. His knowledge of the south of the island was chiefly derived from *vivâ voce* information. But he also introduced, in their proper places, many popular and legendary matters, which, at a later period, may be again met with in the Saxon Year-books. In

¹ At present, only one manuscript of the Saxon Orosius is extant, MS. Cotton. Tiber. B. i. legibly written, and almost contemporary. MS. Lauderdale, which ought to have been in the possession of Lady Dysart, is not to be found. There is a copy, by Junius, in Oxford. Sir John Spelman first inserted a Latin translation of the geographical portions in his *Vita Aelfredi*. In 1773, Daines Barrington published the entire book, with a geographical treatise of Reinhold Forster. Since that time, the pressing necessity of a satisfactory edition has remained unfulfilled. Some parts only of the work, and amongst them Germania and the two narratives of voyages, are critically treated, in Thorpe's *Analecta Anglosaxonica*, p. 81, ed. ii.

this respect especially, he ranks in the third place amongst the earliest national historians, although, in the better arrangement of his materials, in the steady aim towards a higher object, and particularly in the intelligence manifested throughout the whole, he far surpasses Jornandes the Goth, Gregory of Tours, and Paul the Deacon. During his lifetime, his fame reached Rome, and soon extended over Western Europe.

One hundred and fifty years after the death of Bede, his book was first translated into German. There is no trace to be found in the translation that this was accomplished by Alfred; the name of the king does not occur in it, and it is not furnished with any introduction by him. But the most ancient testimonies leave no doubt that he alone was the author¹. It is likewise probable that the compilers of the Anglo-Saxon Chronicle, who must have undertaken the work soon after the year 890, when they took into consideration Bede's book, had already seen their king's translation of it; for one of the mistakes committed by Alfred was copied into the Chronicle².

Conformably to his purpose, Alfred prepared a selection from this national historical work, which he evidently endeavoured to adapt to the south of the island. He therefore omits the prolix accounts of the relations of the Church at York with the neighbouring Scots, who were of a different faith; whilst, on the contrary, the history of the first Christian kings of Wessex is literally translated. This is also the case with the details of the first conversions. All the documents included by Bede in his work, the letters of bishops

¹ Wilh. Malmesb. ii. § 123, enumerates the works: Orosius, Pastoralis Gregorii, Gesta Anglorum Bedae. The most ancient testimony is that of Archbishop Aelfric, about the year 1000, in his daily Homilies, iiii. Id. Martis Sci Gregorii papae urbis Romanae inclyti: Historia Anglorum: Ða Ðe Aelfred cyning of Ledene on Englisc awende, translated by Thorpe, the Homilies of the Anglo-Saxon Church, ii. 116. Layamon, in his Brut. (Sir F. Madden's edition, i. 2), uses the translation in 1295:

he nam pa Englisca boc
pa madeðe seint Beda.

² Beda, i. 9: Maximus imperator creatus est—thus translated by Alfred: se casere was accenned (born), and Chron. Sax. A. 381, waes geboren. R. Schmid, Geschichte des Angelsächs. p. lvii. note 1.

and popes, are wanting, with only a few exceptions—for example, the first epistle of Gregory the Great, which is, however, merely inserted in an abridged form, and indirectly noticed; neither do the hymns and epitaphs composed by Bede upon saints and bishops find any place in the translation. But, again, the national history of the poet Caedmon is faithfully retained, and the proof of his poetical talent rendered into Saxon verse, which, in accordance with the rest of our conclusions, must have been the production of Alfred, for Caedmon himself wrote in the Anglian dialect.

Alfred considered that the miracles related by Bede ought not to be withheld from the people. It is a singular fact, that he places the full index of its contents before each chapter, and also inserts the list of the numerous subjects omitted by him in the translation¹. These few remarks may suffice to show the character of the book, on which the author bestowed much less attention than on his other works, and in which nothing is to be found to compensate for its manifold imperfections. It is matter of special wonder that Alfred did not take advantage of the opportunity to supply from his own knowledge the earlier history of Wessex, of which Bede knew so little. But these deficiencies do not present sufficient reason why the translation of Bede at the present day should not be considered as valuable as ever².

The other works of Alfred relate to theological subjects. He undoubtedly took peculiar delight in the writings of Gregory the Great; and after becoming acquainted with them himself, he took pains to diffuse them in the national language amongst his clergy and their flocks, in order to advance their spiritual welfare. Gregory, the first of all the popes who assumed a prominent position in the world, has blended his history for ever with that of the British island. By his exertions the Teutonic conqueror of the country was won over to Christianity, and Alfred desired to render thanks

¹ Wheloc's Bede, p. 8; Smith's Bede, p. 479, 480.

² There are some manuscripts in existence, one in the University Library at Cambridge, also MS. Corp. Christi Coll. Cambr. 41; MS. Cotton. Otho, B. xi. is burnt. Besides these, there are the original editions by Wheloc, 1643, and Smith, 1722. It is much to be lamented that Stevenson prepared none, when he published his excellent lecture on the *Historia Ecclesiastica* (English Historical Society, 1838).

to him in the name of his people for such a benefit, and at the same time to make them acquainted with the literary works of this prince of the Church. From the numerous Gregorian writings which had become the widely-diffused property of the Catholic Church, he next selected the *Pastoral Care*, "that book so full of deep knowledge of mankind, and of a devout spirit, which contains such simple and comprehensive directions upon the great art of a wise and gentle spiritual government¹." Gregory had written the "*Regula Pastoralis*" in the commencement of his pontificate, when he was reproached with having attempted to avoid by flight the election to the chair of St. Peter². "In it he collected together many passages that were scattered in various parts of his writings. He endeavoured also to point out in what spirit and manner the spiritual shepherd should enter upon his office, how he ought to conduct himself therein, how he should vary his mode of preaching, so as to suit the different circumstances of his hearers, and how he must guard himself from self-exaltation at the happy result of his labours. In the following centuries this book had a decided influence in awakening a better spirit amongst the clergy, and in causing efforts to be made to improve the condition of the Church. The reforming synods under Charlemagne made it a standard for their proceedings with respect to the amendment of ecclesiastical affairs³." Its renown, and the persuasion of its excellence, passed from the Franks to the Saxons; the translation made by their king chiefly contributing to this result. The original indeed was to be found amongst the books once bestowed on Augustine by Gregory, and in the fifteenth century it still remained in the library of the monastery at Canterbury⁴.

Alfred may have first undertaken the translation about the year 890, after being occupied for several years previously

¹ Stolberg, *Leben des grossen Alfred*, p. 271.

² Lau, *Gregor. I. der Grosse*, p. 315.

³ Neander, *Allgemeine Geschichte der Christlichen Religion und Kirche*. iii. Vierter Abschnitt. i.

⁴ Alfred himself, in the poetical introduction, MS. Hatton. 20:

pis ærend gewrit. Agostinus.

ofer sealtne sae. suðan brohtae.

See Wanley's *Catal. libr. MSS.* p. 172.

with similar works, in the introductory chapters and prefaces of which, he frequently thanks Asser, Grimbold, and Johannes, as well as his Archbishop Plegmund, for the assistance they gave him. In this case also he sometimes translated word for word, sometimes meaning for meaning, as these men deemed advisable. But amongst the comparatively large number of existing manuscripts, his translation has hitherto never been published in print, the cause of which may be attributed to the indifference to the subject, which in our times has lost its interest amongst the few learned men acquainted with Anglo-Saxon literature, who might be capable of such an undertaking. It is, however, easy to perceive, on a comparison of many principal portions of the manuscripts at Oxford with the Latin text, that the king translated the work of Gregory much more faithfully than those of Boethius and Orosius, where more frequent occasions were afforded him to give free course to the expression of his own ideas and experience. Neither does he appear to have omitted anything essential, for it evidently was his intention to make generally known the whole of Gregory's book, which so few could understand in Latin.

But the most valuable memorial of his mind and writings which he has bequeathed to us, is contained in the admirable preface, in which he not only sets forth his purpose in publishing this book, but the far higher aim, entertained by no other earthly ruler before his time, with which he devoted himself to its study. He desired by his own example to revive the learning which had so entirely vanished; and to this end he reminded his readers in stirring language of those better times which were past, and whose glory could only be regained by means of education and the instruction of youth. It was therefore his anxious wish that the great scarcity of books should be remedied, and he caused it to be so arranged that each bishop in his kingdom should receive a copy of the Pastoral Care, and at the same time a small golden tablet, of the value of fifty marks¹. Three of these copies have been preserved to the present day, with inscriptions addressed to Plegmund, Archbishop of Canterbury, Werfrith, Bishop of

¹ Ond to aelcum biscep-stole ðn minum rice wille ane onsendan. ond aelcre bið ðn aestel. se bið on fiftægum mancassan. MS. Hatton. 20.

Worcester, and Wulfsig, Bishop of Sherborne; and in the style of handwriting, they resemble each other in a remarkable manner.

The preface concludes with a poetical prologue, and at the end of the book there is an epilogue, also in verse, in which nearly the same ideas appear as in the preface, but with the peculiar expressions, drawn from nature and her analogies, so characteristic of Anglo-Saxon poetry. Hitherto these verses have been too little valued, although, as they are to be seen in the original manuscripts, it appears to be indubitable that they were Alfred's own production. It is useless to think of publishing them, or the entire translation¹.

The "Dialogues," another work of Gregory, was not translated by Alfred himself, but by his friend, Bishop Werfrith of Worcester. The eminent pope had written this book at the urgent entreaty of his friends that he would recount the lives and miracles of the Italian saints. He gave important aid towards the furtherance of superstition in his own times and the next century, by the record of numberless incredible and often very absurd legends, and in this work he appears to have been the principal means of furnishing the Catholic Church with the doctrine of purgatory. As he carried on these unconnected narrations in the form of conversations with his confidential friend Peter the Deacon, he gave them the suitable name of Dialogues. It soon became a favourite book in all countries, and was even translated into Arabic and Greek².

Bishop Werfrith did not undertake the translation of this book from his own idea. The king commissioned him to do so, and it must have been closely allied to similar works of Alfred. It is, however, remarkable that it had been already noticed by Asser³, who had not once mentioned Alfred's

¹ Manuscripts: MS. Hatton. 20, in the Bodleian Library; MS. bibl. publ. Univ. Camb.; MS. Cotton. Tiber. B. xi., injured by fire. MS. Cotton. Otho. B. ii., which was burnt, was prepared by Hehstan, Bishop of London. There are, besides, two earlier copies in Trinity College and Corpus Christi College, Cambridge. The preface was printed in Parker's Asser, 1574; in Wise's Asser, 1722; and in Wright's Biogr. Brit. Lit. 397.

² Lau, Gregor. I. the Great, p. 315.

³ Asser, p. 486: Werfrithum—qui imperio regis libros dialogorum Gregorii papae et Petri sui discipuli de latinitate primus in Saxoniam linguam aliquando

works, although it must be inferred that he commenced the Biography at the precise time when he was called up to assist the king in his learned occupations.

Together with the numerous miraculous histories in the book, there were also many relations of actual occurrences; and amongst others, the life and deeds of St. Benedict were blended with the account of the former kings of the Ostro-Goths, and here we may again recognise Alfred's sympathy with the fate of this branch of his own family.

No one has ever yet attempted to publish the Saxon translation, but it is sufficiently testified by the manuscript copy, and from the evidence of Asser, that Werfrith, following the example of his king, did not strictly observe the letter of the original. It is also probable that he only made a selection from the legends, and scarcely translated one half of the four books in the Latin version¹.

The few sentences which introduce the Dialogues, were perhaps written by Alfred himself; at all events, they are written in his name and in accordance with his style. It is there asserted that, from the perusal of holy books, he had become persuaded that it behoved him, on whom God had bestowed such great temporal glory, occasionally to withdraw his mind from worldly pursuits, and to direct it towards the consideration of divine and intellectual matters. He therefore entreated his faithful friend² to translate for him such books as treated of the doctrines and miracles of saints, wherewith he might console and strengthen his spirit beneath the oppressions of this world. Thus the translation was specially designed for himself: he was the child of his age, and favoured its superstitions.

Another translation from the works of the earliest fathers of the Church has some claim to be considered as Alfred's production, the Anglo-Saxon Anthology, from a composition by St. Augustine. The Bishop of Hippo Regius wrote the

sensum ex sensu ponens, elucubratim et elegantissime interpretatus est. Cf. Wilh. Malmesb. ii. § 122, *jussu regis*.

¹ I have only seen a MS. Hatton. 76 in the Bodleian Library, sec. xi., and that is very fragmentary. The only other copy is MS. Corp. Christ. Coll. Camb. No. 323; sec. xi.

² and ic forpam sohte and wilnode to minum getrywum freondum, &c. MS. Hatton. 76.

two short books of the Soliloquies about the year 387, before he had taken any part in the great dogmatic controversies. He there treats of the salvation of the soul, which is only to be attained by faith, hope, and charity, and of the difference between truth and error. The mind should strive after the first, that it may itself become the seat of truth, and thereby immortal. These ideas were pursued in the pleasing manner subsequently adopted by Boethius, namely, in the form of a dialogue between the author and Reason, and on this account Augustine chose the title of the little work¹. In the only manuscript of the Saxon abridgment, which is much torn, and very defective, the last mutilated words, leading apparently to the conclusion, are these: "here end the Proverbs, selected by King Alfred from the books, which we call"——² But this is the only evidence that Alfred prepared the selection; none of our authorities mention it amongst his other works.

A preface, which on account of its train of thought is by no means worthless, and which exhibits some similarity with those previously written by Alfred, may perhaps serve as another proof; but unfortunately it comes to us in a very imperfect state, as does also the entire book. It speaks allegorically of the accumulation of wood which is necessary for building a house to dwell in, but particularly for erecting the high abode which is promised by St. Augustine, St. Gregory, St. Hieronymus, and many other holy fathers. It proceeds to declare, that as every man receives the dwelling erected by himself as a fief from his master, and desires to enjoy it under his protection, so an earnest longing after a heavenly abiding-place is recommended. The style is peculiar, the treatment poetical, and by its not infrequent alliteration takes occasionally a metrical character. There is no trace to be found of any specific purpose which the translator had in undertaking the work, whilst Alfred, in the prefaces before mentioned as usually prefixed to his books, would not have omitted a notice of this kind. It is also noticeable that the whole work was written in impure Saxon, a circumstance which probably is not to be ascribed entirely to the early date

¹ S. Augustini Opera, ed. Bened. 1, 426.

² *Ʒær endiaƷ pa cwiƷas pe Aelfred kining alæs of paere bec-pe we hataƷ on*—— MS. Cotton. Vitellius, A. 15, sec. xii. Copy by Junius, in Oxford.

of the manuscript and its incorrect transcribers; but there are good reasons for supposing that the collector and translator of the proverbs in the twelfth century, wishing to hide his unrenowned name, declared at the end of the book that it was written by the beloved king whose works were then still known and read by the people.

The Soliloquies also have not been published, and would never have become known had it not been for the plan of publishing a collected edition of Alfred's written works, which was projected by more efficient men than ever before had attempted the task, and they not only entertained the idea, but carried it out on strictly critical principles.

At a later period of the middle ages, not only the deeds of the King of the West Saxons were amplified and poetically exaggerated, but with regard to his literary efforts all kinds of productions were attributed to him, of which at the present day we are either ignorant, or which we must, without hesitation, deny to be his. Towards the close of the following century¹, it was affirmed that the number of books which he translated was unknown. The most valuable account we possess is that of Malmesbury², who states that Alfred began to translate the Psalms, but had scarcely completed the first part when death snatched him away. The Norman monk, whose knowledge of the country's language was certainly not very perfect, could not, however, without further proofs, attribute the current Anglo-Saxon Psalter to King Alfred; it has descended to us in various manuscripts, and it may be concluded to have been the work of Aldhelm; there must have been some earlier authorities for the observation that the king died during the progress of his undertaking. At all events, it was believed in the twelfth century; and it was soon declared that parts of the Scripture, and even the whole Bible, had been translated by him³.

At the time when such assertions as these found credence, many sayings of King Alfred passed current amongst the people in a poetical form⁴.

¹ Aethelweard, iv. 519: Volumina numero ignoto.

² Gesta Reg. ii. § 123.

³ Boston of Bury, and Historia Eliensis; Hearne, Spelman's Life of King Alfred, p. 213.

⁴ Ailred von Riveaux, by Twysden, X. Scriptt. p. 355: Extant parabolae ejus

A work of this kind is to be found in different manuscripts and various dialects of the thirteenth century. Alfred, however, was not the author, but certainly the hero of the poem. It opens with a description of an assembly of many bishops and learned men, earls, and knights, which took place at Seaford, over which King Alfred, the Shepherd and Darling of England, presided; but this is all pure invention, and it is particularly difficult to connect the historical event with the place mentioned. Then follows a whole series of detached sentences, each beginning with the words, "Thus said Alfred," and admonitions are added respecting the fear of God, obedience, wisdom, temperance, and many other virtues. In the thirtieth section¹ Alfred addresses his son, whose name was not mentioned, and imparts to him similar wise counsels.

The contents of this book of proverbs recur in various forms, and throughout the middle ages, not in England alone, but in all the other Germanic countries. The style of the poem appears to indicate the twelfth century as the date of its origin, and the transition state of the language employed proclaims it to have been written in the earliest English tongue, in which we also possess the long epic poem of the priest Layamon. Like another Solomon, Alfred is made to discourse in this manner at a solemn Witenagemot; and it proves how much national feeling the English people had retained beneath the Norman rule, that they still had on their lips, and even woven into poetry, the treasures of old popular wisdom bestowed upon them by their greatest monarch, whose memory they held in grateful remembrance. The depth of this attachment, which was fostered more by tradition than by history, is particularly shown in the beautiful designation given to the king—"England's Darling," as well as in the general conviction that Alfred was the wisest and most pious man that had ever lived in England; and the tradition that it was he who gave to the people those precious old laws, the deprivation of which was so painfully felt by them.

A great number of such versified proverbs must have been extensively known; for in a somewhat later poem reference

plurimum habentes aedificationis, sed et venustatis et jucunditatis. Cf. *Annal Winton.* ap. Wharton, *Anglia Sacra*, i. 289.

¹ Kemble's edition, *Solomon and Saturn*, p. 244. Aelfric Society.

is made to several, which are not to be found in the so-called Proverbs of King Alfred¹.

In the same manner as the Parables and Proverbs, the king is said to have also translated for the Anglo-Saxons the Fables of Æsop, so dearly loved by all the Germanic races. This information is derived from the conclusion of the Norman-French fables of the poetess Marie of France, written in the thirteenth century; but it is probable that the name of the Saxon king was only appended to those copies which were circulated in England². Besides, it is a decided fact that the epic poem of *Reineke Fuchs* (*Reynard the Fox*) was indigenous only amongst the Franks and Saxons of the Continent, and not amongst the Anglo-Saxons.

Finally, it is asserted on a much later and less credible authority, that Alfred, like the great Frederick II., wrote a treatise upon hawking. It is well known that, like all German princes and nobles, he was exceedingly fond of the chase; but that he treated it in a literary point of view, seems an opinion founded on a misconception of a passage in Asser, who relates that the king took pains to establish and support falconers and fowlers of all kinds³.

¹ The Owl and the Nightingale, in Kemble's *Solomon and Saturn*, p. 249.

² Marie de France, *Æsop* in MS. Harlei. 978. fol. 87, b.

Por amur le cunte Willame
Le plus vaillant de nul realme,
Meinteneur de cest livre feire
E del engleis en romans treire
Æsope apelum cest livre
Qu'il translata e fist escrire
Del griu en latin le turna
Li reis Alurez qui mut l'ama
Le translata puis en engleis,
E ieo l'ai rimee en franceis.

In Roquefort's edition of the works of this poetess, ii. 34, ff., he substitutes the name of Henri for that of Alurez, from another MS. A Latin manuscript of *Æsop* (MS. Mus. Brit. Reg. 15, A. vii.) contains these words: *Deinde rex Angliæ Affrus in Anglicam linguam eum transferri praecepit*. A copy in Low Dutch, quoted by Lappenberg in the *Götting. Gelehrt. Anzeigen*, April 1, 1844, mentions *Koning Affrus van Englant*.

³ *Liber Alured regis de custodiendis accipitribus*, in *Catal. libr. MSS. aed. Christi. A. 1315*, apud Wanley *Catal. praef.* Asser, p. 486, et *falconarios et accipitrarios, canicularios quoque docere*.

These spurious works deserve to be briefly noticed, for they show that an appreciation of the versatile literary character of the West Saxon king existed at a time when very few of his genuine works could be obtained. But enough of the latter remained in existence to hand down their fame to all ages. The knowledge of them became first revived when a general taste was awakened for research into the German language and history. Then, by degrees, the peculiarities of Alfred's literary works became known and considered. It soon appeared that he had written in the most pithy, and at the same time the purest prose style of his native language. We learn from the information possessed at the present day, that poetry decidedly predominated in Anglo-Saxon literature until the time of Alfred; and that the merit undoubtedly appertains to him of being the founder of a prose style which, in the age immediately succeeding his death, displayed its richest fruits, chiefly consisting of religious works. Aelfric, the best prose writer of the tenth century, says that in his day there were no other godly books in the Saxon language than those of King Alfred¹.

It does not appear that the good example which the king set to all his subjects, of eagerness in the pursuit of knowledge, gained many imitators during his life; amongst his teachers, intellectual friends, and bishops, only Asser and Werfrith attained any distinction as authors. An intimacy may have existed between Alfred and the learned philosopher, John Erigena, although it cannot be clearly proved; his scientific and literary productions, however, never flourished in the soil of England.

There is an important but anonymous work which is indisputably connected with the person and actions of the king, and, in all probability, owes its first publication to the revived interest in the literary and scientific studies of Alfred; and this is the Anglo-Saxon Chronicle, the principal authority for his history. The oldest manuscript², containing the first of the Year-books, written in German prose, reaches in its oldest form down to the year 891, and perfectly

¹ Aelfric's Preface to his Homilies, Thorpe's edition, i. 2: *buton pam bocum ðe Aelfred cyning snoterlice awende of Ledene of Englisc.*

² MS. Corp. Christi Coll. Camb. clxxiii.

resembles those manuscripts which we possess of Alfred's time. In the part where a later hand began to write, the election of Plegmund as Archbishop of Canterbury is mentioned; and formerly, on no very reasonable grounds, the entire merit of the more complete records in these Year-books was ascribed to this instructor and first ecclesiastical dignitary of the king. But these historical works had no author's name affixed to them. The monks of one of the south-eastern convents of England, deriving their only knowledge of the north from Bede, and whose dialect presented but a slight resemblance to the English language, apparently already possessed in their calendar-lists similar brief historical data concerning the earlier centuries. Some of these were taken out of Bede's national work, others originated from Welsh, and particularly from Saxon traditions, which evidently bear in some cases traces of the national poetry. This fact, and the decided purpose of the king to substitute his native tongue for the unfamiliar Latin as the language of literature, occasioned a history to be written in Saxon. Moreover, the events of the age and the deeds of its great heroes, which were very remarkable from the year 851, gave to the Chronicle a very different and more comprehensive form; and there can scarcely be a doubt that for the next forty years, the Chronicle is nearly contemporary with the events it records. Alfred's great taste for historical learning is very important to us, for to it we owe that a part at least of the records of his life and times has reached us in an authentic form.

It is certain that the first article in the Chronicle dates from that period when, for the second time, he waged war against the Danes; the records of the following part relate to the first half of the next century; and from that time to the middle of the twelfth, the notices of this very remarkable literary memorial are formally arranged in a regular manner¹. A wide field was thus opened to thinking minds

¹ Might Gaimar refer to the Chronicle when he mentions Alfred's works as follows? v. 3451:

Il fist escrivere un livre Engleis
Des aventures, e des leis,
E de batailles de la terre,
E des reis ki firent la guere.

amongst the Anglo-Saxons, where they might exercise themselves in learning and teaching; and their king himself took the first steps in the formation of a literature.

His constant exertions for the country's good were directed in other channels also, where, indeed, there was evident room for improvement, and where his efforts were no less conspicuous than in his literary pursuits. Alfred caused various arts to be sedulously studied, and in many instances appeared as the author and inventor of new plans and schemes. Scarcely anything is known at present of all the artistic works which were produced under his direction; and the desire to know something of Alfred's taste, and that of his contemporaries, must ever remain ungratified. It is difficult to say whether or not his visits to Rome exercised an early influence upon him with respect to architecture. Since the seventh century, the ecclesiastical buildings of the Anglo-Saxons approached very nearly to the style then prevailing in Rome; but whether the powerful impression which had been left by that city upon the boy might have caused him, when he became king, to aspire to the perfection of the Italian models, must still remain a question to be solved; for throughout England there is no structure to be found of which it can be affirmed with certainty, that it bears any traces of that time, or was erected under Alfred's superintendence. We must therefore content ourselves with the few details given occasionally by historians on this subject.

With immediate reference to the buildings which were undertaken by him, it is explicitly stated that he did not bind himself to follow the customs of his ancestors; but that from new and, in fact, original inventions, endeavoured to erect something much more costly and worthy of admiration¹. We are evidently given to understand that these buildings were chiefly churches and convents; for as it was necessary that so many holy places which had been consumed, should be restored, it is possible that new methods and a better style of architecture was employed for this purpose. Where such as had been rased to the ground were to be replaced, necessity compelled an entirely new erection, and from ne-

¹ Asser, p. 486: *Venerabiliora et pretiosiora nova sua machinatione.*

cessity invention arose. This must have been the case especially with the two monasteries of Athelney and Shaftesbury, although Alfred had recourse to foreign aid in the prosecution of his artistic designs, as well as in his literary works. It is well known that innumerable artists and labourers, skilled in every kind of work, and procured from different nations, were to be met with in his employment¹.

In the little island of Athelney, hemmed in by water and thick bushes, there was great want of space, especially as Alfred desired that the place which had once served him as a stronghold, should always remain one; being surrounded by water, it was only accessible from the east by a bridge, which at both extremities, and particularly on the western end, was furnished with strong fortifications². Upon the island itself he caused the convent to be erected, where it would be defended from the wild and insecure character of the neighbourhood. From the records of the twelfth century, at which period it was still in good preservation, it appears that the church was very small, but that it had been constructed according to an entirely novel style of architecture. Four piers were sunk in the ground, no doubt on account of the swampy nature of the soil, supporting the whole edifice, and upon them four arches were placed in a circular form³.

Alfred built the town as well as the convent of Shaftesbury, so early indeed, if the account is credible, as the year 880⁴. The rebuilding of London has already been mentioned. The new minster at Winchester, dedicated by Alfred to the Virgin, must have been used in his lifetime, for Grimbold officiated as abbot there; it was first completed in the year 908, when Archbishop Plegmund consecrated the tower⁵. He likewise caused the cities and fortified places throughout the kingdom to be repaired or entirely rebuilt; and he provided modes of defence, consisting of walls and entrenchments, in case of a return of those invasions with

¹ Asser, p. 495: *Ex multis gentibus collectos et in omni terreno aedificio edoctos.*

² Asser, p. 493: *In cujus pontis occidentali limite arx munitissima pulcherrima operatione consita est.*

³ Wilh. Malmesb. *Gesta Pontif.* ii. 255.

⁴ Wilh. Malmesb. *Gesta Pontif.* ii. 251; Asser, p. 495.

⁵ Ethelwerd, iv. 519.

which the country was continually threatened. Those cities thus protected by Alfred cannot be accurately specified; and it appears that in most instances he did not proceed far with the work, for the innate indolence of his subjects placed an invincible obstacle in his way¹.

Alfred displayed regal magnificence at those places where he was accustomed to reside with his court. According to his command², the buildings were adorned with gold and silver, and halls and royal chambers were constructed from stone and wood with great skill. Some stone villas were removed from their former sites, and placed in situations better adapted for royal residences.

But amongst all his ideas, there was one which was most successfully carried out. The perfection which he attained in the art of ship-building, and the occasion which led him to acquire it, will be noticed in the following section.

Our attention is now particularly directed towards the minor inventions which were produced in his day, and amongst them to the contrivance for measuring time, discovered by Alfred himself. His biographer describes this invention. Only by the help of strict punctuality could the great ruler have succeeded in the accomplishment of such extensive and various duties. But the blue sky with its planets did not indicate the time to him with any regularity. In his country there were many gloomy clouds and constant showers, which often prevented the calculation of time from the sun and moon. Alfred's inventive genius, however, discovered a remedy for such perplexities. He caused his chaplains, whose names we know were Athelstan and Werewulf, to supply him with sufficient wax to weigh down seventy-two pence in the scales³. From this quantity he ordered six candles to be made, each of equal weight, and twelve inches long, with twelve divisions marked in each inch. These six candles burnt for twenty-four hours, day and night, before the relics of the saints, which always accompanied him on his journeys. But here, too, the weather seems to have interfered with his schemes. The boisterous

¹ Asser, p. 493: Propter pigritiam populi imperata non implentur, &c.

² Asser, p. 492: Illo edocente.

³ Asser, p. 496: Tanta cera quae septuaginta duos denarios pensaret.

wind, which often blew without intermission day and night, penetrated the slight doors and windows of the churches, and through the crevices in the walls and planks, and the thin canvas of the tents. The light either became extinguished, leaving the king in darkness, or it burnt down quicker than usual, so as to prevent the observance of the astronomical point with which to begin the daily reckoning. Alfred removed this obstacle in the following manner: he had a lantern carefully made of wood and thin plates of horn; the horn was white, and scraped so thin as to be scarcely less transparent than a vessel of glass. The door of the lantern was also made of horn, and closed so firmly that no breath of wind could enter. In this secure receptacle he could now place his candles without fear of injury; when they burnt down they were instantly replaced by others, and without a water-clock, or any other more ingenious contrivance still undiscovered, he computed the time, which to him was so exceedingly precious.

As he caused all kinds of ornaments to be fabricated, he could not by any means dispense with goldsmiths¹. A very remarkable specimen of their craft has been preserved to the present day, and has been frequently represented; it is called Alfred's jewel, and is a beautiful work of art. It was discovered in the year 1693, at Newton Park, in the lowlands of Somersetshire, near the river Parret, somewhat to the north of the spot where the island and fortress of Athelney were formerly situated². There the king, in perhaps the most sorrowful days of his life, lost this token of his sovereignty; it remained hidden in the marshes, until, after the lapse of many centuries, it was accidentally brought to light once more. It is now preserved as a precious memorial of the olden time, in the Ashmolean Museum at Oxford. This work of art consists of a polished crystal of an oval form, rather more than two inches in length and half an inch thick, inlaid with a mosaic enamel of green and yellow. This enamel represents the outline of a human figure, which appears to be in a sitting posture, holding in each hand a sort of lily-branch in blossom. Those who have described the jewel have made various guesses

¹ Asser, p. 486, says that he instructed goldsmiths (aurifices).

² Akerman's *Archæological Index*, p. 143, table xix. 1.

respecting this figure, calling it St. Cuthbert, St. Neot, and even Christ; but the least perplexing solution would be, that it is merely a representation of a king in his state attire. The reverse is covered by a plate of fine gold, in which not without taste, and somewhat fancifully, a flower is engraved; the oval-shaped sides are bordered by beaten gold admirably and durably manufactured, bearing around them these remarkable words, which banish all doubts respecting the former possessor of the jewel:

AELFRED MEC HEHT GEWYRCAN.

Alfred had me made.

The letters of this inscription are all capitals, and in their somewhat stiff form agree entirely with the initial letters in the principal parts of the authentic manuscripts of Alfred's time. Still more than the letters, the form of the two middle words, by their primitive, genuine orthography, bears witness to the age claimed by the motto. At the extreme end, where the crystal and its border join the gold, it is finished by a beautifully worked dolphin's head in gold, whose empty eye-sockets must have once contained precious stones, and from whose open jaws a small golden pin protrudes. This probably served as a fastening to a cane, or some beautiful staff, on the point of which the jewel was placed. It is a strange freak of fortune which thus presents to us, in this extraordinary work of art, what in all probability was a part of Alfred's sceptre; it gives a very favourable impression of the state of art at that period, and of the skill and ability of the artist.

It is certain that many works were executed in this manner, and Alfred himself speaks, in his preface to the "Pastoral Care," of some gold work, which he had caused to be executed, referring to four small golden tablets¹, one of which he presented with each copy of the book. They were worth fifty mancuses each, and it is not unlikely that William of Malmesbury saw one of them². Now when they are

¹ Aestel, an index or small tablet with columns: pugillares; *πίνακες*.

² Gesta Reg. ii. § 123: Cum pugillari aureo in quo est manca auri. The relation to each other of manca, mancusa, and marca, has not yet been clearly ascertained. Du Cange, p. 5

all lost, nothing can be accurately known of their value and workmanship.

There are a great number of coins extant with Alfred's stamp on them, but in their execution they are far inferior to the coinage of other Anglo-Saxon princes. The image of the king is in general so rudely engraved, that every attempt to trace any resemblance in even a single feature must be abandoned. There is no doubt that Offa once employed Italian coiners; his stamp could not otherwise have attained that perfection which every one must grant it to possess; and in the time of Athelstan, Alfred's grandson, traces of artistic skill are again perceptible in the coinage, which then first became the object of legal enactments. From the coarse alloy¹ of Alfred's money, we may infer that the difficulties of the age prevented him from improving it, and that he probably had recourse to expedients similar to those which Frederick the Great could not avoid using. His laws contain no reference to coinage, although there is frequent mention made in them of pounds, shillings, and pence. The shilling and the penny existed as coins, as well as a third part of the latter². On the pieces of money we possess, the king is simply designated Aelfred, or Alfred rex, or Elfred MXX.; the places where money was coined were Dorovernia, Oxnaforda, and Londinia.

A particular branch of mediæval art is formed by its manuscripts. We remember that book whose illuminated letters first smiled on the child, so anxious to acquire knowledge. The few manuscripts of Alfred's day which are still in existence are very simply written; the hand is flowing, and very legible, especially in the old copies of the "Pastoral Care." The initial letters of the chapter are regularly decorated, but without great splendour. Dragons or monsters of the bird species and distorted human countenances are drawn with a black pencil around the base of the letters, the red colour is then added afterwards for shading.

These are the only fragments from which, at the present day, we can derive even an inadequate idea of the state of art and knowledge in England during the second part of the ninth century. But notwithstanding the great obstacles

¹ Ruding. *Annals of the Coinage*, ed. iii. vol. i. p. 125.

² Legg. Alf. 71: priddan dael pænninges.

which present themselves in the research, we may clearly perceive how Alfred ceaselessly endeavoured to elevate the intellectual condition of his people, as long as was possible, by means of his own influence, and all the resources that he could command. The next century enjoyed the fruits of his efforts, which had regained the lost ground, and provided efficient defence against fresh disasters.

VII.

RENEWED CONTEST AND SUCCESSFUL RESULTS—THE KINGDOM DESCENDS STRENGTHENED TO EDWARD I.

THE years of peace, which could not have been more nobly and profitably employed by Alfred for the mental and bodily welfare of his subjects in all branches of legislation and political economy, and in the cultivation of the arts and sciences, were rapidly drawing to a close. Many things indeed still remained to be accomplished; some might be effected in the quiet intervals of the immediately succeeding years, but others would be unavoidably left to later governments, with still less hope of success. The pressure of outward circumstances on the West Saxon kingdom began again to overpower all consideration of its internal condition, into which the incomparable exertions of its king had infused such new vigour. Once more Alfred was destined to resist the piratical foe, the terror of all organised forms of government.

Harbingers of such a misfortune had not been wanting during the time that had elapsed since the king procured a happy tranquillity for the country. Rumours of the exploits of the heathens, who still molested in large numbers all the coasts of the opposite continent, were constantly brought over to the Saxons, and claimed the serious attention of Alfred. Yet it seemed that the solemn doctrines which, after great efforts, he had succeeded in imparting to the marauders, had still some influence over them, and restrained them during this period from making any fresh attack on his dominions. Since the year 885, they had made no actual attempt at hostility; the two people so nearly related, but who had so hated one another when they were separated by different religions and habits, had learnt to

know their common interest since the conversion of many Northmen in East Anglia and even in Northumbria. It seems as if the admission of the Danes into the more civilised Anglo-Saxon community had formed a strong bulwark against any further attacks of heathendom.

There had been no occasion for campaigns and battles during this period; the deep wounds inflicted on the Saxons by the lengthened war were slowly healing. New influence had been gained for them by the heroic king, by which, in a peaceable manner, the boundaries of the kingdom were extended, and its supremacy acknowledged by its hitherto unconquered neighbours. Alfred succeeded also in effecting what no other king had been able to accomplish before him, the establishing a peaceful intercourse with the Welsh Britons, and convincing them of their dependence upon the powerful neighbouring state. During the long contest with the Danes, the old national hatred had not once been thoroughly excited; it is true the Welsh had by their enmity contributed not a little to the sufferings of the year 878, but they had experienced painfully enough that the Danes, with whom they thought to make common cause, did not spare them, but added severely to the wretchedness of their condition. Amongst the petty princes of their land there were continual disagreements and quarrels, it was therefore natural that the weaker side should first turn to that country which had, in fact, long possessed the dominion over them.

It was about the time when Alfred became acquainted with Asser that discords such as these prevailed in the native land of the latter, information of which is only derived from him¹. He applied to the King of the West Saxons on behalf of himself and his monastery of St. David, for protection against the constant provocations and injustice of Hemeid, the Prince of Demetia, and he formally made Alfred's promise of aid one of the conditions towards attaining that mutual relation which the king so much desired. But Alfred also took advantage of this state of things to fix decisively his authority over the Welsh. Being severely oppressed by the six sons of Rotri Maur (Roderick the Great), the

¹ Asser, p. 488.

Lords of Venedotia, or North Wales, Hemeid first submitted to the Saxon power, with his little territory of Demetia. Helised, son of Tendyr, and King of Brecknock, overpowered by the same adversaries, yielded himself to the sway of Alfred. Howel, son of Ris, and Prince of Glevesing, in the present counties of Monmouth and Glamorgan, Brocmail and Fernmail, sons of Mouric, and princes of Gwent-by-the-Severn, could neither of them any longer withstand the harsh measures of Ethelred, the powerful Ealderman of Mercia, who desired to have peace within the borders, and they went voluntarily to solicit the protection of King Alfred. At length Anaraut, the son of Rotri, after renouncing the friendship of the Anglo-Danes in Northumbria, from which he had gained nothing, but had rather suffered injury, came with his brothers to declare his willingness also to submit without appealing to arms. When he came into the presence of Alfred, the king received him with all due respect, adopted him as his godson from the hands of a bishop, probably Werfrith, presented him with rich gifts, and caused him with all his vassals, and with regard to all his seignorial rights, to enter into the same feudal relation with Wessex in which Ethelred and Mercia stood. When this compact was explained and comprehended on both sides, it might be justly asserted that all the lands of South-Western Britain belonged to King Alfred¹. They never again opposed him, nor lent any aid to his northern foes, so long as he wielded the West Saxon sceptre.

The principal causes of the again-threatened outrages of the Danes against England must be attributed to the restless character of this people, and to the great losses they so frequently sustained on the Frankish coasts, but at the same time also to the events which took place in those parts of England which were inhabited by a mixed population. In the year 890, for instance, Guthorm-Athelstan², the King of East Anglia, died: during his later years he had lived much more tranquilly, compelled either by age or the force of circum-

¹ Asser, p. 488: *Omnes regiones dexteralis Britanniae partis ad Aelfred regem pertinebant et adhuc pertinent.* Dexteralis means southern, in which direction it was then considered the regions inhabited by Britons were situated.

² Chron. Sax. A. 890; Florent. Wigorn. i. 108.

stances, and seems to have performed faithfully the contract formerly entered into. He was buried at Thetford¹. With respect to the succession in his kingdom, there is much obscurity in the sources of information, which however tend to show that circumstances had occurred to impede its regular course. After him a Northman named Eohric reigned; and under Edward I., the son or nephew, Guthorm II.², is first met with. But it is probable that after the death of Guthorm, the principles of heathenism were revived in Suffolk and Norfolk. Egbert had reigned over one part of Northumbria during the latter part of the time that had elapsed since the death of Halfdene, and Guthfrid of the Danes, over the other part. The origin of this prince is obscure; it is said that he was a son of the Danish king, Hardicanute³; he was a Christian, and an especial benefactor to the church at Durham. He had sworn to maintain a sacred peace towards Alfred; he died on the 24th of August, 894, and was interred in York Cathedral⁴. Under his rule, the influence of Alfred seems to have obtained pre-eminence in Northumbria; and after his death, the Danish power, which was represented by the three sons of the deceased, vainly attempted to resist it. The attacks which were meanwhile in preparation from abroad, were perhaps connected with events of this kind.

Hitherto the Northmen had been unable to make a firm footing, and to establish settlements upon the coasts of the German and Frankish Carolingians. In spite of the deficiency of power in those kingdoms, and the great defeats they had sustained, the warfare was continually carried on, and the vagrant enemy was never allowed to have any rest. Wherever they appeared anxious to settle, they were either repulsed by some unexpected assault, or their own restlessness urged them onwards until they again met with another adversary, who was resolute in defending his possessions. At last the German king, Arnulf, who was once more destined

¹ Gaimar, v. 3383: *Le cors de lui gist a Thuetfort*; but according to the annals of the pseudo-Asser, in *Headlaga*.

² Vide above, p. 140.

³ Simeon Dunelm. *Gesta Reg. Angl.* A. 883, ap. Twysden.

⁴ Ethelwerd, iv. 518: *In natalitia Sancti Bartholomaei*. Simeon Dunelm. *Gesta Angl.* p. 685.

to do honour to the race from which he descended, engaged with the enemy on his northern borders¹, with a considerable army, consisting of Franks, Saxons, and Bavarians.

A defeat which was sustained by him at first, was soon followed by the splendid victory on the banks of the river Dyle, near Louvaine, on September 1st, 891. Arnulf surprised the Danes, and completely vanquished them before their ships could come up. The battle was so decisive, that in future the Danes never attempted to fix themselves for any length of time upon German territory².

But another large army, which in the most fearful manner continued to ravage the northern kingdoms of France, stood in no immediate connexion with the Danes who had been conquered in Flanders, and therefore felt no actual alarm at this defeat. Hasting, who must then have been approaching old age, was the dreaded leader of this division. Within a year, he had already pillaged the district by the river Somme; now he had taken a firm position at Amiens, and from thence he attempted, by sudden attacks, to plunder the rich establishments of St. Vaast and St. Omer. King Odo, who marched against him, several times suffered grievous loss. In consequence of the incessant devastations, a universal famine visited these countries in the year 892; immense hordes of Danes, who found nothing more to plunder there, and who were joined from the north by the remnant of the army which was defeated at the Dyle, assembled together at Boulogne, and embarked with their horses in a fleet of 250 ships, for England³. They landed at the mouth of the little river Limene (Lymne), in East Kent, on the eastern side of the Andredswald, which the Chronicle describes as being 120 miles long, and 30 miles broad. Here they probably availed themselves of an old Romish fortification, which has been recently discovered. They brought their ships four miles up the river into the Wald, and came upon a fortress which had been

¹ Chron. Sax. A. 891.

² Annal. Fuld. 891; Pertz. M. G. S.S. i. 408.

³ Annal. Vedast. A. 892; Pertz. Monum. i. 528; Chron. Sax. A. 893, in the original Cambridge manuscript, 892, which year is also noted by Ethelwerd, iv. 518. Lappenberg, p. 342, n. 2, supposes, in accordance with Guido, Alberich, A. 895, that Björn Eisenrippe was the conductor of this fleet.

thrown up by some Kentish peasants ; and as it was still in an incomplete state, the defence made there was unsuccessful. A little further on, the army settled near Appeldore. Not much later, in the year 893, another fleet of eighty sail landed in the mouth of the Thames, commanded by Hasting himself, from whom, unquestionably, the entire enterprise originated, and who, being compelled to leave the coasts of France, came to England in the hope of finding fresh booty, and perchance a kingdom, as others of his countrymen had done before. He went up the Swale, and also landed in Kent, where he raised a fortress at a place called Milton¹.

In this position the two armies remained quietly until towards the close of the following winter. About Easter, in the year 894 (March 31st), the Danes left their camp at Appeldore, and, protected by the thickets and marshes, they penetrated into the neighbouring districts. Their destructive march extended into Hampshire and Berkshire². The fickle inhabitants of East Anglia and Northumbria, some of whom were still heathens, who had shortly before renewed their oath of fidelity to Alfred, the Northumbrians even giving him six hostages, acted in perfect unison with the large hosts of strangers, joining them in their incursions into the contiguous West Saxon and Mercian provinces, as often as they went from Appledore or Milton in search of plunder.

The moment was now arrived when Alfred once more grasped the sword, which had long rested in the scabbard whilst he was exercising the weapons of the mind in the peaceful days of leisure. The dexterity and cunning of the foe were, from long and painful experience, well known to him. How often he must have seen that the Danes never practised a brave and honourable method of warfare, but were accustomed to steal cunningly out of the heat of battle, and by treacherous ambush, to gain the upper hand. Alfred therefore resolved to make the utmost use of this experience, which had been so dearly bought, and to employ the greatest caution and similar craft in his own plans. So long as the Danes remained quietly in their fortified encampments he did not attack them, for the localities they selected were

¹ Chron. Sax. A. 893 ; Ethelwerd, iv. 518.

² Ethelwerd, iv. 518.

wholly inaccessible on account of the forest and the bogs. But every preparation was made to give them a bloody reception on more favourable ground.

In the interval of peace Alfred had also provided for the warlike defence of his country, especially in the following arrangements: all who were capable of bearing arms were to be divided into two parts, one to guard constantly house, field, and labour, whilst the other part opposed the enemy in the battle-field; at the appointed time an exchange was to be made, and the two divisions were to relieve each other. There was, besides, one particular troop which formed the garrison of the fortified places, and remained always under arms¹. But Alfred unquestionably caused all his soldiers to practise the arts of defence during the whole time, and many of them had already been in battle. Immediately after the arrival of the Northmen, Alfred seems to have placed a small troop of spies on the south-eastern part of his kingdom, under the command of his youthful son Edward, the crown-prince, who received information concerning every movement of the enemy². The Ealderman Ethelred had likewise summoned his troops, especially placing those under his jurisdiction to garrison the newly-fortified city of London. When Edward announced that the heathen had passed near him on their march, although he was unable to obstruct them, Alfred arose with the whole strength of his troops and encamped between the two hostile divisions, as near as he could possibly approach, owing to the forest and the morasses on both sides, and so as to be able to attack either on the instant it might venture into the open plain. He could not have selected a more advantageous position, as in front he not only separated the two armies from each other, but also kept them apart from those who were in the Danish interest on the eastern coast. It seems that Hasting was induced by this to promise that he would soon quit the country, and that, on this occasion, he sent his sons as hostages to the Saxon king, who sent them back to their father¹, after causing them to

¹ Hæfde se cyning his fierd on tu tōnumen. swa pæt hie wæron simle healfes at hām. healfes ūte. būtan pæm monnum pe pa burga healdan scolden. Chron. Sax. A. 894.

² This is likewise to be gathered from Ethelwerd, iv. 518: Praenotata sunt haec clitori tum Eaduerdi filii regis, etc.

be baptised, he and his son-in-law Ethelred being their sponsors.

The Danes, with a view to plunder, went in small bands along the edge of the forest. Similar small detachments were sent out by the king in pursuit of them, partly selected from his own forces, partly from those forming the garrison of the towns: by day and night there ensued perpetual collisions and skirmishes. The Danes only twice ventured out with their whole strength; once, immediately after their landing, when the Saxons had not yet opposed them; the next time, most probably, when the division which had invaded the remote districts of Hampshire had returned heavily laden with booty. Apparently, the purpose of the heathen was to go across the Thames and to reach Essex, whither their ships had already sailed. Alfred immediately went with his troops in order to cut off their retreat. At Farnham, in Surrey, he compelled them to fight, completely defeated them, and took from them all the spoil they had amassed. The Prince Edward gloriously distinguished himself in the bloody conflict; the heathen king (Björn?) fled wounded from the battle-field. His army rushed in wild confusion towards the north, and passed over the Thames, being unable to discover more than one ford, which was probably between Hampton and Kingston. They returned into Essex, and first reassembled in the island of Thorney, which lies at the outlet of the Colne, where their vessels had previously gone.

Alfred at once despatched a part of his army in the same direction. For a long time the Saxons blockaded the Danish ships, but at length their provisions failed; the time of service of that division which maintained the siege had expired, and in all probability they had no ships with which to approach the enemy by sea. The soldiers, by whom the siege had been commenced and then relinquished, were returned home, and Alfred was himself approaching with the

¹ This is borrowed by Lappenberg, p. 343, from Chron. Sax. 894: Hæfdon hi hiora onfangen ær Hæsten to Beamfleote cōme, und from Ethelwerd, iv. 518: Obsecrant pacis barbari jamque foederisque statum: obsides dantur; adfirmant jure exire regno præfati regis: actus et sermo simul una complentur.

troop appointed to take their place, to keep the besieged army in check, and fully to annihilate it, when he received intelligence of a sudden attack which had been made by the faithless Northumbrians and East Angles upon the western coasts of his kingdom. The Danes, who had not yet recovered the heavy losses which they had sustained at Farnham, and being impeded by their severely-wounded king, who could not keep up with them, had, in order to overtake their allies, collected together several hundred vessels, in which they sailed for some distance along the south coast, and threatened to take possession of Exeter, whilst a fleet of forty ships went into the Bristol Channel, and commenced an attack upon a citadel in the north of Devonshire. The scheme was cunningly devised, for that part of the kingdom was then entirely destitute of every means of defence. When this intelligence was conveyed to Alfred, he resolved to return immediately with the principal part of the troops then remaining with him, to make preparations for defending his western provinces, and to prevent the enemy from every attempt at gaining possession of them¹.

But whilst the king provided for the accomplishment of this object, he had at the same time to carry on the warfare in the east. For this purpose he had left behind a strong body of his forces, which marched towards London, and with other auxiliary troops hastening thither from the west, reinforced the garrison already there. Unquestionably this army, commanded by the Balderman Ethelred, on whom devolved the duty of protecting the eastern parts of the kingdom, penetrated into Essex as far as Bamfleet. Thither Hasting had gone with his troops, shortly after the battle at Farnham, again occupying that fortress which he had abandoned in the year 885. The large army which had been formerly settled at Appledore, and had then been driven to the mouth of the Colne, was also opposed to him; it was now within the citadel, and Hasting was engaged in a plundering expedition, when the Saxons appeared before it in all their strength. They easily overcame the resistance attempted against them, stormed the fortress, and took possession of all they found therein, women and children, as well as every

¹ Chron. Sax. A. 894.

kind of property, and returned home to London enriched with much spoil. The ships which they had found ashore at Bamfleet, were partly broken to pieces or burned, partly taken to London and Rochester.

Amongst the prisoners were the wife and the two sons of Hasting, who were sent to King Alfred; he did not avenge himself upon them, however, but once again showed his generous and Christian nature by sending them back to the treacherous Dane, with costly presents. Hasting, who had violated his oath to the godfather of his children, could not yet be won to improvement and conversion. Even after his fortress was taken, and he had experienced the most benevolent treatment from Ethelred and Alfred, he did not abstain from devastating in the wildest manner the dominions of his benefactors¹. He knew that his brave opponent was busily engaged in the distant west, and, in a short time, he effected a union of the scattered hordes in Essex, which he reinforced by fresh allies from the coasts of Northumbria and East Anglia. He formed with them a strong entrenchment at Shobury, somewhat to the east of Bamfleet. He soon considered his forces sufficiently strong to attack Mercia; then marched up the left bank of the Thames, and passed across the country, until he reached the Severn, intending to follow the course of that river towards the south.

But Ethelred did not look idly on during these disturbances, he collected together all the troops under his command; Ethelhelm, the Ealderman of Wiltshire, Ealderman Ethelnoth, and the royal Thanes who occupied the garrisons, also came with their forces. Those places east of the river Parrot, and east and west of Selwood, sent their soldiers, as did the countries north of the Thames and west of the Severn, and even North Wales. With this great army Ethelred marched against the Danes, and encountered them at Buttington, on the banks of the Severn, where they were secured behind their fortifications. He immediately sur-

¹ And eft oðre siðe he waes on hergað gelend on pæt ilce rice. *pa pa man his geweorc abraec.* Chron. Sax. A. 894, where the twice-repeated capture of Hasting's sons is considered as one.

rounded them on every side, and for many weeks¹ prevented them from making any attempt to escape. As all means of conveyance were cut off, a fearful famine ensued amongst the besieged army; they had already devoured the greater number of their horses, and many had died of starvation, when Hasting found himself compelled to risk a sally towards the east. A fearful battle ensued, in which many royal Thanes were killed, amongst them one named Ordheh; but the Christians were victorious, and scattered the Northmen in wild flight².

If that is true which we gather from the incomprehensible words of Ethelwerd, Hasting concluded a treaty, by which he promised to quit Mercia. It is clear that he was obliged to do so without delay; and his victors appear to have permitted him to depart unmolested. He reached his fortress in Essex; but before the winter³, he hastily gathered together the dispersed remnant of his countrymen, and fresh troops of East Angles and Northumbrians, and formed them into a large army. They gave their women, their ships, and all their property, into the charge of the East Angles, and then journeyed, day and night, in unbroken marches back again to the north-west. The pirate seems to have laid much stress upon effecting his passage to the western coast; perhaps he purposed advancing to the assistance of the great fleet on the coast of Devonshire, which was in the mean time hard pressed by Alfred.

Immediately after the victory at Buttington, Ethelred had dismissed the Mercian troops according to custom. Thus Hasting met with no opposition to his departure, and he reached Chester, which lies at the entrance of the peninsula of Wirral⁴. But he did not succeed in surprising the garrison, which was safe behind the walls; and the Danes contented themselves with besieging the city for two days,

¹ *Œa hie pa fela wucena sæton on twa healfes pære ê.* Chron. Sax. A. 894.

² *Gesta hæc quippe in Buttingtune prædicantur a priscis,* says Ethelwerd, alluding in intelligible words to the songs which in his time were doubtlessly sung about this battle.

³ *Onforan winter.*

⁴ *On anre westre ceastre on Wirhealum. seo is Legaceaster gehâten.* Chron. Sax. A. 894.

killing the few people whom they found without the walls, and driving all the cattle from the fields. They burnt the corn which fell into their hands, or consumed it themselves with their horses¹.

Hasting passed the winter at Wirral; in the spring of the year 895 he made preparations for going into North Wales, for the supplies of cattle and corn had either been exhausted by his troops or again taken from him². In Wales they advanced towards the south, and especially ravaged Gwent, Brecknock, and many other adjacent districts³. With the plunder which they obtained there they returned to the north, passed inland across Northumbria and East Anglia, so that the Mercians who went in pursuit could not overtake them. They probably approached York, and then went through the Mercian territory towards the south. Near Stamford, on the river Welland, in Northamptonshire, a battle must have taken place between Hasting and the Ealdorman Ethelnoth, who advanced against him from the west⁴. The greater number of the heathens returned, however, to Essex, and established themselves in the island of Mersey.

At the same time that Hasting went into Wales, a pirate named Sigeferth sailed with his fleet from Northumbria, and devastated and pillaged along the coasts, after which he returned home laden with booty⁵.

Meanwhile Alfred had kept the field in Devonshire for a

¹ On ælcere efenehðe—always at evening, if the word is correct.

² Chron. Sax. A. 895.

³ *Annales Cambriae*, A. 895. Nordmanni venerunt et vastaverunt Loyer et Brecheniauc et Guent et Guinliguiauc; also Morganwg and Buallt, Brut y Tywysogion, A. 894, in *Mon. Hist. Brit.*

⁴ I infer this from the incomprehensible account of Ethelwerd, from which Lappenberg gathers, somewhat incorrectly, that it occurred in the following year, whilst two years had passed since the landing of the heathen. The words, which defy all interpretation, are as follows: ab occidentali profectus est parte tunc Anglorum Aethelnoth dux; adit in hoste Eboraca urbe, qui non parva territoria pandunt in Myrciorum regno loci in parte occidentali Stan forda, hoc est inter fluenta amnis Uueolod et condense sylvae quae vulgo Ceofstefne (Ceostefne) nuncupatur.

⁵ Ethelwerd, p. 518. We do not learn whither the march was directed. According to the *Annals of Ulster*, p. 65, Sigeferth, Ingvar's son, had killed his brother Guthferth.

whole year, although no decisive event appears to have taken place in this part of the kingdom; but he prevented the germ of his state, the old West Saxon province, from being devastated by the Danes, and at length compelled the great fleet which had vainly attempted to blockade Exeter to put to sea again and to sail homewards.

On their way thither, the Danes and East Angles made a sudden onslaught upon the coast of Sussex, not far from Chichester; but the citizens of that place attacked them, put them to flight, killed several hundreds of them, and seized some of their ships; the remainder joined their comrades in the island of Mersey¹.

Before the end of the winter, the Danish encampment there was in motion; they had left their ships afloat, and now towed them up the Thames, and thence up the Lea. The winter was passed in erecting a fort at a distance of four German miles north of London, in the neighbourhood of Hertford or Ware. With the summer of 896 a considerable number of Saxons and others came out of the garrison in London and assailed the fortress; but they were repulsed by the Danes, and four royal Thanes were killed. About the time of harvest, Alfred, with a powerful army, encamped in the vicinity of London, in order that the people might carry their crops without molestation from the Danes. One day, when the king was riding by the side of the little river Lea he discovered a place where the channel might be very easily disturbed, so that the stream could be diverted from its course, thus preventing the enemy from bringing out their vessels. He began by causing two forts to be constructed on both sides of the Lea². His soldiers had encamped near the spot, and were busily engaged in the work, when the Danes observed that the water was flowing off, and that it would be impossible for them to take away their ships. They therefore abandoned them; they had before left their women in the charge of the East Angles, and they then hastened to-

¹ Chron. Sax. 895.

² Chron. Sax. 896. Barrington, in his translation of Aelf. Oros. p. 60, suggests, with great probability, that Alfred was induced to undertake the task of diverting the course of the Lea by remembering a similar exploit of which he had read in Orosius, performed by Cyrus at the Euphrates.

wards the north, and again marched through the country towards the Severn, and encamped near Bridgenorth¹ in Shropshire. Whilst Alfred despatched his army in pursuit for some distance, the inhabitants of London took the forsaken ships into their possession. Such as were useless were all destroyed, but the serviceable ones were taken to London².

In the summer of the following year, the great army of Northmen left the Severn, and divided into three parts, one of which returned home into East Anglia, and another went into Northumbria. The third division, which was in the greatest need, procured ships, and led by Hasting, went southwards across the sea to the mouth of the Seine³. Here the old pirate understood how to compel King Charles the Simple to give up a piece of land in the province of Chartres, the possession of which was quietly enjoyed by Hasting until fifteen years later, when Rollo conquered Normandy⁴.

Thus, after three years' valiant defence, the kingdom of the West Saxons was delivered from the destructive foe who had endeavoured to penetrate into it from all sides, by land and by water, and who at last were forced to abandon their purpose, and to depart as poor as they came. "Thanks be to God," writes the old Saxon chronicler, "this time the heathen did not so utterly despoil the English people⁵." And we may venture to conjecture from Alfred's character, that he and all his people celebrated a joyful festival of thanksgiving in the restored and well-guarded churches. But another evil, from which the Saxons suffered greater loss than in the battle-field, was the contagious sickness, which, in consequence of the ravages and other distresses attendant on war, raged amongst men and beasts. Even the highest classes of the community were not exempt from the pestilence, and amongst the most honoured dignitaries and officers in the kingdom who died at that time were the Bishops Swithulf of Rochester, and Ealheard of Dorchester; the Ealdermen Ceolmund of Kent, Beorhtulf of Essex, and

¹ *Æt Cwatbrige be Sæfern.*

² *pe paer staelwyrðe wæron, took with them what was worth stealing.*

³ *Chron. Sax. A. 897, and Asserii Annales ad A. 895.*

⁴ *Wilh. Gemet. ap. Du Chesne Scriptt. rer. Norm. p. 221, 228.*

⁵ *næfde se here. Godes ponces. Angel—cyn ealles for swiðe gebrocod.*
Chron. Sax. 896.

Wulfred of Hampshire; the Thane Eadulf; Beornwulf, the Burggrave of Winchester, and Egulf, the king's riding-master; all of whom belonged to those important ranks upon which depended the welfare and security of the country.

Yet the courage of the people and of their king by no means failed; once more, and, indeed, for the last time in Alfred's life, they were obliged to make preparations for defence. The hostile troops, which came from Bridgenorth into Northumbria and East Anglia, and which consisted of the faithless inhabitants of those parts, and of many homeless Danes, ventured again to attack the West Saxon territory, and endeavoured especially to reach the southern coast, where hitherto they had gained but little plunder, in the light vessels fabricated by them long since, in anticipation of such an enterprise¹. Alfred, who had learnt to meet the enemy with their own weapons, and who had always succeeded, now resolved to attack them with all his power upon the sea itself. Amidst so many other cares, it had been until now impossible for him to arrange a fleet. A great many ships had been, indeed, repeatedly seized by his people in past years, and now lay in the harbours of London and Rochester. He might have very well employed them for his purpose, but the Danish vessels were small and frail; besides, the Saxons were not such bold and hardy mariners as the Danes.

Alfred sought in the stores of his inventive and persevering mind for means to remedy this evil. He caused long ships to be built, nearly twice the length of the Scandinavian ships², most of them propelled by sixty or even more oars. He proposed to gain stronger, higher, and at the same time more rapid vessels; and in this aim he copied neither from Frisian nor Danish models, but produced an entirely national result, and furnished his country with a means of defence which, in later years, became the pride of the island and made her the sovereign of the seas. Thus in the history of England's naval power, also, Alfred is found to have taken an important onward step. In order to man this new fleet,

¹ *Ealra swiðost mid paem æscum pe hie fela geara ær timbredon.* Chron. Sax. A. 897.

² These so called *snekkar* (snakes) had generally only twenty oars. Sir Harris Nicholas, *History of the Royal Navy*, i. 10.

he obtained, besides the mariners on his own coasts, certain Frisians who were particularly good sailors, and had not only lived and traded peaceably with the opposite island, but in the continual conflicts with the same foe must have acquired considerable skill in maritime war. Frisians and Saxons were both Low Germans and Christians; they agreed together admirably, and endeavoured unanimously to repel heathenism.

When the Danes in their old manner commenced their ravages on the south coast, Alfred determined to chastise them with his new fleet. Six hostile ships were stationed off the Isle of Wight, and disturbed by unexpected landings the opposite coast as far as Devonshire¹; they had even entered a port of that province, when nine of Alfred's galleys appeared at the entrance, and blocked up their egress by sea. The Danes rowed against them with three of their ships, the three others remained aground somewhat further up the stream, where the tide had ebbed, and permitted the rapacious troops to land. The Saxons immediately began the conflict in six of their ships, seized upon two of the three Danish vessels and killed the crews; the third escaped, after losing all its men excepting five. But in the heat of the battle the Saxons had failed to notice the shallowness of the water; three of their ships went ashore before the commencement of the affray, on the same side as the three Danish vessels were stranded, and the Saxons succeeded in landing there. The other Saxon ships ran in upon the opposite shore, and this gave one of the enemy's ships an opportunity to escape, but all means of communication with their comrades was cut off. Meanwhile the Danes who reached the land had acquired knowledge from the past, and as the sea had so far receded that all the ships which lay ashore on their side were by this time at a great distance² from the water, in the fury of desperation they hastened to attack the Saxons. Upon the shore a furious conflict ensued between the two forces, in which one hundred and twenty Danes were killed; but on the Saxon side, Lucumon, the king's reeve; Ethelferth, the king's neat-herd; the Frisian seamen, Wulfheard, Aebbe,

¹ Chron. Sax. A. 897.

² *pæt waeter waes ahebbod fela furlanga from pæm scipum.*

and Ethelhere, with sixty-two other brave men, were slain. Those Saxons whose ships remained immovable on the other bank of the river, so that they could not hasten to the rescue, were almost desperate when they were obliged to witness such a disaster¹. Already the victory seemed nearly decided in favour of the Danes, when they perceived that their ships began to be afloat before those of their opponents. They hastily rushed into them, seized the oars, and guided them out to sea. They had gained an important advantage when the nine large Saxon ships were released and able to follow them. The vessels of the pirates were so much injured, that they could not venture to take them along the dangerous coasts of Sussex: the sea cast two of them on shore, where the inhabitants seized the crews, and took them prisoners to Winchester. Alfred, who was at that place, caused the captives to be hanged together on the gallows. The crew of the remaining ship came sorely wounded into East Anglia. In the same summer twenty Danish vessels were wrecked upon the south coast, and every soul on board perished².

These are the last-recorded hostilities during Alfred's reign. His attempt to cope with the enemy by sea could not in this instance be called successful — his people had gained the battle only after severe losses, and his large ships had been taken into a channel for which they were certainly not fitted. Much was still needed before the Saxons could compete with their adversaries by sea, in boldness and ability, yet they ventured to do so, and were able to defend their coasts from hostile attacks with the new fleet, especially in the ensuing year. The Danes were now exhausted in the British island, they were kept in perfect restraint by the vigilance of Alfred.

Posterity knows scarcely anything of the four last years of the king's life: after peace was restored, the old authorities had nothing more important to record than the death of some exalted personages, such as the Marshal Wulfric, the brave

¹ Henric. Huntingd. v. 741, derives his account from the Chronicle, but he gives a more lively and poetical description: *Videres autem gentem sex navium bellum aspicientem, et auxilium ferre nequientem pugnīs cadere pectus, et unguibus rumpere crines.*

² *Mid monnum, mid ealle.* Chron. Sax. A. 897.

Ealderman Ethelhelm, and Eahstan, Bishop of London¹. But besides what we know and have already minutely considered respecting Alfred's diversified sphere of action, we may confidently venture to fill up the chasm still left, by assuming that the king continued to enjoy the leisure time of peace by advancing his own mental improvement and that of those who belonged to him, as far as he was permitted by the affairs of his office and his bodily sufferings. He promoted the welfare of his country by a just administration of his laws; the instruction of his youthful subjects prospered under his special superintendence; and the time that was left at his disposal, after the fulfilment of his other duties, was devoted as before to study. After the years of peril had passed, he undoubtedly resumed his long-suspended literary labours in conjunction with his learned companions, and perhaps completed many works which had been previously commenced.

But the bodily weakness caused by an insidious disease, from which Alfred suffered during the most precious years of his life, and which must have been much aggravated by severe privations and rigorous weather throughout a long-sustained war, brought, in all probability, a premature age upon him; his powers, which he had so greatly exerted with unwearied energy in spite of all obstacles, now failed, and he died, on the 28th of October, 901, at the early age of fifty-three years and six months². The exact particulars relating to his death were never recorded. But he died, as he had lived, happy in the consciousness of having fulfilled his duty to his best ability. His body was buried in the monastery founded by him at Winchester, in which place most probably

¹ Chron. Sax. A. 897, 898.

² Chron. Sax. A. 901: *syx nihtum ær ealra haligra maessan*, that is, the 26th October; but no doubt instead of *syx*, the word ought to be *feower*, a mistake easy to arise in cypher, for the Anglo-Saxon Calendar mentions the 28th as the day of the *Depositio Aelfredi regis*, and Florent. Wigorn. i. 116, expressly states: *Quarta feria, v. Kal. Novembris*. The Chronicle also falsely reckons the duration of his reign to be twenty-eight years and a half, for we know that he began to reign on the 23rd April, 871: see p. 80. Florence has more correctly, *xxix annis sexque mensibus regni sui peractis*. Simeon Dunelm. *Gesta Reg. Angl.* on the contrary, records his death in 899, after twenty-eight years, but gives in his other works the correct Indiction iv.

his death occurred, and which had risen rapidly of late to be the chief city of the kingdom; here also his father and most of his ancestors were interred. According to a more recent account, he was previously buried in the episcopal cathedral where these graves actually were, because the new monastery of the Virgin Mary was not yet finished; but when the canons of the Church, excited by their national credulity, and by hostile feelings towards the clergy of the new monastery, declared that the spirit of the great king might be seen wandering about at night, his son ordered the coffin to be removed into the adjoining building, which was nearly completed¹. In the reign of Henry I. the ashes were again removed into Hyde Abbey, opposite the northern gate of Winchester, where they were preserved until the Reformation, and the destruction of that edifice².

The country enjoyed a happy peace, when it had recovered from the grief occasioned by the death of its deliverer. He had been able to keep under his sceptre the whole of the English nation, excepting the east coast, where, before his accession, the Danes had succeeded in establishing themselves; but they, too, were dependent on him, and Wales obeyed without resistance. The eldest son of Alfred followed the course destined for him by his father, and immediately claimed his right of inheritance; more fortunate than Alfred had been at his accession, when the enemy occupied the land, and engaged him in lengthened battles. Edward had already attained his majority, his father had educated him to rule, and had proved that he was worthy. It is known that in 898 he took part in the affairs of government³. During his reign he always justified the confidence placed in him by his father, and he quickly gained that of his subjects also.

Even in the first year he showed his efficiency. His cousin Ethelwald, the second son of King Ethelred, yet a child at the time of Alfred's accession, and excluded from the throne by his father's express regulation⁴, attempted to claim his rights: he was actuated by feelings in favour of

¹ Willh. Malmesb. ii. § 124. Florent. Wigorn. i. 116, in novo monasterio.

² Townshend, Winchester, p. 17. Turner's History of the Anglo-Saxons, iv. 11

³ Kemble, Cod. Diplom. n. 324. Donation document of the year 898.

⁴ See page 84.

a direct succession, which hitherto had never been fully recognised in the kingdoms of Christendom. Without the approval of all the people acknowledging him as the legitimate successor of Alfred, and without the consent of the Witan, he took possession of two royal domains. He endeavoured to maintain them with a troop of audacious adventurers, but he could find no party to his cause throughout the country of the Saxons. Besides, he was, in the opinion of the world, guilty of a heinous sin, having taken a maiden, who had been previously consecrated a nun, to be his wife, without permission from the king or the bishop. When Edward had advanced with his followers, and encamped in the neighbourhood of Wimborne, the beleaguered prince swore that he would either live or die there; but in the night he stole secretly out of his fortress, and escaped to join the Danes in Northumbria. With their help, joined with that of the enemy within the country, he believed that he could establish his claims. They indeed acknowledged him as their ruler, and obeyed his commands¹.

According to the custom of the pirates, he visited the domains of Edward with repeated devastations, but it was not until the year 905 that he ventured to invade Mercia with a large army, commanded by Eohric, King of the East Angles. He reached the Thames at Cricklade, and crossed the river, intending to carry home his plunder eastward through his cousin's territory. At length he was attacked by Edward, near the Ouse. Unfortunately for the king, and notwithstanding his commands, the Kentish men, who considered that the term of their service was expired, and who had gone home, could not be induced to return. They were punished for this refusal by a defeat from the Danes; but immediately afterwards, the foe was completely vanquished by Edward, and amongst many other hostile leaders, King Eohric and the Prince Ethelwald were slain².

This victory was of no slight importance. The Pretender himself, whom none of the Christian people would accept, and who had thrown them into the power of the heathen, had fallen in battle, and his colleagues were also conquered and punished. Shortly after, Edward compelled the Danes

¹ Chron. Sax. A. 901

² Chron. Sax. A. 905.

in East Anglia and Northumbria to conclude the treaty of Yttingaford¹, wherein he, with the new prince, Guthorm II., entered into those resolutions which we have already recorded, as a ratification of the peace of Wedmore, concluded by Alfred.

However, this peace was not sufficiently durable to secure the country from fresh invasions; in connexion with events in France, and particularly with Rollo's conquest of Normandy, the Danes, who had been converted to Christianity, moved to the east coasts, especially in the years 911 and 918, and invaded them repeatedly both by sea and land, but Ethelred of Mercia and King Edward always repulsed them with great loss. The king, who was strong and brave, like his father, was on all occasions fortunate and successful; the people prospered under his government, and they resolutely opposed the foe whenever they appeared. The mind of Alfred lived and operated both in king and subjects, and brought to perfection that of which he had laid the foundations amidst toils and dangers. Edward effected the security of the country not only by the construction or restoration of a large number of fortresses, but he fortified many towns, which contributed greatly towards its prosperity. As proofs of this, the authorities give such names as Chester, Hertford, Stafford, Tamworth, Warwick, and others. Towns like Towcester were for the first time surrounded by stone walls, and it was decreed in the laws of Edward that all labour and traffic should be only carried on within fortified places². Like a careful prince, he endeavoured to secure his subjects and their property from every disadvantageous alliance with the deceitful foe.

He gained for the kingdom itself prosperity as well as protection. For in 912, when his brother-in-law, Ethelred, died, London and Oxford immediately appertained to Wessex, and Edward gladly seized on both these places, taking them into complete and lasting possession. The remainder of Mercia continued under the powerful sway of his sister Ethelfleda, who governed and ruled like a true daughter of Alfred. She built fortresses in conjunction with Edward, marched to the field herself, and in particular, defeated the Welsh

¹ Chron. Sax. A. 906.

² Legg. Eadwardi, Laws and Institutes, i. 158.

prince, Owen, who had revolted and entered into a league with the Danes. Allied with this daring woman, the king was enabled to extend the eastern boundaries of the kingdom, and to resist the encroachments of the Northmen. This occurred especially at Derby, Leicester, Huntingdon, and also at Essex, where the citadel of Witham adjoined Maldon. Beyond the boundaries, the Danes in Northumbria and East Anglia again submitted to the supremacy of the West Saxons. The power of the ruling state extended to Strathclyde, the Celtic kingdom in Southern Scotland. When Ethelfleda, that wonderfully active and energetic woman, died on the 12th of June, 919¹, Edward took possession of the kingdom of Mercia, hitherto governed by her, undisturbed by the pretensions of Aelfwyn, his sister's only daughter, whom he sent into Wessex. This was a politic step on his part, for it was not desirable that the border-land should remain in the dominion of a female descendant, because by marriage she would have it in her power to form an alliance with the foe.

King Edward died at Farndon, in the year 924, at the summit of his renown, which, so far as it was founded upon regal power, exceeded that of his father, but in nobility of soul and literary acquirements Edward never attained the height reached by Alfred². Athelstan afterwards inherited the fame as well as the power of both. After he had arranged the burial of his father in the new cloister at Winchester, he was solemnly proclaimed and crowned at the royal castle of Kingston, with the unanimous consent of his people.

In battles with the ancient foe he acquired the name of a victorious hero. York fell before his troops, and in the much-extolled battle of Brunandune (Bamborough), so famous in song, a most glorious victory was achieved by Alfred's grandson over the united forces of the Northmen and the Scottish Celts. His deeds, like those of Alfred, were celebrated in poetry. Feared as well as esteemed abroad, he formed friendly relations with conquered Norway, and in many other states arranged a foreign policy which

¹ Florent. Wigorn. i. 128.

² Wilh. Malmesb. ii. § 125: *Literarum scientia multum patre inferior, sed regni potestate incomparabiliter glorio-ior.*

possessed its most secure support in the flourishing commerce and the greatly enhanced prosperity of England. At the time of Athelstan's death, which took place on the 27th of October, 940, the Anglo-Saxon kingdom had reached the highest point of its glory, from which nothing could have removed it during the two next centuries, except the power of the great rulers of the North, the weakness of the enervated descendants of the race of Cerdic, and the presumptuous arrogance of a proud clergy henceforth no longer unanimous.

VIII.

ALFRED IN HIS PRIVATE AND DOMESTIC LIFE.

THAT the immediate descendants at least of the great king did honour to their name, is testified by the histories of Edward and Athelstan. They sprang from an heroic race, and kings and heroes themselves, they trod in the footsteps of their father. But besides the successors to his throne, Alfred saw a numerous offspring grow up around him, and all record of the character and fate of these descendants is not lost. It does not, therefore, seem out of place to consider the conscientious care which the king extended to his subjects, and the father to his children, and finally to glance at the high moral position which he took in all his relations towards them.

Our only authorities on this subject do not agree in all their statements, and this may be owing to the deficiency of historical evidence; but we must acknowledge with gratitude that in one document at least, known as Alfred's Will, there is preserved to us an invaluable means of becoming acquainted with the condition of the king's family. This document is founded on the Will of King Ethelwulf, which is unfortunately lost, and on the agreement which Alfred, as crown-prince, entered into with his brother Ethelred at Swineburgh¹. By that agreement the succession was assured to him, in spite of the claims of the elder branch, and at the same time the royal private property was legally divided.

¹ P. 84.

About the year 885¹ a Witenagemot was held at Langadene, before which Alfred laid his father's will: the assembly recognised the king's right, as the kingdom and the principal part of the royal property were delivered into his hands to dispose of his own possessions in the manner he might judge to be most advantageous for his relations. The Witan willingly ratified the several arrangements he made for this purpose, and the records of them remain to this day², presenting a lively picture of the affectionate consideration with which Alfred treated his wife and children and his other friends.

He remained attached through his whole life with true conjugal fidelity to his consort Elswitha; the sufferings which they underwent together during the troubled period of war and exile never invaded his domestic peace. Elswitha did not attempt to move in an active sphere among the Saxons; this would not have been permitted her: she lived in the retirement of her home, occupied only in care for her husband and in the first education of her children. We nowhere find the slightest intimation that this beautiful harmony ever suffered any disturbance. Alfred appointed many estates for her maintenance, and it is a significant fact, and noble evidence of the fine and delicate mind of Alfred, that amongst these estates are those of Wantage and Ethandune³, the one his own birthplace, the other the battle-field on which he had won freedom for his country with his sword. Wantage remained crown property until the time of the Plantagenets. History, occupied with other matters, relates little else of Elswitha. She was a God-fearing woman, as her mother had pre-eminently been; she survived her husband, and as the mother of the succeeding king, lived near him until her death, in the year 905⁴.

Elswitha bore a number of children to her husband, of whom some died in their early youth. Amongst those who

¹ Kemble, *Cod. Diplom.* n. 314, finds good reasons in the document for placing it between the years 880 and 885.

² And hi ealle me ƿæs hyra wedd sealdon and hyra handsetene.

³ ƿone ham æt Lamoburnan and æt Waneting and æt Etandune.

⁴ Kemble, *Cod. Diplom.* n. 333. Some documents from the year 901, respecting an exchange of lands with the convent of Malmesbury, are signed by King Edward, and also by Ealhswið mater regis, Aelfred coniunx. *Chron. Sax.* A. 905

survived the eldest was Ethelfleda, the Lady of Mercia, a woman of strong mind and masculine courage. She stood faithfully by her consort Ethelred, and after his death took the reins of government into her own hands. Many documents bear witness to her share in public affairs¹. She died July 12th, 919, and there seems to have been no descendant from her only child, a daughter. In common with all her sisters, she was richly provided for by Alfred in his will.

Edward, the heir to the throne, brought up under the eye and direction of his father, showed as a boy that his natural predilections were more in favour of corporeal than mental virtues, and his own reign confirmed the fact that his talents lay in this direction. His son Athelstan bore brilliant testimony to his descent from so noble a race. History has exalted his personal heroism even above that of his father, and poetry surrounds his birth as well as his victorious career. It is related that as Prince Edward was once riding over the country, he alighted at the hut of a shepherd, whose daughter Egwina, already forewarned by a vision of her high destiny, fascinated him by her beauty². This woman, who may have been of higher than peasant birth, but certainly was not the equal of the prince, was the mother of Athelstan, and another child, a daughter. The boy grew up at the court of his grandfather, who, delighted with his beauty and the gentleness of his demeanour, prophesied a happy reign for him, and in his earliest youth attired him as a warrior, and presented him with a mantle of purple, a girdle set with precious stones, and a Saxon sword in a gold scabbard³. The grandson, thus as it were knighted, nobly fulfilled in later days Alfred's prophecy. We are told that Edward had twelve children by two other wives, who ranked as queens. Many of these children have been saved from oblivion by their position and history, and especially by their marriages, which strengthened and extended the foreign relations of the West Saxon kingdom. One of his daughters,

¹ Kemble, n. 311, 330, 339, 340, 1068, 1073, 1075.

² Wilh. Malmesb. ii. § 139 and § 126, calls her, "*illustris foemina*," and again, § 131, "*ut ferunt concubina*." By Florent. Wigorn. i. 117, she is designated, "*mulier nobilissima*."

³ Wilh. Malmesb. ii. 133.

Edgiva, became the consort of Charles the Simple, the King of the Franks; another, Ethilda, married Hugo the Great, the son of Robert, the powerful Duke of Neustria, Burgundy, and Francia. Athelstan, by these marriages, became connected with both the opposing races in the West Frankish kingdom, the Carolingian and the Capetian, who were striving for the sovereignty. But the greatest alliance that he contracted was by the marriage of his sister Edgitha with the great emperor, Otho I. The ancient union between the continental and island Saxons was more firmly established than ever, and their common head and greatest prince held in his hands the destiny of Europe. A fourth daughter of Edward, whose name must have been Edgiva, espoused a prince in the neighbourhood of the Alps¹. The youngest and most beautiful of all, Elgiva, became the wife of Duke Ludwig, of Aquitania. The third son, Edmund, succeeded the childless Athelstan on the throne. These are the branches of a powerful and widely-extended genealogical tree.

Alfred's third child was Ethelgeda, the Abbess of Shaftesbury, who, on account of her delicate health, early chose a spiritual life, in which, with the express permission of her father, she continued until her death, the date of which is not recorded.

His third daughter, Elfrida, Alfred gave in marriage to Count Baldwin of Flanders, the son of his step-mother Judith. Among other estates indicated in her father's last will, Elfrida received Lewisham in Kent, which she bequeathed, in the year 916, to the Convent of St. Blandin in Ghent². The first Norman Queen of England, Matilda, the wife of the Conqueror, was descended from her. She died in the year 929³.

To the great delight of Alfred, his youngest son, Ethelward, was in his earliest boyhood a zealous scholar, and became a fine example to studious youth. He received as the principal part of his inheritance the family possessions situated in various parts of the kingdom, and some of which

¹ Aethelweard proem, i. 498; Ingulph. p. 878; Wilh. Malmesb. ii. § 127 cf. Hrotsuithae Carmen de gestis Oddonis, 1, ap. Pertz, M. G. S.S. iv. 321.

² See Lappenberg, p. 347, n. 1.

³ Annales Blandinienses, ap. Pertz, M. G. S.S. v. 24.

were even within the Celtic borders. He appears as crown-prince during the reign of his brother, and some documents are signed by him¹. He died on the 16th of October, 922, and was buried in the royal vault at Winchester². There are records remaining of three of his children, and after them there is no trace of his descendants.

In accordance with the before-mentioned treaty of Swineburg, Alfred faithfully bequeathed their father's possessions to each of his two nephews, Ethelhelm and Ethelwald. The will mentions particularly the names of the estates. The youngest, however, was not content with his inheritance, which must have been as sufficient for him as for his kinsman to maintain the rank and position of a near blood-relation of the royal house. He not only endeavoured to extend his possessions, but even to seize the crown, which would have descended to him by right of succession, and was irrevocably secured in stringent documents. He therefore became an enemy to the king and a traitor to his fatherland. His death in the year 905 has been already mentioned. Ethelhelm was of a more contented disposition than his brother; he is probably that son of King Ethelred from whom the historian Ethelwerd boasts of being descended³.

In his will Alfred also remembered a kinsman Osforth⁴, to whom he bequeathed some villages, but whose degree of relationship to the royal family is not further mentioned. His name leads us to suppose that he may have been a descendant of the family of Osburgha.

These are the direct and lateral branches of Alfred's family. In order to enable them all to live in a manner worthy of their rank, they received bequests in land and money; Alfred provided for them in the most minute points, and always conscientiously carried out the wishes of his predecessors. But above all, he carefully kept in view the important necessity of providing a direct heir who should rank above all his relations and all the nobles of the kingdom, in

¹ Ethelward filius regis, Kemble, Cod. Diplom. n. 335, 337.

² Florent. Wigorn. i. 130.

³ Ethelwerd, iv. 514.

⁴ Kemble, Cod. Diplom. n. 314: "Osferde minum mæge." "Osferð minister" is found in many of King Edward's documents.

wealth and landed property, and enjoy a separate establishment. The old conservative principles upon which he acted in this matter will be best explained in his own words:

"And I will that the persons who hold land follow the command in my father's will as far as is possible. And if I have detained any money from any man, I will that my relations repay it. I will that those to whom I have bequeathed my boc-land shall never after their lifetime let it go out of my family, but if so be that they have no children, it must go to my nearest of kin. But I most especially desire that it may remain in the male line as long as one is found worthy of it. My grandfather bequeathed his land to the spear half, and not to the spindle half¹. If, therefore, I have bestowed any of his possessions on a female, my relations must redeem it, if they will, while she is living; but if not, it can be dealt with as we have before settled. But if they take it, it must be paid for; because those are my heirs to whom I shall give what I have to give as it seems best to me, whether male or female²."

The sums of money set apart by Alfred furnish many interesting evidences of his relations with his family and officers. To each of his two sons, as chief heirs, he bequeathed £500 ready money, and to each of his three daughters, and to his consort Elswitha, £100. Each of his ealdermen (and those related to him, Ethelhelm, Ethelward, and Osforth, are mentioned by name) was to receive 100 marks. To Ethelred, the Governor of Mercia, is left by special mention a sword of 120 marks' value. Among his serving men, whom he was accustomed to pay at Easter³, £200 were to be divided according to the claims of each, and in the manner pointed out by himself. His faithful and devoted clergy also find a place in his will. To the archbishop⁴ the sum of 100 marks was bequeathed, and the same amount to the Bishops Esne⁵, Werfrith⁶, and the Bishop

¹ Here the sexes are designated from the implements used by each—the male from the spear, the female from the spindle.

² Kemble, *Cod. Diplom.* n. 314. Compare *Leg. Aelfr.* 41.

³ *Sam mannum 7e me folgiað, 7e ic on eástertidum feoh sealde.*

⁴ Ethelred, Archbishop of Canterbury, died A. 888.

⁵ Esne, Bishop of Hereford, died A. 885.

⁶ Werfrith, Bishop of Worcester, died A. 911 or 915.

of Sherborne, by whom it is not known whether Asser or Wulfsige is meant¹. A sum of £200 was devoted to the salvation of his own soul, that of his father, and those of the friends to whom he or his father had promised benefits. This money was divided into four equal parts of £50 each: one for the whole body of mass-priests throughout the kingdom; one for God's poor servants; one for the distressed poor; and one for the church where he himself should rest. This was that of Winchester, to whose bishopric was already bequeathed all the landed property which Alfred possessed in Kent. The document then proceeds to set forth that Alfred did not exactly know whether his treasury would suffice for all these legacies, but he presumes that it would amount to still more. If this should be the case, the surplus is to be divided equally among all the legatees, the earldermen and servitors included. With regard to earlier arrangements, when his fortune was larger and his kindred more numerous, he remarks that he burnt all the writings connected with them after he had altered the arrangements; but if any of the documents should be produced, they were to be considered of no value, and the present will, accredited by the council of the nation, was to be followed in all respects.

The document concludes with a beautiful and humane decree of the kings. Alfred grants important alleviations to all his bond and free men. His personal dependents as well as the actual *ceorls*² in his service were to enjoy full liberty to go over to another master and to another estate at their own pleasure. No one was to extort any indemnification from them, and an unlimited choice of service lay open to both classes of servitors. In the name of God and his saints he prays his relations and testators to provide with all diligence for the fulfilment of this provision, and not allow any landholder to oppose these arrangements, made by himself, and recognised as a law by the West Saxon Witan.

Such were the provisions for the future disposal of his property made by Alfred, as a father and a king, soon after

¹ In a more modern Latin translation of the will, "Assero de Schireburn" is specified. Kemble, *Cod. Diplom.* n. 1067.

² *Cyrelif* is a person who has a right of choice, or who has exercised a choice. Kemble, *the Saxons in England*, i. 504.

he had reconquered his throne, and without doubt they were conscientiously carried out. But the various endeavours towards providing for the security of Church and State, and for the elevation of his people to a higher state of morality, with which he was constantly occupied during the following years, must have required in his time also much aid in money, and he applied the revenues of his own royal property to this purpose. In the management of this property, he caused that economy and love of order to be exercised which we have already seen in the regularity with which he discharged the manifold duties which devolved upon him.

His possessions in money, replenished by his yearly income, were divided into two parts¹: the one was destined for the maintenance of worldly power and welfare; the other for that of the spiritual. Each had three branches of administration—the first of which was directed to the payment of the War department of the state, which also was not forgotten in his will. We have thus an opportunity of learning in what manner the noble officers and the assembled warlike troops which must always have been about the court, fulfilled their bounden duties in their different stations. Alfred established a formal code of services, according to which the whole body was separated into three divisions, one of which was always to be at court, and do duty for the space of a month. At the beginning of a new month it was released by the next detachment, so that two-thirds of the whole were always at liberty to go to their homes and follow their own business, and Alfred, who always rigidly enforced this management, did not require service for more than three months in the year from his subjects. All were paid for their time of service in proportion to their rank and occupation.

A second sum was yearly set aside for building, which gave employment to a large number of mechanics, some even from foreign countries. The third sum was apportioned to strangers who came from the most distant parts to Alfred's court, whether they demanded help or not; in either case, the liberality of the king provided the means to satisfy their

¹ Asser, p. 495, 496, is the authority for the following account. It seems to be the most genuine part of the work.

wants. The second half of the revenue was set aside for ecclesiastical necessities, and was divided into four subdivisions. The first was applied to the charitable relief of the poor of all nations, in which, as Asser relates, Alfred observes the saying of Gregory the Great: "Give neither much to him who needs little, nor little to him who needs much; deny not him who needs something, nor give to him who needs nothing¹." The second part belonged to the two monasteries endowed by Alfred, and to the support of the brethren assembled in them. With the third the schools were supported, which he had endowed principally for the use and advantage of the noble youth of his kingdom. Finally, the fourth sum was devoted to all the neighbouring cloisters in Wessex and Mercia, as well as in the course of years to many ecclesiastical establishments in Wales and Cornwall, France, Armorica, Northumbria, and even in Ireland, by which he assisted the pious servants of God even in foreign lands, and was enabled to stimulate them to good works. Some of this money may also have been given to the church of Durham, which in later days ascribed Alfred's donations to St. Cuthbert².

These beautiful examples of the conscientiousness and generosity of the king enable us, in conclusion, to cast a brief but comprehensive glance on all the virtues and excellent qualities with which he was endowed.

No one has left a description of Alfred's personal appearance, such as we possess of Charlemagne from Einhard's masterly sketch. We do not associate the idea of a colossal figure with the name of Alfred, we rather picture to ourselves a naturally sturdy, healthy form, whose stamina, early weakened by constantly-recurring illness and continual bodily exertion, was finally destroyed before he attained any great age, by the severe sufferings from which he was exempt only at rare intervals. But Alfred endured his affliction with incomparable fortitude, considering that it was sent from God: his combats and privations on the battle-field, the efforts which it cost him to animate the sluggish nature of his people, by his own energy; the manifold intellectual labours which constantly occupied him; all these must have aided him in

¹ Asser, p. 496. "Nec parvum cui multum, nec multum cui parvum; nec nihil cui aliquid, nec aliquid cui nihil."

² Simeon Dunelm.; Hist. Reg. Angl. A 883; Ejusd. Hist. Eccles. ii. 13.

forgetting the pain which seldom left him, and in suppressing any outward expression of it from those with whom he associated. His strong, active, and elastic spirit continually gained the mastery over his frail body. The character of his mind was that of a statesman and a hero, but elevated and, at the same time, tempered by a longing for those higher and immortal things on which all the power and glory of this world depend. Unshaken courage was the steadfast foundation of his whole being; as a young man, he early manifested this quality on the battle-field at Ashdown. Once it seemed as though it were about to fail, when the young king looked forward to a long life, with his country in the hands of the enemy, and his people in despair; but again it shone forth, when he emerged, strengthened and victorious, from the purifying school of Athelney, to meet the future. Many valiant men would do well zealously to emulate his example.

We must, for many reasons, notice another feature in Alfred's mind, scarcely less rich in results; he had a decided inventive talent, with which he was not only enabled to aid his bodily necessities, but especially to apply new ideas to the improvement of all kinds of artistic and mechanical work. The quadrant on which the church of Athelney is raised—the long ships—the directing the channel of a river—his time-candles—all bear witness to the power of his mind, no less than the battles that he won. It seems to have been especially easy for him to learn anything new, and to turn what he learnt to practical account. When, after a long pause, the Danes again engaged him in a contest, Alfred endeavoured to meet them with craft and subtlety like their own, and actually succeeded in mastering them by these means. The man and the king turned his attention at an advanced age to literature, and accomplished therein what no prince of his time, and of many centuries after him, could have even attempted. But industry and perseverance formed the principal features of his character, and they were the most powerful aids towards his attainment of such noble results. Riding and the chase, which he so passionately followed when a boy, he continued to practise through the whole of his life, in order to strengthen his frame, regardless of bodily suffering. With the greatest assiduity he promoted the re-establishment of cities, fortresses,

churches, and monasteries, and he never omitted anything that could be suggested by his own genius as tending to the advancement of his highest aim, that of the education of his people. He continually drew to his court, by gifts and friendly invitations, strangers of all nations, among whom were Franks, Frieslanders, Britons, Scots, Armoricans, and even Pagans¹, in order that he with his nobles and clergy might benefit by their acquaintance. The king, in consequence of his own indomitable energy, perfected the learning which he so eagerly desired in his youth; and it redounded to his honour, that he raised himself to be one of the first authors of the age, and contributed greatly to the instruction and amusement of his people, in works which, after the lapse of many centuries, are still gratefully acknowledged.

The piety with which Alfred submitted to the requirements of Christianity, was not only evinced in his obedient subjection to the orthodox Church of his day, but it was an innate principle which produced and nourished in his heart a living faith in divine things. The long series of sufferings, trials, and privations, which extended throughout his life, had more influence in creating this feeling than the sight of Rome or the arrogant pretensions of the Pope. Alfred always ranked as a valiant warrior of the cross against heathenism, which his ancestors had long since renounced; he protected the country from the repeated attempts that were made for its renewal, and endeavoured by conversion to reduce the conquered foe to complete subjection. With sword and pen, with hand and heart, he fought for his faith, and during his life he obtained the victor's reward. In the exercise of his spiritual duties he always manifested the same conscientiousness which characterised his conduct in other respects. The half of his time, as well as the half of his fortune, was dedicated to the service of God². Wherever he was, it was his daily wont, not only for the sake of being an example to others, but from the deep inward necessity he felt for spiritual things and for the solemn ceremonies of religion, to hear the Psalms and appointed Lessons read, and he often went at midnight to the church to humble himself in quiet prayer, far from all disturbing in-

¹ Asser, p. 486.

² Asser, p. 495.

fluences¹. As a dispenser of alms, he treated with equal liberality the poor and needy of his own land and those of foreign churches and monasteries; they were all benefited by his gifts till long after the period of his death. In a true Christian spirit he was accustomed to say to his most intimate friends, and to confess with self-abasement to his Creator, that he had not striven to partake of the divine wisdom, nor employed the means of attaining it². Pride and haughtiness were strangers to him. The consciousness of his own weakness told him that he was not in a situation to perform that which he ought. Eminent by this piety over his whole nation, he was as far removed as any of his contemporaries from becoming a religious enthusiast, who would bow willingly before a haughty priesthood, and would neglect the safety of his temporal kingdom and of his subjects for the exercise of his holy duties. He knew well what his country had suffered from his father's all-engrossing submission to ecclesiastical influence. It is impossible to draw a parallel between Alfred and his descendant, Edward the Confessor. Edward gave away his kingdom, and was canonized; Alfred protected it with his sword and firm faith in God, and the Romish Church gave him no thanks for it; but he lived with his deeds in the hearts of his people, and became the hero of their poetry.

There was no subject of discord with the supreme head of the Church during Alfred's time; he rather cemented a bond of friendship with one Pope, and did not abolish the tribute to Rome which Ethelwulf had established. It was his steadfast conviction that Rome ought to be the central point of the Church, and that all regulations in matters of faith ought to proceed from thence; for he, as well as his contemporaries, swore unquestioning allegiance to the errors and abuses which then were rife, without surmising that Christianity in its early days had been a very different and a purer thing. But the comparatively independent position of the Anglo-Saxon Church became established during his reign; its first dignitaries were native-born Saxons.

¹ Asser, p. 486.

² *Eo quod Deus omnipotens eum expertem divinæ sapientiæ et liberalium artium fecisset.* Asser, p. 486.

But, on the other hand, Alfred did not avoid bringing foreign clergy into the country, and he especially set them at the head of the new ecclesiastical establishments. The language of the country continued to be employed in the services of the Church; the king indeed enforced the study of Latin, but he strenuously endeavoured to supply all classes of his people with a translation of the Bible in the Saxon tongue. The time occupied in the general affairs of his people, and the great distance of England from Rome, prevented him from strictly following its dictation in matters of doctrine. The Decalogue in the beginning of his code of laws affords a particular instance of this: Alfred omits the Second Commandment in accordance with the decree of the Council of Nice, but he supplies it in the tenth place by the very un-Roman but Mosaic commandment concerning image-worship¹. We have documentary evidence that John of Ireland, a clear-seeing philosopher for the dark age in which he lived, received from Alfred a hospitable reception; and it was, in fact, worthy of the high-hearted king to protect a man who, because he entertained a different opinion on transubstantiation and predestination, underwent most bitter persecution from Rome². Alfred's independent spirit could not submit itself unreservedly to those bonds by which all free exercise of opinion was fettered, and even this instance of it was not allowed to go unpunished by Rome. In spite of his predilection for the Church, Alfred felt and thought more as a German than a Roman Catholic, and in his character we see the first germs of the independence of Protestantism.

He imbued all his worldly enjoyments with the same independent spirit. Providence had sent him upon earth at a time when the nature of the kingdom was undergoing a decided change. The bias of all the Teutonic races towards democracy was disappearing, but in England it was less on the decline than on the Continent. The transition to feudalism took place very slowly, and was the result of regular causes, as all political changes have been in this remarkable island. It must not be forgotten that Alfred's

¹ Lingard, *History and Antiquities of the Anglo-Saxon Church*, ii. 468.

² Bicknell, *Life of Alfred the Great*, p. 290, 294, where much that is correct is mingled with many errors.

reign was one step towards this development. We have compared Egbert to Charlemagne, but among the Franks the disturbances and alterations only began to make rapid progress with the decline of the Carlovingian race, whilst Alfred still continued to preserve the German nation in all its purity during this century, so that it was only by degrees that it was disturbed by the influence of a new and powerful system.

We perceive in Alfred a prince of an entirely different nature from the military chiefs of the little German states; the nucleus of a court began to show itself around him; the formerly independent nobility, who were only inferior in rank to the king, began to render service, and to renounce their hereditary power; the royal person now stood like a tower, high above all the surrounding buildings. An arbitrary longing after something new never actuated Alfred. It is remarkable to consider the prudence by which he was guided in the construction of his legal code. A genuine conservative feeling moved him to preserve all those ancient customs which still remained in efficient operation; that circumspection in carrying out measures of reform, which the great statesmen of England display in our day, was also characteristic of Alfred whenever he resolved to abolish anything old, and replace it by a new arrangement in accordance with his own religious views, and in harmony with the spirit of Christianity. His efforts for the diffusion of the latter were at least as great as his evident desire to attain high temporal authority as a Christian monarch.

He never disturbed the original political foundations of his nation. When all lay in ruins, he laboured unweariedly to re-establish, as far as possible, the former state of things. The roots of all the evils of the Saxon and Low German national character, sluggishness and indolence, he distinguished, with his keen glance, above all other failings, and endeavoured to combat them in every possible manner; now by kind teaching and exhortation—now, when his patience became exhausted by repeated disobedience, by well-meant punishment. His active mind was needed to set in motion the slumbering strength of his people, and to see justice done to its real value, as well as to drive out stubborn pre-

judices¹. When the aged were not willing to receive instruction, and especially when they retarded the execution of justice, he shamed them by the industry of youth, in which he knew how to sow the seeds of knowledge and a better comprehension of the right. By his own example alone was he able to induce the people to apply themselves to the strengthening and defence of the country. He carried his point, and Saxons of all ranks rejoiced in the reconquered freedom which Alfred had given them, a freedom whose nature was more secure than before, and the numerous class of serfs, who until then had been treated as living property, received the invaluable gift of liberty of choice in their masters; and, in common with their noble and free countrymen, held the memory of their king in grateful remembrance long after his death.

So stands the image of Alfred, shining brightly in the book of the world's history, never defaced by malice or ignorance, nor dimmed by his own errors. These he necessarily possessed, but they have been entirely forgotten in the blaze of his virtues, over which the lapse of centuries has cast no cloud. Severe trial and purifying cleansed him like a noble metal from all dross. Praise can never degenerate into flattery in the case of a great man whose strong sense of duty and exalted principles of morality have led him to employ his time in a truly noble manner. No king nor hero of antiquity or modern times can be compared with Alfred for so many distinguished qualities, and each so excellent. Princes more renowned for power and glory, and reigning over greater nations, have always had some defect in their moral character, which forcibly contrasts with our high estimation of their mental qualities; and although by the side of Alfred, ruling in his narrow Wessex, their forms appear to tower high amongst the stars, yet his figure, in its smaller proportions, remains one of the most perfect ever held up by the hand of God as a mirror to the world and its rulers.

As such a noble example he has lived in the memory of a

¹ Asser, p. 492: *Leniter docendo, adulando, hortando, imperando, ad ultimum inobedientes post longam patientiam acrius castigando, vulgarem stultitiam et pertinaciam omni modo obominando.*

thousand years, and during that period the people whom he governed have spread over the earth, making homes for themselves, and establishing freedom and independence of thought and deed to its most remote bounds. That tree, which now casts its shadow far and wide over the world, when menaced with destruction in its bud, was carefully guarded by Alfred; but at the time when it was ready to burst forth into a plant, he was forced to leave it to the influence of time. Many great men have occupied themselves with the care of this tree, and each, in his own way, has advanced its growth. William the Conqueror, with his iron hand, bent the tender branches to his will; Henry the Second ruled the Saxons with true Roman pride; but in Magna Charta the old German nature became roused, and worked powerfully even amongst the barons. It became free under Edward the Third, that prince so ambitious of conquest; the old language and the old law, the one somewhat altered, the other much softened, opened the path to a new era. The nation stood like an oak in the full strength of its leafy maturity, and to this strength the Reformation is indebted for its accomplishment. Elizabeth, the greatest woman who ever sat on a throne, occupied a central position in a golden age of power and literature. Then came the Stuarts, who, with their despotic ideas, outraged the deeply-rooted Saxon individuality of the English, and by their own fall contributed to the surer development of that freedom which was founded so long before. The stern Cromwell and the astute William the Third aided in preparing for the now-advanced nation that path in which it has ever since moved. The Anglo-Saxon race has already attained maturity in the New World, and, founded on these pillars, it will triumph in all places and in every age. Alfred's name will always be placed amongst those of the great spirits of this earth; and so long as men regard their past history with reverence, they will not venture to bring forward any other in comparison with him who saved the West Saxon race from complete destruction, and in whose heart the virtues dwelt in such harmonious concord.

CHRONICLE
OF THE
WEST SAXON HISTORY,
FROM 838 TO 901.

YEAR.	DATE.	LOCALITY.	EVENTS.
838	...	...	King Egbert died.
...	...	On the Stour.	King Ethelwulf.
839	...	Southampton.	King Ethelwulf.
845	...	On the Weg.	King Ethelwulf.
847	...	Canterbury.	King Ethelwulf.
849	...	Wantage.	Alfred born.
852	...	...	Battle near Ockley.
853	Easter (April 4).	Chippenham.	Burhred of Mercia marries Ethels witha.
...	...	...	Alfred's first journey to Rome.
854	...	Wilton.	King Ethelwulf.
855	...	...	Ethelwulf and Alfred at Rome.
856	July.	France.	Ethelwulf is affianced to Judith.
...	October 1.	Verberie.	Marriage with Judith.
858	January 13.	...	King Ethelwulf dies.
860	July (?)	...	King Ethelbald dies.
861	...	...	Judith returns to France.
...	...	...	Alfred learns to read.
862	July 2.	...	Swithun, Bishop of Winchester, dies
866	February (?)	...	King Ethelbert dies.
867	November 1.	...	Arrival of Hingwar and Hubba.
...	...	...	Ealhstan, Bishop of Sherborne, dies
868	March 21.	...	Battle at York.
...	...	...	Alfred marries Elswitha.
...	...	...	Conflict at Nottingham.
869	September 21.	...	Battle near Kesteven.
870	November 20.	...	King Edmund of East Anglia dies.
871	January (?)	...	The Danes take Reading.
...	After 3 days.	...	Flight at Englafeld.
...	...	...	Battle at Reading.
...	After 4 days.	...	Battle near Ashdune.
...	After 14 days.	...	Battle near Basing.
...	...	...	Assembly at Swineburgh.
...	After 2 months.	...	Battle at Merton.
...	April 23.	...	King Ethelred dies.
...	May.	...	Battle at Wilton.
872	Autumn.	...	Compact of the Danes with Burhred of Mercia.
...	...	...	Werfrith, Bishop of Worcester.
873	...	...	Fall of the kingdom of Mercia.
874	...	Rome.	King Burhred dies.
875	...	...	Division of the Danish army.
...	...	...	A small sea-fight in the Channel.

YEAR.	DATE.	LOCALITY.	EVENTS.
876	...	...	The Danes take Wareham.
877	...	...	The Danes march towards Exeter.
...	August.	...	Sea-fight.
878	...	...	The Danes leave Exeter.
...	...	...	They take Chippenham.
...	...	...	Blockade of Kynwith Castle, in Devonshire.
...	...	...	Alfred in Somerset.
...	Easter (Mar. 23).	Athelney.	Intrenchment there.
...	May 5—12.	...	Sally to Brixton.
...	...	...	Battle at Edington.
...	14 days later.	...	Chippenham taken.
...	July.	...	Treaty of Wedmore.
...	12 days later.	...	Guthorm-Athelstan leaves Wedmore.
879	...	...	Retreat of the Danes.
...	...	...	Hasting in Fulham.
...	...	...	Denewulf, Bishop of Winchester.
882	...	...	Sea-fight.
883	...	...	Embassy to Rome and the East
884	...	Deue.	Asser arrives at Alfred's court.
885	Summer.	...	The Danes land near Rochester.
...	...	...	Sea-fight at the mouth of the Stour.
...	November 11.	Leonauford.	Alfred commences his intellectual pursuits.
886	...	...	London rebuilt, and confided to Ethelred.
887	...	...	Ethelhelm sent on an embassy to Rome.
888	...	...	Beocca sent to Rome.
...	...	Padua.	Queen Ethelswitha dies.
890	...	...	Beornhelm sent ambassador to Rome.
...	...	...	King Guthorm-Athelstan dies.
891	September 1.	...	Battle near Louvaine, on the Dyle.
892	...	...	The Danes land in Kent
894	Easter (Mar. 31).	...	The Danes go into Berkshire.
...	...	...	Battle at Farnham.
...	August 24.	York.	Guthred of Northumbria dies.
...	...	...	Danes in Devonshire.
...	...	...	Storming of the fortress of Bamfleet.
...	...	...	Hasting besieged at Buttington.
...	...	...	Passes the winter near Chester, and in Wales.
895	...	...	Devastations in Wales.
...	...	...	Return to Essex.
896	...	...	Fortifications on the Lea.
...	...	...	The Danes march to Bridgenorth.
...	...	...	Witenagemot at Gloucester.
...	...	...	Dispersion of the Danes.
897	...	...	Sea-fight on the coast of Devonshire.
...	Summer.	Winchester.	Alfred on the coast.
898	...	Wulfamere.	Alfred meets Ethelred and his bishops.
899	...	Celchyth.	The same.
901	October 28.	...	King Alfred dies.

KING ÆLFRED'S
ANGLO-SAXON VERSION
OF
THE HISTORY OF PAULUS OROSIUS.

BOOK I.

I.

URC ylðran ealne ðýrne ymbhþýrft ðýrfe mibðangeapðeþ. cpæð Oporiur. ꝥa ꝥa Oceanur ýmblizeð utan. þone man ȝarȝeȝc hacað. on ðreo toðaelðon. ȝ hu hý þa þrý ðaela on ðreo tonemðon. Ária. ȝ Euporam. ȝ Áffricam. þeah þe ȝume men ȝæðon þæt þær næron butan tpeȝen ðaela. Ária. ȝ þæt oðer Eupora:· Ária iȝ befaȝen mib Oceanur þæm ȝarȝeȝc be ruðan. ȝ norðan. ȝ eaȝtan. ȝ ꝥa ealne þýrne mibðangeapð fram ðæm eaȝt ðæle healfne behæfð:· Donne on ðæm norð ðæle. þæt iȝ Ária. on þa ȝriðran healfne. in Dana þære ie. þær Ária ȝ Eupore toȝæðere licȝað. ȝ þonne of þære ilcan ie Dana. ruð ȝlang ȝenðel ȝæȝ. ȝ þonne rið peȝtan Alexanðria þære býriȝ. Ária ȝ Áffrica toȝæðere licȝað:·

Eupore hio onȝinð. ꝥa ic ær cpæð. of Dana þære ie. Sio iȝ ýnnende of norð ðæle of Riȝfing þæm beoȝum. þa ȝinðon neah þæm ȝarȝeȝc þe mon hateð ðarmonðeȝc. ȝ ſio ea Dana. ýnnð þanon ruðrihte. on peȝt healfne Alexanðreȝ heȝȝa. on in Rochouaȝco ðære ðeode:· Sio þýrcð þæt fænn. þe man hateð Meoteðeȝc. ȝ þonne forð mib micle floðe neah þære býriȝ þe man hateð Theodoȝia. rið eaȝtan ut on þa ȝa flopeð þe man hæc Euxinur. ȝ þonne mib langne neaponeȝȝe ruð þanon be eaȝtan Conſtantinopolim ȝreca býriȝ liȝeð. ȝ þonne forð þanon ut on ȝenðel ȝæ:· Se peȝt-ruð ende Eupore lanð-ȝemyȝce iȝ in Irpania peȝteapeaðum æt þæm ȝarȝeȝc. ȝ mæȝt æt þæm iȝlande fte Laðeȝ hatte. þær ȝcýt ȝe ȝenðel ȝæ up of þæm ȝarȝeȝc þær Ercoleȝ ȝýla ȝtanðað:· On þæm ilcan ȝenðel ȝæ on hýre peȝt ende iȝ Scotland:·

ENGLISH TRANSLATION
OF
KING ÆLFRED'S VERSION
OF
THE HISTORY OF PAULUS OROSIUS.

BOOK I.

I.

OUR forefathers divided all the orb of this earth, saith Orosius, which is encircled by the ocean that is called *Garsecg*, into three, and named those three parts Asia, and Europe, and Africa, though some men have said that there were only two parts; Asia, and the other Europe. Asia is bounded to the southward, northward, and eastward, by the ocean, and thus comprises half of all this earth from the eastern part. Then in the north part, that is of Asia, and on the right side, Europe and Asia join together in the river Tanais; and then from this same river Tanais, south along the Mediterranean, and west of Alexandria, Asia and Africa join together¹.

Europe begins, as I said before, from the river Tanais, which takes its source from the northern parts of the Riphæan mountains, which are near the ocean that is called the Sarmatian; and the river Tanais thence runs directly south, on the west side of Alexander's temples², to the nation of the Rhocovasci. It forms the fen which is called Mæotis, and thence forth with a great flood, near the city called Theodosia, flows to the eastward into the sea called the Euxine, and then with a long narrowness south from thence passes east of Constantinople, the Greek city, and thence out into the Mediterranean. The boundary of the south-west end of Europe is in Spain westward at the ocean, and especially at the island called Cadiz, where the Mediterranean flows from the ocean where Hercules's pillars stand. In this same Mediterranean, to the westward, is Scotland.

Æffrica 7 Æria hýra land-gemyrco onginnað of Alexandria Egipta býrig. 7 lif þæt land-gemæne ruð þanon ofer Nilu þa ea. 7 gpa ofer Ethiopia þerenne oð þone ruð zarrecg. 7 þære Æffrica norð-þerz gemæne iſ æt þæm ilcan ſenbel gæ. þe of þæm zarrecge ſcýt þær Ercoler gýla ſcanðað. 7 hýre iuht þerz ende iſ æt þæm beorze þe man Achlanſ nemneð. 7 æt þæm izlande þe man hæc Fortunatur:.

Scorðice ic hæbbe nu zergæð ýmbe þa þrý ðælar ealler þýger miððangeardes. ac ic wille nu. gpa ic ær zehet. þara þreora land-rica gemæne peccan. hu hý mið hýra pætrum tolicgað:.

Æria onzean þæm miðbele on þæm earc ende. þær licgeð 7e muða ut on þone zarrecg þære ea þe man hæcð Landiſ. þone zarrecg mon hæc Indirc. be ruðan þæm muðan. wið þone zarrecg iſ 7e port þe mon hæc Calizapamana: . Be ruðan-eartan þam port. iſ þæt izland Depnabane. 7 þonne be norðan þæm Landiſ 7e muða. þær þær Laucaruſ 7e beorh enðað. neh þæm zarrecge. þær iſ 7e port Samera. be norðan þæm port 7e muða þære ie þe man nemneð Octopozorpe. þone zarrecg man hæc Sericuſ:.

Ðæt ſint Indea zemæro. þær þær Laucaruſ 7e beorh iſ be norðan. 7 Induſ 7eo ea be þertan. 7 7eo Reade gæ be ruðan. 7 7e zarrecg be eartan: . On Indea lande iſ 7eoſer 7 7eoſertiz ðeoda. butan þæm izlande Tappabane. þæt hæfð on him tyn býrig. butan oðrum manegum 7eretenum izlandum: . Of þære ea Induſ. þe be þertan eallum þæm lande lið. betpux þære ea Induſ. 7 þære þe be þertan hýre iſ Tizruſ hæte. þa florað buta ruð on þone Readan gæ. 7 betpeoh þæm tſam ean gýndon þaſ land Opacarra. 7 Parthia. 7 Aſia. 7 Paſſiða. 7 Media. þeah þe 7erpta oft nemnan ealle þa land Media. oððe Aſſiria. 7 þa land gýndon ſſýðe beorhte¹. 7 þær gýnd ſſýðe ſceapre þezar 7 ſcanize: . Ðara landa norð zemæro gýndon æt þæm beorzum Laucaruſ. 7 on ruð healfe 7eo Reade gæ. 7 on þæm lande gýndon tſa mýccle ea. Þarþer 7 Arbuſ. on þæm lande iſ tſa 7 tſentiz þeoda. nu hæc hit man eall Parthia: . Ðonne þerz fram Tizruſ þære ea oð Euphrate þa ea. þonne betpeox þæm ean gýndon þaſ land Babylonia. 7 Calbea. 7 Meſopotamia: . Binnan þæm landum gýndon eahta 7 tſentiz þeoda: . Þýra norð zemæro gýndon æt þæm beorzum Tauro 7 Laucaro. 7 hýra ruð zemæro licgað to þam Readan gæ: . Anðlang þær

Of Africa and Asia the land-boundaries begin from Alexandria, a city of Egypt, and that boundary lies south from thence over the river Nile, and then over the Ethiopian desert, as far as the Southern Ocean. And the north-western boundary of Africa is at the same Mediterranean sea, which flows from the ocean where Hercules's pillars stand; and its right western boundary is at the mountain called Atlas, and at the island called the Fortunate.

Now I have shortly spoken of the three parts of all this earth; and I will now, as I before promised, tell of the boundaries of those three regions, how with their waters they lie to each other.

Towards the middle of Asia, in the eastern part, lies the mouth of the river called Ganges, out in the ocean. This ocean is called the Indian. To the southward of that mouth, on the ocean is the port called Caligardamana. To the south-east of that port is the island Taprobane; and then to the north of the mouth of the Ganges, where mount Caucasus ends, near to the ocean, is the port of Samara; to the north of that port is the mouth of the river called Octorogorra. That ocean is named Sericus.

These are the boundaries of India: there mount Caucasus is to the north, the river Indus to the west, and the Red Sea to the south, and the ocean to the east. In the land of India are four-and-forty nations, besides the island of Taprobane, which has ten cities in it, besides many other inhabited islands. From the river Indus, which lies to the west of all that country, betwixt the river Indus, and the river to the west of it, called the Tigris, both which flow south into the Red Sea, are the countries of Aracosia, Parthia, Assyria, Persia, and Media, though writings often name all these lands Media or Assyria; and these lands are very mountainous¹, and there are very sharp and stony ways. The northern boundaries of those lands are at the mounts Caucasus, and on the south side the Red Sea; and in that country are two great rivers, the Hydaspes and the Arbis; in that land are two-and-twenty nations; now it is all called Parthia. Then west from the river Tigris to the river Euphrates, and between those rivers, are the countries of Babylonia, and Chaldæa, and Mesopotamia. Within those countries are eight-and-twenty nations. Their north boundaries are the mounts Taurus and Caucasus, and their south boundaries lie on the Red Sea. Along the Red

Readan gær. þær ðæler þe þær norð geȳt. lið þ̅ land Arabia. 7 Saben 7 Eudomane. ofer þære ea Euphrate. þert oð þone 7enbel gær. 7 norð forneah oð ða beorȝar þe man Taupur hæc. oð þæt land þe man hæc Armenie. 7 eft ruð oð Eȝȳpte manega þeoda gýndon þær landes. þæt iȝ Lomazena. 7 Venicia. 7 Damarcena. 7 Loelle. 7 Moab. 7 Ammon. 7 Ibumei. 7 Iubea. 7 Palestina. 7 Sarracene. 7 þeah hit mon hæc eall Sýria :. Ðonne be norðan Sýria gýndon þa beorȝar þe man Taupur hæc. 7 be norðan þæm beorȝum gýndon þa land Lappadocia 7 Armenie. 7 hio Armenie iȝ be earȝan Lappadocia. 7 be þertan Lappadocia iȝ þæt land þe man hæc geo Læſſe Aȝia. 7 be norðan Lappadocia iȝ þæt geſȳlbe. þe man hæc Temeſeſar. þonne betpux Lappadocia. 7 þære Læſſan Aȝiam iȝ þæt land Lilia. 7 Iſſaurio :.

Ðeo Aȝia on ælce healfe hio iȝ beſanȝen mið realtum þætepe buton on earȝ healfe. on norð healfe iȝ geo gær Euximur. 7 on þert healfe geo gær þe man hæc Propontur. 7 Ellepontur. 7 7enbel gær be ruðan :. On þære ylcan Aȝiam iȝ ge hýhta beorh Olympur :.

Ðeo Eȝȳptur. þe iȝ neap iȝ. be norðan hýne iȝ þæt land Palestine. 7 be earȝan hýne Sarracene þæt land. 7 be þertan hýne Libia þæt land. 7 be ruðan hýne ge beorh þe Elmax mon hæc :. Nilur geo ea hýne æſȳlme iȝ neah þæm clife þære Readan gær. þeah gume men geȝan þæt hýne æſȳlme gý on þert ende Affrica. neah þæm beorȝe Achlanȝ. 7 þonne fulraðe þær ge earȝ ýnnenbe on þæt land. 7 þær gý eft flopenbe up of þæm lande. 7 þær pýrcð mýcelne gær. 7 þær heo æſert upȳlð. hý hatað þa men Nuchul. 7 gume men Dapa. 7 þonne of þæm gær þær hio up of þæm lande cýmð. heo iȝ earȝ ýnnenbe fram earȝ ðæle þurh Ethiopica þertenne. 7 þær man hæc þa ea Ion oð ðone earȝ ðæl. 7 þær þonne pýrð to miclum gær. 7 þær þonne beſincð eft in on þa eorðan. 7 þonne eft norð þanon upp- aſſincð neah þæm clife rið þone Readan gær þe ic ær beforan gærde. þonne of þæm æſȳlme man hæc þæt þæter Nilur þa ea. 7 þonne forð þert þanon ýnnenbe. heo tolið on tȝa ýmb an iȝland þe man hæc Mepeon. 7 þanon norð buȝenbe. ut on þone 7enbel gær. þonne on þæm pinctumum tidum pýrð ge muða forðriſen foran fram þæm norðernnum pindum. þæt geo ea bið flopenbe ofer eall Eȝȳpta land. 7 hio gebed mið þæm flobe riðe picce eorð-þæſtmar on Eȝȳpta lande :. Ðio

Sea, at the part that runs north, lies the land of Arabia, Sabæa, and Eudæmon. Beyond the river Euphrates, westward as far as the Mediterranean, and northward almost as far as the mountains called Taurus, as far as the land called Armenia, and again south as far as Egypt, are many peoples of that land, namely, Commagena, and Phoenicia, and Damascus, and Coelle, and Moab, and Ammon, and Idumæa, and Judæa, and Palestine, and Saracene, though it is all called Syria. Then to the north of Syria are the mountains called Taurus, and to the north of those mountains are the countries of Cappadocia and Armenia, and Armenia is to the east of Cappadocia, and to the west of Cappadocia is the country called the Lesser Asia, and to the north of Cappadocia is the plain called the Themiscyrian; then betwixt Cappadocia and the Lesser Asia is the country of Cilicia and Isauria.

Asia is surrounded on every side with salt water, except on the east side; on the north side is the Euxine Sea, and on the west the sea called Propontis, and the Hellespont; and the Mediterranean is on the south. In this same Asia the highest mountain is Olympus.

To the northward of hither Egypt is Palestine, and to the eastward the land of Saracene, and to the west the land of Libya, and to the south the mountain called Climax. The source of the Nile is near the shore of the Red Sea, though some men say that its source is in the west part of Africa, near mount Atlas, and then rapidly flows running eastward into the sand, and near there again flows up from the sand, and there forms a great lake; and where it first springs up the land is called Nuchul, and by some Dara. And then from that lake, where it rises from the sand, it runs east from the east part, it runs through the Ethiopian desert, and there the river is called Ion, as far as the eastern part, and there then becomes a large lake, and there then sinks again into the earth; and then again north from thence springs up near to the shore of the Red Sea, as I mentioned before; then from that source the water is called the river Nile; and then running from thence westward, it separates in two round an island called Meroë, and thence bending northward out into the Mediterranean. Then, in the winter seasons, the mouth is driven by the northern winds, so that the river is flowing over all the land of Egypt, and makes with that flood very abundant fruits in the land of Egypt. The farther Egypt

gýrpe Eǵýptur lið eart anðlang þæf Reaðan þæf on ruð healfe. 7 on eart healfe þæf lander lið ǵarfez. 7 on hýre þert healfe iſ 7eo iſ neape Eǵýptur. 7 on þæm 7ram Eǵýptum iſ 7eoþer 7 7rentiz 7eoða :

Nu hæbbe þe appiten þære Aſiam ruð ðæl. nu pille þe 7on to hýre norð ðæle :. Ðæt iſ þonne of þæm beorǵum þe man hæ7 Laugar. þe þe ær beforan 7pæcon. þa þe be norðan Inðea 7ýndon. 7 hio onǵinnað æreft eartane of þæm ǵarfeze. 7 þonne liczað 7ertrihte oð Armenia beorǵar. þa land-leoðe hi hatað Parcoaþra. þær of þæm beorǵum 7ýlð 7eo ea ruð-pearð Eupate. 7 of þæm beorǵum þe man Parcoaþra hæ7 liczað þa beorǵar 7ertrihte. þe man Taupor hæ7. oð Elicum þæt land :. Ðonne be norðan þæm beorǵum. anðlang þæf ǵarfeze. oð þone norð-eart enbe þýre midðangeapþe. þæfi Bore 7eo ea 7eýt ut on þone ǵarfez. 7 þanon þert anðlang þæf ǵarfeze. on þone 7æ þe man hæ7 Laſia. þe þær upreýt to þæm beorǵum Laugar. þæt land man hæ7 þa ealðan Sciddian. 7 Ircaniam :. Ðæf lander iſ þreo 7 7eoþertiz 7eoða riðe togetene for unþærtmbærnefe þæf lander :. Ðonne be 7ertan þæm 7æ Laſia oð Danaiſ ða ea. 7 oð þæt 7enn þe man hæ7 Meotebiſc. 7 þonne ruð oð þone 7enbel 7æ. 7 oð þone beorh Taupur. 7 norð oð þone ǵarfez. iſ eall Sciddia land binnan. þeah hit man tonemne on 7pa 7 on þritiz 7eoða :. Ac þa land on eart healfe Danaiſ. þe þær neah 7ýndon. Albani hý 7ýnð 7enemneð in Latina. 7 þe hý hatað nu Liobene :. Nu hæbbe þe 7eoþlice 7eſað ýmb Aſia land-7emære :

Nu pille þe ýmbe Eupore land-7emære peccan. 7pa mýcel 7pa þe hit 7ýrmeft 7iton. 7pam þære ea Danaiſ þert oð Rin ða ea 7eo 7ýlð of þæm beorze þe man Alpiſ hæ7. 7 ýrnð þonne norðrihte on þæf ǵarfeze eapm. þe þæt land utan-ýmblið þe man Brýttannia hæ7. 7 eft ruð oð Donua þa ea. þære æpýlme iſ neah þære ea Rineſ. 7 iſ riððan eart ýrnenbe rið Epecalanð ut on þone 7enbel 7æ. 7 norð of þone ǵarfez þe man Epen-7æ hæ7. binnan þæm 7ýndon manega 7eoða. ac hit man hæ7 eall Germania :

Ðonne rið norðan Donua æpýlme. 7 be eartan Rine 7ýndon Eart-Francan. 7 be ruðan him 7ýndon 7pæra. on oðre healfe þære ea Donua. 7 be ruðan him 7 be eartan 7ýndon Bæzðape. 7e ðæl þe man Rezneſburh hæ7.

lies east along the southern side of the Red Sea, and on the east side of that country lies the ocean, and on its west side is the nearer Egypt to us, and in the two Egypts are four-and-twenty nations.

We have now written of the south part of Asia, now will we proceed to the north part. That is then of the mountains called Caucasus, of which we before spoke, which are to the north of India, which begin first east from the ocean, and then lie due west as far as the Armenian mountains. The people of the country they call Parcoatræ. There from those mountains the river Euphrates flows southward, and from the Parcoatrian mountains lie the mountains due west called Taurus as far as the land of Cilicia. Then to the north of those mountains, along the ocean, as far as the north-east end of this earth where the river Bore runs into the ocean, and thence west along the ocean, into the Caspian Sea, which extends to the mountains of Caucasus; all this land is called Old Scythia, and Hyrcania. In this country are three-and-forty nations, situated at great distances from each other, on account of the barrenness of the soil. Then to the west of the Caspian Sea, unto the river Tanais, and to the fen called Mæotis, and then south to the Mediterranean and mount Taurus, and north to the ocean, is all within the land of Scythia; though it is divided in two-and-thirty nations. But those lands on the eastern side of the Tanais, which are near there, are called, in Latin, the Albani, and we now call them Liobene. Now I have shortly said concerning the boundaries of Asia.

Now we will relate of the boundaries of Europe, so much as we best know concerning them; from the river Tanais, westward to the river Rhine, which takes its rise in the mountains called Alps, and then runs direct north to the arm of the ocean, that surrounds the land called Britain, and again south to the river Danube, whose source is near that of the river Rhine, and then runs eastward towards Greece out into the Mediterranean, and north to the ocean which is called Cwen Sea, within which are many nations: but the whole of it is called Germany.

Then to the north of the source of the Danube, and to the east of the Rhine, are the East Franks, and to the south of them are the Swabians, on the opposite bank of the Danube, and to the south and east of them are the Bavarians,

7 rihte be earƿan him ȝýndon Beme. 7 earƿ-norð ȝýndon
 Ðýringaſ. 7 be norðan him ȝýndon Ealð-Seaxan. 7 be norðan
 ƿeſtan him ȝýndon Frýſan. 7 be ƿeſtan Ealð-Seaxum iſ Ælfe-
 muða ƿæpe ea 7 Frýſlanð. 7 þanon ƿeſt-norð iſ ƿæt lanð þe
 man Anȝle hæƿ 7 Sillenbe 7 ſumne ðæl Dena. 7 be norðan
 him iſ Aþſnebe. 7 earƿ-norð ƿýlte þe man Æfelðan hæƿ.
 7 be earƿan him iſ ƿineðalanð. þe man hæƿ Sýrýle. 7 earƿ-ſuð
 ofer ſumne ðæl Mæroaro. 7 hi Mæroaro habbað be ƿeſtan
 him Ðýringaſ 7 Behemaſ 7 Bæðþape healf. 7 be ſuðan
 him on oðre healf Donua ƿæpe ea iſ ƿæt lanð Lapenðre.
 ſuð oð ða beorȝaſ þe man hæƿ Alpiſ. to þæm ilcan beorȝum
 licgað Bæðþapa lanð-ȝemæpe 7 Sƿæfa. 7 ðonne be earƿan
 Lapenðran lanðe. beȝeondan þæm ƿeſtenne. iſ Pulȝara lanð.
 7 be earƿan þæm iſ Epeca lanð. 7 be earƿan Mæroaro lanðe
 iſ ƿýle lanð. 7 be earƿan þæm ſinð Dacia. þa þe iſ ƿæron
 Gotan. Be earƿan-norðan Mæroara ȝýndon Dalamenſan.
 7 be earƿan Dalamenſam ſinðon Þorici. 7 be norðan Dala-
 menſam ſinðon Suppe. 7 be ƿeſtan him ſinðon Sýſele. Be
 norðan Þorici iſ Mæȝðalanð. 7 be norðan Mæȝðalanðe
 Serpenðe oð ða beorȝaſ Riſſin. 7 be ƿeſtan Suð-Denum iſ
 þæſ ȝapſecȝeſ eapm þe hið ýmbutan ƿæt lanð Britanna.
 7 be norðan him iſ þæſ ȝæſ eapm þe man hæƿ Oſt-ȝæ. 7 be
 earƿan him 7 be norðan him ȝýndon Norð-Dene. æȝþer ȝe
 on þæm mapan lanðum. ȝe on þæm iȝlanðum. 7 be earƿan him
 ȝýndon Aþſnebe. 7 be ſuðan him iſ Ælfemuða ƿæpe ea. 7
 Ealð-Seaxna ſum ðæl. Norð-Dene habbað him be norðan
 þone ilcan ȝæſ eapm þe man Oſt-ȝæ hæƿ. 7 be earƿan him
 ſinðon Oſti ða leode. 7 Aþſnebe be ſuðan. Oſti habbað be
 norðan him þone ilcan ȝæſ eapm. 7 ƿineðar 7 Burȝenðar. 7
 be ſuðan him ȝýndon Þæfelðan. Burȝenðan habbað þone
 ýlcan ȝæſ eapm be ƿeſtan him. 7 Sƿeon be norðan. 7 be
 earƿan him ſint Serpenðe. 7 be ſuðan him Suppe. Sƿeon
 habbað be ſuðan him þone ȝæſ eapm Oſti. 7 be earƿan
 him Serpenðe. 7 be norðan ofer þa ƿeſtennu iſ Epenlanð.
 7 be ƿeſtan-norðan him ſinðon Seruðe-Finnaſ. 7 be ƿeſtan
 Norðmenn.

that part which is called Regnesburh, and due east from them are the Bohemians, and to the north-east the Thuringians, and to the north of them are the Old Saxons, and to the north-west of them are the Frisians, and to the west of the Old Saxons is the mouth of the river Elbe, and Friesland, and thence to the north-west is the land which is called Angeln, and Seeland, and some part of Denmark; to the north is Afdrede, and to the north-east the Wylts, who are called Æfeldan, and to the east of them is Wendland, which is called Sysyle, and south-east, over some part, Moravia, and these Moravians have to the west the Thuringians and Bohemians, and part of the Bavarians, and to the south, on the other side of the river Danube, is the country called Carinthia, south as far as the mountains called the Alps. Towards the same mountains lie the boundaries of Bavaria and Swabia; and then to the east of the Carinthian land, beyond the waste is Bulgaria, and to the east of that is Greece, to the east of Moravia is the Vistula land, and to the east of that are the Dacians, who were formerly Goths. To the north-east of the Moravians are the Dalamensæ; east of the Dalamensæ are the Horithi, and north of the Dalamensæ are the Surpe, and to the west of them are the Sysele. To the north of the Horithi is Mægthaland, and north of Mægthaland, Sermende, as far as the Riphæan mountains, and to the west of the South Danes is that arm of the ocean that surrounds Britain, and to the north of it is that arm of the sea which is called the East-Sea, and to the east of that and to the north of it are the North Danes, both on the continent and on the islands; and to the east of them are the Afdrede, to the south is the mouth of the river Elbe, and some part of the Old Saxons. The North Danes have, to the north, that same arm of the sea which is called the East-Sea, and to the east of them is the nation of the Osti, and Afdrede to the south. The Osti have, to the north of them, that same arm of the sea, and the Wends and the Burgundæ, and to the south of them are the Hæfeldan. The Burgundæ have the same arm of the sea to the west of them, and the Swedes to the north; and to the east of them are the Sermende, and to the south of them the Surfe, the Swedes have to the south of them the arm of the East-Sea, and to the east of them Sermende, and to the north, over the wastes, is Cwenland, to the north-west are the Scride-Fins, and to the west the Northmen.

Ohthere fæde hīr hlaforðe Ælfræde kynnige þæt he ealra Norðmanna norðmezt buðe. De cwæð þæt he buðe on þæm lande norðdearðum wið þa west fæ. he fæde ðeah þæt þæt land gý gýðe lang norð þanon. ac hit is eall weste buton on fearum ftopum fceccemælum wiað Finnaf. on huntade on wintfa. 7 on fumeþa on fiscoðe be þære fæ. De fæde þæt he æt fimum cýrpe wolde fandan hu lange þæt land norðrihte læge. oððe hwearp ænig man be norðan þæm westene buðe. Ða for he norðrihte be þæm lande. let him ealne wez þæt weste land on þæt fceorþorð. 7 þa wið fæ on bæcþorð. þrý ðagar. þa wear he ffa fceor norð ffa hæl-huntan fýrwest fapað. Ða for he þa-gýt norðrihte. ffa he mihte on þæm oðrum þrum ðazum zereglan. þa beah þæt land þær eartrihte. oððe fio fæ in on þæt land. he nýrte hwearp. buton he wite þæt he þær bað westan winðer. oððe hron norðan. 7 zeglæbe þanon east be lande. ffa ffa he mihte on fceorþ ðazum zereglan. þa fceolbe he þær biðan wrihte norðan winðer. forðan þæt land þær beah riðrihte. oððe feo fæ in on þæt land. he nýrte hwearp. þa zeglæbe he þanon riðrihte be lande. ffa ffa he mihte on ffe ðazum zereglan. Ða læz þær an mýcel ea up in þæt land. þa cýrðon hý up in on ða ea. forþæm hý ne ðorfton forð be þære ea zeglan for unfride. forþæm þæt land wear eall zebun on oðre healfe þære ea. Ne mette hé ær nan zebun land gýððan he fram hīr aznum hame for. ac him wear ealne wez west land on þæt fceorþorð butan fwecepan. 7 fwelepan. 7 huntan. 7 þæt wearon ealle Finnaf. 7 him wear a wið fæ on þæt bæcþorð. Ða Beormaf hæfðon wriðe well zebun hýra land. ac hi ne ðorfton wearon cuman. ac þara Terfina land wear eall west. butan þær huntan zefceodon. oððe fwecepan. oððe fwelepan.

Fela fwealla him fædon þa Beormaf. æzþer ze of hýra azenum lande. ze of þæm lande þe ýmb hý utan wearon. ac he nýrte hwearp wear fodeþ wear. forþæm he hit gylf ne zereah. Ða Finnaf. him rihte. 7 þa Beormaf ffræcon neah an zefceode. Ðriðort he for ðýðer. to-eacan wear lander fceapunge. for þæm hory-hwælum. forþæm hi habbað ffrýðe æðele ban on hýra toðum. þa teð hý brohton fume þæm cynnige. 7 hýra hýð bið wriðe zob to fceorþapum. Se hwæl bið micle læfpa ðonne oðre hwalar. ne bið he lengra

"Othere told his lord King Ælfred, that he dwelt northmost of all the Northmen. He said that he dwelt in the land to the northward, along the West-Sea; he said, however, that that land is very long north from thence, but it is all waste, except in a few places, where the Fins here and there dwell, for hunting in the winter, and in the summer for fishing in that sea. He said that he was desirous to try, once on a time, how far that country extended due north, or whether any one lived to the north of the waste. He then went due north along the country, leaving all the way the waste land on the right, and the wide sea on the left, for three days: he was as far north as the whale-hunters go at the farthest. Then he proceeded in his course due north, as far as he could sail within another three days; then the land there inclined due east, or the sea into the land, he knew not which, but he knew that he there waited for a west wind, or a little north, and sailed thence eastward along that land as far as he could sail in four days; then he had to wait for a due north wind, because the land there inclined due south, or the sea in on that land, he knew not which; he then sailed thence along the coast due south, as far as he could sail in five days. There lay a great river up in that land; they then turned up in that river, because they durst not sail on by that river, on account of hostility, because all that country was inhabited on the other side of that river; he had not before met with any land that was inhabited since he came from his own home; but all the way he had waste land on his right, except fishermen, fowlers, and hunters, all of whom were Fins, and he had constantly a wide sea to the left. The Beormas had well cultivated their country, but they did not dare to enter it; and the Terfinna land was all waste, except where hunters, fishers, or fowlers had taken up their quarters.

"The Beormas told him many particulars both of their own land, and of the other lands lying around them; but he knew not what was true, because he did not see it himself; it seemed to him that the Fins and the Beormas spoke nearly one language. He went thither chiefly, in addition to seeing the country, on account of the walrusses, because they have very noble bones in their teeth, some of those teeth they brought to the king: and their hides are good for ship-ropes. This whale is much less than other whales, it being not longer

þonne gýran elna lang. ac on hýr aȝnum lande iſ ȝe betȝta hſæl-huntað. þa beoð eahta ȝ feoſeſtigef elna lange. ȝ þa mæſtan fiſtigef elna lange. þara he ȝæbe þæt he gýxa jum ofſloȝe gýxtiȝ on tſam ðaȝum. De þæſ ȝſýðe ȝſeðiȝ man on þæm æhtum þe heopa ȝſeða on beoð. ꝥ iſ on ſiðeopum. De hæfðe þa-ȝýt. þa he þone cýningc ȝohte. tampa ðeopa unbehohtpa gýx hund. Ða ðeop hi hatað hpanaſ. þara þænon gýx ȝæl-hpanaſ. Ða beoð ȝſýðe ðýpe mið Finnum. ȝor-ðæm hý ȝoð þa ſiðan hpanaſ mið.

De þæſ mið þæm gýſtūm mannum on þæm lande. næfðe he þeah ma þonne tſeſtig hſýðepa. ȝ tſeſtig ȝceapa. ȝ tſeſtig ȝſýna. ȝ þæt lýtle þæt he epebe. he epebe mið hoſan. ac hýna aſ iſ mæſt on þæm ȝafole þe þa Finnaſ him ȝýlbað. þæt ȝaſol bið on ðeopa ſellum. ȝ on ſuȝela ſeðerum. ȝ hſæleſ bane. ȝ on þæm ȝciſ-ſapaſ þe beoð of hſæleſ hýðe ȝeſoſiht ȝ of ȝeoleſ. Æȝhſiſc ȝýlt be hýr ȝebýrðum. ȝe býrðeſta ȝeal ȝýlðan ſiſ-ſýne meapðeſ ſell. ȝ ſiſ hpaneſ. ȝ an bepan ſel. ȝ cýn amþra ſeðpa. ȝ bepenne kýntel oððe ýſepenne. ȝ tſeȝen ȝciſ-ſapaſ. æȝþeſ gý gýxtiȝ elna lang. ofeſ gý of hſæleſ hýðe ȝeſoſiht. oðeſ of ſoleſ.

De ȝæbe þæt Noſðmanna land þæne ȝſýðe lang ȝ ȝſýðe ȝmæl. Call þæt hýr man aþeſ oððe ettan oððe epian mæȝ. þæt lið ſið þa ȝæ. ȝ ꝥ iſ þeah on jumum ȝtoſum ȝſýðe clubiȝ. ȝ liſȝað ſiðe moſaſ ſið eaſtan. ȝ ſið uppon emnlanȝe þæm býnum lande. On þæm moſum eaſðiað Finnaſ. ȝ þæt býne land iſ eaſteþeaſð bſaðoſt. ȝ gýmle ȝpa noſðoſ ȝpa ȝmælpe. Eaſteþeaſð hiſ mæȝ bion gýxtiȝ mila bſað. oððe hſene bſæðpe. ȝ miððeþeaſð þſutiȝ oððe bſaðpe. ȝ noſðeþeaſð he cſæð. þæſ hiſ ȝmaſoſt þæne. ꝥ hiſ mihte beon þſeopa mila bſað to þæm moſe. ȝ ȝe moſ gýðþan on jumum ȝtoſum ȝpa bſað ȝpa man mæȝ on tſam ſuſum ofeſſeſpan. ȝ on jumum ȝtoſum ȝpa bſað ȝpa man mæȝ on gýx ðaȝum ofeſſeſpan. Ðonne iſ to-emneſ þæm lande ȝuðeþeaſðum on ofpe heaſe þæſ moſeſ ſpeolanð oð ðæt land noſðeþeaſð. ȝ to-emneſ þæm lande noſðeþeaſðum Epenalanð. Ða Epenaſ heſȝiað hſiſum on þa Noſðmen ofeſ þone moſ. hſiſum þa Noſðmen on hý; þæſ ȝint ȝſiðe miſle meſaſ ſeſſeſce ȝeonð þa moſaſ. ȝ bepað þa Epenaſ hýna ſeýpu ofeſ land on þa meſaſ. ȝ þanon

than seven ells; but in his own country is the best whale-hunting, there they are eight-and-forty ells long, and most of them fifty ells long; of these he said that he and five others had killed sixty in two days. He was a very wealthy man in those possessions in which their wealth consists, that is in wild deer. He had at the time he came to the king, six hundred unsold tame deer. These deer they call rein-deer, of which there were six decoy rein-deer, which are very valuable amongst the Fins, because they catch the wild rein-deer with them.

"He was one of the first men in that country, yet he had not more than twenty horned cattle, and twenty sheep, and twenty swine, and the little that he ploughed he ploughed with horses. But their wealth consists for the most part in the rent paid them by the Fins. That rent is in skins of animals, and birds' feathers, and whalebone, and in ship-ropes made of whales' hides, and of seals'. Every one pays according to his birth; the best-born, it is said, pay the skins of fifteen martens, and five rein-deer's, and one bear's-skin, ten ambers of feathers, a bear's or otter's skin kirtle, and two ship-ropes, each sixty ells long, made either of whale-hide or of seal's.

"He said that the Northmen's land was very long and very narrow; all that his man could either pasture or plough lies by the sea, though that is in some parts very rocky; and to the east are wild mountains, parallel to the cultivated land. The Fins inhabit these mountains, and the cultivated land is broadest to the eastward, and continually narrower the more north. To the east it may be sixty miles broad, or a little broader, and towards the middle thirty, or broader; and northward, he said, where it is narrowest, that it might be three miles broad to the mountain, and the mountain then is in some parts so broad that a man may pass over in two weeks, and in some parts so broad that a man may pass over in six days. Then along this land southwards, on the other side of the mountain, is Sweden, to that land northwards; and along that land northwards, Cwenland. The Cwenas sometimes make depredations on the Northmen over the mountain, and sometimes the Northmen on them; there are very large fresh meres amongst the mountains, and the Cwenas carry their ships over land into the meres, and thence make

heargiað on þa Norðmen. hý habbað gpyðe lýcle rcipa. 7 gpiðe leohce:

Ohtere gæbe þ̅ 7io rcip hatte Ðalgolanð þe he on bube:· Ðe cpæð þ̅ nan man ne bube be norðan him:· Ðonne i7 an porit on guðepearðum þæm lanðe. þone man hæc Scipunzer-heal pyðer he cpæð þ̅ man ne mihte zereglan on anum monðe. zý7 man on niht wicobe. 7 ælce bæge hæfðe ambýrne wimb. 7 ealle þa hwile he sceal reglan be lanðe. 7 on þæt gceorþorð him bið ærert Iralanð. 7 þonne þa izlanð þe gynnð betux Iralanðe. 7 þýrum lanðe:· Ðonne i7 þýr lanð oð he cýmð to Scipunzer-heale. 7 ealne peg on þæt bæcþorð Norðpege. wið guðan þone Scipunzer-heal fylð gpyðe mýcel gæ up in on þæt lanð. 7eo i7 bpaðne þonne æni7 man ope7reon mæge. 7 i7 Gotlanð on oðre healfe onzean. 7 wiðða Sillenbe:· Seo gæ lið mænig hund mila up in on þæt lanð. 7 of Scipunzer-heale he cpæð þ̅ he reglobe on fýr ðagan to þæm porce þe mon hæc æt-Ðæðum. 7e gcent betuh fýneðum. 7 Seaxum. 7 Angle. 7 hýrð in on Dene:

Ða he wiðerpearð reglobe fram Scipunzer-heale. þa wæg him on þæt bæcþorð Denemeape. 7 on þæt gceorþorð wið gæ þny ðagar. 7 þa tpegen ðagar ær he to Ðæðum come. him wæg on þæt gceorþorð Gotlanð. 7 Sillenbe. 7 izlanða fela. on þæm lanðum earðodon Engle. ær hi hiðer on lanð comon. 7 hým wæg þa tpegen ðagar on ðæt bæcþorð þa izlanð þe into Denemeape hýrð:

Fulftan gæbe þ̅ he gerope of Ðæðum. þæt he wære on Truro on gýran ðagum 7 nihtum. þæt þæt rcip wæg ealne peg ýrnende under regle. feonoblanð him wæg on gceorþorð. 7 on bæcþorð him wæg Langalanð. 7 Lælanð. 7 Falfter. 7 Scone7. 7 þar lanð eall hýrð to Denemeapean. 7 þonne Burgenbalanð wæg u7 on bæcþorð. 7 þa habbað him gýlf cýning:· Ðonne æfter Burgenbalanðe wæron u7 þar lanð þa gynnð hatene ærert Blecinga-e7 7 Meope. 7 Eoplanð. 7 Gotlanð on bæcþorð. 7 þar lanð hýrð to Speon. and feonoblanð wæg u7 ealne peg on gceorþorð. oð fýrle-muðan:· Seo fýrle i7 gpyðe mýcel ea. 7 hio tolið fýrlanð 7 feonoblanð. 7 þæt fýrlanð belimpeð to Ertum. 7 7eo fýrle lið ut of feonoblanðe. 7 lið in Ertmepe. 7 7e Ertmepe i7 hupu fýrtene mila bpað:· Ðonne cýmeð Pwng earftan in Ertmepe of þæm mepe þe Truro ftanðeð in ftæðe. 7

depredations on the Northmen; they have very little ships, and very light.

"Othhere said that the shire in which he dwelt is called Halgoland. He said that no one dwelt to the north of him; there is likewise a port to the south of that land, which is called Sciringes-heal; thither, he said, no one could sail in a month, if he landed at night, and every day had a fair wind; and all the while he would sail along the land, and on the starboard will first be Iraland, and then the islands which are between Iraland and this land. Then it is this land until he comes to Sciringes-heal, and all the way on the larboard, Norway. To the south of Sciringes-heal, a very great sea runs up into the land, which is broader than any one can see over; and Jutland is opposite on the other side, and then Seeland. This sea lies many miles up in that land. And from Sciringes-heal, he said that he sailed in five days, to that port which is called Æt-Hæthum (Sleswig), which is between the Wends, and Seaxons, and Angles, and belongs to Denmark.

"When he sailed thitherward from Sciringes-heal, Denmark was on his left, and on the right a wide sea for three days, and two days before he came to Hæthum, he had on the right Jutland, Seeland, and many islands. In these lands the Angles dwelt before they came hither to this land. And then for two days he had on his left the islands which belong to Denmark.

"Wulfstan said that he went from Sleswig to Truso in seven days and nights, that the ship was all the way running under sail. Wendland was on his right, but Langeland, Lolland, Falster, and Skaane on his left, and all these lands belong to Denmark, and then Bornholm was on our left, which has a king of its own. Then after Bornholm, the lands of Blekinge, Meore, Oland, and Gothland, were first on our left, and these lands belong to Sweden; and Wendland was all the way on our right, to the Vistula mouth. The Vistula is a very large river, and it separates Witland from Wendland; and Witland belongs to the Esthonians, and the Vistula flows out of Wendland, and flows into the Frische Haff, and the Frische Haff is at least fifteen miles broad. Then comes the Elbing, from the east into the Frische Haff, from the lake on the shore of which stands

cumað ut framod in Ertmepe Pping eartan of Eartlande. 7 ƿile
ruðan of ƿinoblande. 7 þonne benimð ƿile Pping hipe naman.
7 lizeð of þæm mepe ƿert. 7 norð on ƿæ. forðy hit man hæc
ƿilemuðan. Ðæt Eartland iƿ ƿrýðe mýcel. 7 þær bið ƿrýðe
maniz buph. 7 on ælcere býruz bið cýningc. 7 þær bið ƿrýðe
mýcel huizn 7 ƿiƿcað. 7 ƿe cýning 7 þa ƿicoſtan men ðrincað
mýran meolc. 7 þa unſpeðizan 7 þa þeopan ðrincað mebo. Ðær
bið ƿrýðe mýcel ƿerinn betreonan him. 7 ne bið þær
næniz ealo ƿebroren mið Ertum. ac þær bið mebo zenoh.

And þær iƿ mið Ertum ðear. þonne þær bið man ðeab.
þæt he lið inne unforþbærneð mið hiƿ mazum 7 ƿreonðum
monað. ƿe hƿilum tƿegen. 7 þa kýningaz 7 þa oðre heahðungene
men ƿa micle lencz ƿa hi mapan ƿreða habbað. hƿilum healƿ
ƿear. þ hi beoð unforþbærneð. 7 liczað buƿan eorðan on hýra
huſum. 7 ealle þa hƿile þe þæt lic bið inne. þær ſceal beon
ƿeðrýnce 7 pleza. oð þone ðæz þe hi hine forþbærnað. Ðonne
þý ylcan ðæge hi hine to þæm aðe beƿan ƿýllað. þonne toðælað
hi hiƿ feoh. þæt þær to lafe bið æfter þæm ƿeðrýnce 7 þæm
plezan. on ƿiƿ oððe ƿýx. hƿilum on ma. ƿa ƿa þær feoƿ andefn
bið. Aleczað hit þonne forþþæza on anre mile. þone mæſtan
ðæl fram þæm tune. þonne oðerne. ðonne þæne þruððan. of
þe hýt eall aled bið on þæne anre mile. 7 ſceall beon ƿe læſta
ðæl nýht þæm tune. þe ƿe ðeaba man on lið.

Ðonne ſceolon beon ƿeramnode ealle þa menn þe ƿrýftoſte
hoƿ habbað on þæm lande forþþæza on ƿiƿ milum. oððe on
ƿýx milum fram þæm feo. Ðonne ærnað hý ealle toƿearð
þæm feo. þonne cýmeð ƿe man ƿe þæt ƿiƿſte hoƿ haƿað to
þæm ærſtan ðæle. 7 to þæm mæſtan. 7 ƿa ælc æfter oðrum.
oð hit bið eall ƿenumen. 7 ƿe numð ðone læſtan ðæl ƿe nýht
ðæm tune ðæt feoh ƿærneð. 7 ðonne mudeð ælc hý ƿeƿer mið
ðan feo. 7 hýt motan habban eall. 7 forðy þær beoð þa
ƿiƿſtan hoƿ unƿefohge ðýne. And ðonne hý ƿerſteon beoð
þuƿ eall aƿendeð. þonne býrð man hine ut. 7 forþbærneð mið
hiƿ ƿæpnum 7 hƿæzle. 7 ƿiðoſt ealle hý ƿreða hý forþpenðað.
mið þan langan leƿere þær ðeaban manneƿ inne. 7 þær þe
hý be þæm ƿezum aleczað. þe ða fremðan to-ærnað. 7
numað.

7 þæt iƿ mið Ertum ðear. ðæt þær ſceal ælc ƿeðeodeƿ man

Truso, and the Elbing flows from the east from Eastland, and the Vistula from the south from Wendland, and then the Vistula deprives the Elbing of its name, and runs out of that mere west, and north into the sea ; therefore it is called the Vistula's mouth. Eastland is very large, and there are in it many towns, and in every town is a king ; and there is also a great quantity of honey and fishing, and the king and the richest men drink mares' milk, and the poor and the slaves drink mead. They have many contests amongst themselves, and there is no ale brewed among the Esthonians, for there is mead enough.

"And there is a custom among the Esthonians, that when any one is dead there, he lies unburnt with his relations and friends for a month, sometimes two, and the kings and other great men, as much longer as they have more wealth ; sometimes it is half a year that they are unburnt, and lie above ground in their houses. And all the while that the corpse is in the house there are drinking and sports till the day on which it is burnt. Then the same day that they carry it to the pile, they divide his property which is left, after these drinking bouts and sports, into five or six, sometimes into more, according to the value of the property. They then lay the largest part about a mile from the dwelling, then another, then a third, until it is all laid within the mile ; and the least portion must be nearest to the dwelling in which the dead man lies.

"Then shall be assembled all the men who have the swiftest horses in that country, that is, within five or six miles from the property. They then all run towards the property ; then he who has the swiftest horse comes to the first and largest portion, and so each after other, till the whole is taken, and he takes the least portion who takes that which is nearest the dwelling, and then every one rides away with the property, and they may have it all ; and, on this account, swift horses are there excessively dear. And when his wealth is thus dispersed, then they carry him out and burn him, with his weapons and clothes ; and chiefly they spend the whole wealth of the deceased, by the dead man's continuing so long in the house, and because they lay on the way that to which the strangers run and take.

"And it is a custom with the Esthonians, that people of

beon forþbærneð. 7 ȝýf ðar man an ban fínðeð unforþbærneð. hi hit ſceolan miclum ȝebetan: 7 þær iſ mid Caſtum an mægð þæt hi maȝon cýle ȝepýrcan. 7 þý ðær licȝað ða ðeaban men ſpa lanȝe 7 ne fuliað. ꝥ hi ȝýrcað þone cýle hine on. 7 þeah man aȝette tpeȝen ſætely full ealað oððe þætereſ. hi ȝeðoð ꝥ oðer bið oferrforþen. ſam hit ȝý ſumor. ſam ſinter¹:

Nu wille we ſecȝan be ſuðan Donua þære ea ýmbe Epecalanð. þe lið ȝýð eaſtan Conſtantinopolim Epeca býrig. iſ we ȝe Epononitij². 7 be norðan Conſtantinopolim Epeca býrig. icýt we ȝe eaſm up of þæm ȝe peſtrihte. þe man hæc Euxinur. 7 be peſtan-norðan þære býrig Donua muða þære ea ſcýt ſuð-eaſt ut on þone ȝe Euxinur. 7 on ſuð healfe. 7 on peſt healfe þær muðan ſinðon Moerj Epeca leobe. 7 be peſtan þære býrig ſinðon Thaci. 7 be eaſtan þære býrig Macedonie. 7 be ſuðan þære býrig. on ſuð healfe þær ȝe eaſmeſ þe man hæc Egeum ſinðon Atheta. 7 Corintheſ þa lanð. 7 be peſtan-ſuðan Corinthon iſ Achaie ꝥ lanð. æt þæm ſenðel ȝe: Ðar lanð ſýnðon Epeca leobe. 7 be peſtan Achaie. anðlanȝ þær ſenðel þær iſ Dalmacia þæt lanð. on norð healfe þær ȝe. 7 be norðan Dalmacia ſinðon Pulȝare 7 Iſtria. 7 be ſuðan Iſtria iſ we ſenðel ȝe þe man hæc Adriaticum. 7 be peſtan þa beorȝaſ þe man hæc Alrij. 7 be norðan þæt peſten. ꝥ iſ betux Lapienðpan 7 Pulȝarum:

Ðonne iſ Italia lanð peſt-norð lanȝ. 7 eaſt-ſuð lanȝ. 7 hit belit ſenðel ȝe ýmb eall utan buton peſtan-norðan: Æt þæm ende hit belicȝað ða beorȝaſ þe man hæc Alrij. þa on-ȝinnað peſtane fram þæm ſenðel ȝe in Napbonenȝe þære ðeobe. 7 enðiað eft eaſt in Dalmacia þæm lanðe æt ðæm ȝe. þa lanð þe man hæc Gallia Belgica: Be eaſtan þæm iſ ſio ea þe man hæc Rin. 7 be ſuðan þa beorȝaſ þe man hæc Alrij. 7 be peſtan-ſuðan we ȝaſſecȝ þe man hæc Britanniȝa. 7 be norðan on oðre healfe þær ȝaſſecȝeſ eaſme iſ Britannia: Ðæt lanð be peſtan Liȝore iſ Aquitania lanð. 7 be ſuðan Aquitania iſ þær lanðeſ ſum ðæl Napbonenȝe. 7 be peſtan-ſuðan Iſpania lanð. 7 be peſtan ȝaſſecȝ be ſuðan Napbonenȝe iſ we ſenðel ȝe þær þær Roðan ſeo ea ut-ſcýt. 7 be eaſtan

every language shall be burnt; and if any one finds a bone unconsumed, they must make compensation with a large sum. And there is among the Esthonians, a tribe that can produce cold, and therefore the dead, in whom they produce that cold, lie so long there and do not putrefy; and if any one sets two vessels full of ale or water, they contrive that one shall be frozen, be it summer or be it winter."

Now will we speak concerning the south of the river Danube, about Greece. To the east of Constantinople, a Greek city, is the Propontis, and to the north of Constantinople an arm of the sea issues due west from the sea called the Euxine to the westward, and to the north-west of that city, the mouth of the river Danube flows out south-east into the Euxine sea, and on the south side and west side of this mouth are the Mœsians, a Greek nation, to the west of that city are the Thracians, and to the east of that city the Macedonians; and to the south of that city, on the south side of the arm of the sea called the Ægean, are the lands Athens and Corinth, and to the south-west of Corinth is the land of Achaia, near the Mediterranean. These countries are Greek nations, and to the west of Achaia, along the Mediterranean, is the land of Dalmatia; on the north side of that sea, and to the north of Dalmatia are Bulgaria and Istria, and to the south of Istria is the mediterranean sea called Adriatic; and to the west the mountains called Alps; and to the north that desert which is between Carinthia and Bulgaria.

Then is Italy long to the north-west and south-east, and the Mediterranean surrounds it on every side but the north-west. At that end it is inclosed by the mountains called Alps, which begin west from the Mediterranean in the Narbonese country, and end east in the land of Dalmatia, at the sea, those lands that are called Gallia Belgica. To the east of it is the river called Rhine, and to the south the mountains called Alps, and to the south-west the ocean called the British, and to the north, on the other side of this arm of the ocean, is Britain. The land to the west of Liguria is Aquitaine; and to the south of Aquitaine is some part of the Narbonese country, and to the south-west is the land of Spain, and to the west of the ocean, to the south of the Narbonese, is the Mediterranean, where the river Rhone flows out, and to the east of it the Provence

him Proſent ƿæ. 7 be ƿertan him Proſent ƿæ ofer þa ƿertenu. ƿeo uƿ neapre Iſpania. 7 be ƿertan him 7 noƿðan Equitania. 7 ƿarcan be noƿðan :. Proſent ƿæ hæfð be noƿðan hýne þa beoƿƿar ƿe man Alƿi hæc. 7 be ƿuðan hýne iƿ ƿenbel ƿæ. 7 be noƿðan hýne 7 eaƿtan ƿýnð Buiſenðe. 7 ƿarcan be ƿertan :.

Iſpania land iƿ ƿrýſeýce. 7 eall mið fleote uƿan-ýmbhæfð ƿe eac binnan-ýmbhæfð ofer þa land. æƿþe ƿe of þæm ƿarƿecƿe ƿe of þam ƿenbel ƿæ. 7 an ðæra ƿarena¹ lið ƿuð-ƿert onƿean þæt iƿland ƿe Laðeƿ hæcete. 7 oðer eaƿt onƿean þæt land Napbonenſe. 7 ƿe ðriðða noƿð-ƿert. onƿean Buiſantia Gallia buƿh. 7 onƿean Scotland. ofer ðone ƿæƿ eaƿm. on ƿerýhte ƿæne muðan ƿe mon hæc Scene :. Seo uƿ ƿýne Iſpania hýne iƿ be ƿertan ƿarƿecƿ 7 be noƿðan. ƿenbel ƿæ be ƿuðan 7 be eaƿtan. ƿeo uƿ neapre Iſpania. be noƿðan ƿæne ƿýnt Equitania. 7 be noƿðan-eaƿtan iƿ ƿe ƿealð ƿýnem. 7 be eaƿtan Napbonenſe. 7 be ƿuðan ƿenbel ƿæ :.

Brittannia þæt iƿland. hit iƿ noƿð-eaƿt lang. 7 hit iƿ eahta hund mila lang. 7 ƿa hund mila bƿað. þonne iƿ be ƿuðan him. on oðre healƿe þæƿ ƿæƿ eaƿmeƿ. Gallia Belſica. 7 on ƿert healƿe on oðre healƿe þæƿ ƿæƿ eaƿmeƿ iƿ Ibernia þæt iƿland. 7 on noƿð healƿe Oricaduƿ þæt iƿland :. Ibernia. þ ƿe Scotland hacað. hit iƿ on ælce healƿe ýmbƿanƿen mið ƿarƿecƿe. 7 ƿorðon ƿe ƿio ƿunne þæƿ ƿæð neap on ƿetl þonne on oðrum lande. þæƿ ƿýnðon lýðƿan ƿeðeƿa þonne on Brittannia :. Donne be ƿertan-noƿðan Ibernia iƿ þæt ýtemeƿte land þæt man hæc Thila. 7 hit iƿ ƿeaƿum mannum euð ƿor þæne ofer-ƿýne :.

Nu hæbbe ƿe ƿeƿæð ýmbe ealle Euirope land-ƿemæƿo. hu hi tolicƿað. nu ƿille ƿe ýmbe Affrica hu þa land-ƿemæƿo tolicƿað :. Uƿe ýlðƿan cƿæðon þ ƿio ƿæne ƿe ðriðða ðæl ðýneƿ miððanƿeaƿðeƿ. næƿ na ƿorðam ƿe þæƿ landeƿ ƿa ƿela ƿæne. ac ƿorðam ƿe ƿe ƿenbel ƿæ hit hæfð ƿa toðæled. ƿorðan ƿe he bƿýcð ƿriðon on þone ƿuð ðæl þonne he ðo on þone noƿð ðæl. 7 ƿio hæcete hæfð ƿenumen þæƿ ƿuð ðæleƿ mare þonne ƿe cýle ðæƿ noƿð ðæleƿ hæbbe. ƿorðon ƿe ælc ƿiht mæƿ bet ƿið cýle þonne ƿið hæcete. ƿor þam þinƿon iƿ Affrica æƿþe ƿe on landum ƿe on mannum læƿe þonne Euirope :.

sea; and to the west of the Provence sea, over the wastes, is the nearer part of Spain, to the north-west of it Aquitaine, and Gascony to the north. The Provence sea has to the north of it the mountains called Alps, to the south of it is the Mediterranean, and to the north-east of it the Burgundi, and to the west the Gascons.

The land of Spain is triangular, and all about surrounded with water, and also over the country inclosed either by the ocean or by the Mediterranean. And of the three angles one lies south-west opposite to the island called Cadiz; another east towards the land of the Narbonese; and the third north-west towards Brigantia, a town of Gaul, and towards Scotland, over the arm of the sea, and opposite to the mouth of the Seine. That [part of] Spain, which is farthest from us, has to the west and the north the ocean, the Mediterranean to the south and to the east. The [part of] Spain nearer to us has to the north Aquitaine, and to the north-east the wold [called] Pyreni, and to the east the Narbonese, and to the south the Mediterranean.

The island of Britain is long towards the north-east, and it is eight hundred miles long and two hundred miles broad: then to the south of it, on one side of the arm of the sea, is Belgic Gaul, and on the west side, on the other side of the arm of the sea, is the island of Ireland, and on the north side the Orcades. Ireland, which we call Scotland, is surrounded on every side by the ocean, and because it is nearer to the setting sun than any other country, the seasons are milder than in Britain. Then to the north-west of Ireland is that utmost land called Thule, which is known to few, on account of its distance.

Now have we said concerning all the boundaries of Europe, how they are divided; now we will [speak] of Africa, how those boundaries are divided. Our forefathers said that it was the third part of this earth; not because there was so much of this land, but because the Mediterranean has so separated it, because it breaks with greater force on the south part than it does on the north part; and the heat has consumed more of the south part than the cold of the north; because every creature may withstand cold better than heat; for which reason Africa is less than Europe, both in lands and men.

Æffrica onginð. swa se ær cwædon. eartan wefterweð fram
 Egiptum. æt þære ea se man Nilus hæc. þonne is se eart-
 merste weð haten Libia Lipumacia. hwe is be eartan so is
 neapre Ægiptus. 7 be norðan Wendel sæ. se man hæc Libia
 Æthiopicum. 7 be westan sýrter maiores.

Be westan Libia Æthiopicum is se is swýrre Ægiptus.
 7 be suðan se wefterweð se man hæc Æthiopicum. 7 be westan
 Rogathitus Tribulitania so weð. se man oðre naman hæc
 Arzuges. hio hæfð be eartan hwe pone sýrter maiores
 7 Rogathite swa land. 7 be norðan pone Wendel sæ. se man
 hæc Adriaticum. 7 swa weðe se man hæc sýrter minores.
 7 be westan Bizantium. oð pone wealtan mere. 7 be
 suðan hwe Natabries. 7 Leothular. 7 Lapamantes oð pone
 wefterweð Bizantium. Sio soð þær sæ-beorh¹ is Adrumentus
 7 Seuzes. 7 so soð þær so mýc leburh is Lapitana. 7
 Numidia so weð hi habbað be eartan him ðæt land sýrter
 minores 7 pone wealtan mere. 7 be norðan him is Wendel
 sæ. 7 be westan him Mauritaniam. 7 be suðan him Uzera swa
 beorzas. 7 be suðan þam beorzum swa rimbil-farendan
 Æthiopes. oð ðone wefterweð Mauritaniam. hwe is be eartan
 Numidia. 7 be norðan Wendel sæ. 7 be westan Malua so ea.
 7 be suðan Africus ymb se beorzas se toðælað þæt wefterweð
 land. 7 þæt deað wýlle ranð. se gýððan lið suð on pone wefterweð
 Mauritaniam. se man oðre naman hæc Tingetana. be eartan
 hwe is Malua so ea. 7 be norðan Abbenas swa beorzas 7
 Calpis. oðer beorh. þær is ead up of þam wefterweð.
 betuh þan ead beorzum eadweard. þær Ercules wýla stansað.
 7 be westan him is se beorh Achlan. oð ðone wefterweð. 7
 suðan swa beorzas se man hæc Egrepor. 7 be suðan him
 Aulolum so weð oð ðone wefterweð.

Nu hæbbe se ymb Æffrica land-gemærcas gefæð. Nu wille
 se wefterweð ymb þa islanð se on þa Wendel sæ rindon. Lippor
 þæt islanð hit lið on gearum Cilicia 7 Ippaurio. on þam sæ
 eadwe se man hæc Mesicos. 7 hit is an hund mila lang 7 fýr
 7 hund-gýfantiz 7 an hund mila brad 7 ead 7 eadwe. Greco
 þæt islanð him is be eartan se sæ se man Armatium hæc. 7 westan

Africa, as we have before said, begins from the east westward from Egypt at the river called Nile; and the most eastern nation is called Libya Garamantica; to the east of which is the [part] of Egypt nearest to us, and to the north the Mediterranean, which is called Libya Æthiopica, and to the west the Syrtes Majores.

To the west of Libya Æthiopica is the farther Egypt, and to the south the ocean called Æthiopicum, and to the west of Rogathitus is the nation of Tripolitania, which is called by another name, Arzuges, this nation has to the east of it the Syrtes Majores, and the land of Rogathiti; to the north the mediterranean sea, which is called the Adriatic, and the nation called the Syrtes Minores; and to the west of Byzacium, to the salt mere; and to the south of it the Natabres, Getuli, and Garamantes, to the sea of Byzacium. The principal sea-ports there are Hadrumetum and Zeuges, and the principal large town there is Carthage. And the people of Numidia have to the east of them the country of the Syrtes Minores and the salt mere, and to the north of them is the Mediterranean, and to the west of them Mauritania, and to the south of them the mountains of Uzara, and to the south of the mountains the ever-wandering Ethiopians, to the Mauritanian ocean. To the east of them is Numidia, and to the north the Mediterranean, and to the west is the river Malva, and to the south the Astrix, near the mountains which divide the fruitful country from the barren and welling sands, which lie south towards the Mauritanian ocean, which by another name is called the Tingetanian. To the east of it is the river Malva, to the north the mountains of Abbenis, and Calei, another mountain; there the end of the ocean flows between the two mountains eastward, where Hercules's pillars stand; and to the west of them is Mount Atlas, as far as the ocean; and to the south the mountains called Hesperius, and to the south of them the nation of the Auloli, as far as the ocean.

We have now said concerning the boundaries of Africa; we will now speak of the islands that are in the Mediterranean. The island of Cyprus lies opposite to Cilicia and Isauria, on that arm of the sea called the Mesic; and it is a hundred and seventy-five miles long, and a hundred and twenty-two miles broad. To the east of the island of Crete is the sea called the Carpathian, and to the west and

ƿ be norðan Ereticum ƿe ƿæ. ƿ be ƿeƿtan Sicilum. ƿe man oðre naman hæƿ Adriaticum. hit iƿ an hund mila long. ƿ hund-ƿƿantiz ƿ ƿiƿtiz mila bƿað. Ðaƿa iƿlanða ƿe man hæƿ Eclader ƿaƿa ƿinðon ƿreo ƿ ƿiƿtiz. ƿ be eaƿtan him iƿ ƿe Rurca ƿæ. ƿ be ƿuðan ƿe Eretica. ƿ be norðan ƿe Eſica. ƿ be ƿeƿtan Adriaticum. Sicilia ƿæt iƿlanð iƿ ðƿƿƿcƿte. on ælceƿ ƿceatan enbe ƿinðon beoƿƿaƿ. ƿone norð ƿceatan man hæƿ Peloner. ƿæƿ iƿ ƿeo buƿh neah Meƿana. ƿ ƿe ƿuð ƿceata hæƿte Pachinum. ƿæƿ neah iƿ ƿio buƿh Siƿacuƿana. ƿ ƿone ƿeƿt ƿceatan man hæƿ Lilibeum. ƿæƿ iƿ ƿeo buƿh neah ƿe man hæƿ Lilibeum. ƿ hit iƿ an hund ƿ ƿƿƿan ƿ ƿiƿtiz mila lang ƿuð ƿ norð. ƿ ƿe ƿƿiðða ƿceata iƿ an hund ƿ ƿƿƿan ƿ hund-ƿƿantiz ƿeƿt lang. ƿ be eaƿtan ƿæm lanðe iƿ ƿe ƿenðel ƿæ ƿe man hæƿ Adriaticum. ƿ be ƿuðan ƿam man hæƿ Affricum. ƿ be ƿeƿtan ƿe man hæƿ Tiphenum. ƿ be norðan iƿ ƿe ƿæ ƿe æƿðer iƿ ƿe neaƿo ƿe hƿeoh.

ƿið Italia ƿam lanðe Sardinia ƿ Corſica ƿa iƿlanð toðæleð an lƿtel ƿæƿ eaƿm. ƿe iƿ tƿa ƿ tƿentiz mila bƿað. Sardinia iƿ ƿreo ƿ ƿƿiƿtiz mila lang ƿ tƿa ƿ tƿentiz mila bƿað. him iƿ be eaƿtan ƿe ƿenðel ƿæ. ƿe man hæƿ Tiphenum. ƿe Tiber ƿio ea ut ƿcƿt on. ƿ be ƿuðan ƿe ƿæ ƿe lið onƿean Numedia lanðe. ƿ be ƿeƿtan ƿa tƿa iƿlanð. ƿe man hæƿ Baleari. ƿ be norðan Corſica ƿæt iƿlanð. Corſica him iƿ Rome buƿh be eaƿtan. ƿ Sardinia be ƿuðan. ƿ be ƿeƿtan ƿa iƿlanð Baleari. ƿ be norðan Tuſcania ƿæt lanð. hit iƿ ƿƿxtene mila lang. ƿ nƿƿan mila bƿað. Baleari ƿa tu iƿlanð. him iƿ be norðan Affrica. ƿ Eader be ƿeƿtan. ƿ Iſpania be norðan. Scorplice hæbbe ƿe nu ƿeƿæð be ƿæm ƿeƿeteneƿƿum iƿlanðum. ƿe on ƿæm ƿenðel ƿæ ƿinðon.

II.

Æƿ ƿæm ƿe Romebuƿh ƿetimbƿeð ƿæƿe ƿƿum hund ƿinƿta. ƿ ƿƿenð ƿinƿta. Ninuƿ Affrica kƿning onƿan manna æƿeƿt ƿeƿtan on ðƿƿum miððanƿeapðe. ƿ mið unƿemætlicƿe ƿeƿilnunƿe anƿalðer he ƿæƿ heƿienðe ƿ ƿeohtenðe ƿiƿtiz ƿinƿta. oð he hæƿðe ealle Afria on hiƿ ƿeƿealð ƿenƿð. ƿuð ƿƿam ƿæm Reaban ƿæ. ƿ ƿa norð oð ƿone ƿæ ƿe man hæƿ Euxinuƿ. butan ƿæm ƿe he eac ofƿnæðlice ƿoƿ mið miðlum ƿeƿeohtum

north the Cretan Sea, and to the west the Sicilian, which by another name is called the Adriatic; it is a hundred miles long, and a hundred and twenty miles broad. There are three-and-fifty of the islands called the Cyclades; and to the east of them is the Risca Sea, to the south the Cretan; to the north the Ægean, and to the west the Adriatic. The island of Sicily is triangular, at each angle there are mountains; the north angle is called Pelorus, near which is the town of Messina; and the south angle is called Pachytum, near to which is the city of Syracuse; and the west angle is called Lilybæum, near to which is the city called Lilybæum; and it is a hundred and fifty-seven miles long, south and north, and the third angle is a hundred and seventy-seven long west; and to the east is the mediterranean sea, called the Adriatic, and to the south of it the African, to the west the Tyrrhenian, and to the north the sea is both narrow and rough.

Opposite to the land of Italy a small arm of the sea separates Sardinia and Corsica, which is two-and-twenty miles broad; Sardinia is three-and-thirty miles long, and two-and-twenty miles broad; to the east of it, is [that part of] the Mediterranean called the Tyrrhenian Sea, into which the river Tiber runs; and to the south, the sea which lies opposite to the land of Numidia; and to the west the two islands called the Balearic; and to the north the island of Corsica. To the east of Corsica is the city of Rome, and Sardinia to the south, and on the west the Balearic islands, and the country of Tuscany to the north; it is sixteen miles long, and nine miles broad. Africa is to the south of the two Balearic islands, and Cadiz to the west, and Spain to the north. Thus have we now shortly spoken the positions of the islands that are in the Mediterranean Sea.

II.

Thirteen hundred years before the building of Rome, Ninus, king of Assyria, began first of men to reign in this world; and having great desire of power, he committed devastations, and carried on wars for fifty years, till he had reduced all Asia to the south of the Red Sea into his power, and to the north as far as the Euxine. Not to mention that he likewise often invaded hostilely the north countries of

on ſciððie þa norð land. þa ðe gecpebene gýndon þa hearðeſcan men. þeah hý gýn on þýron worold-geſælþon ða unſpeðgeſcan. 7 hý þa. under þæm þe he him onſinnende wæs. wurdon geſaðe wígeſeſta. þeah hi ær hýra lif býlſiðlice alýfben. 7 hý him æfter þæm grimme forguldon þone wígeſeſt. þe hý æt him geleafonodon. 7 him ða weard emleoſ on hýra mobe ꝥ hý geſaron mannes bloð azoten. ſwa him wæs þara nýctena meolc þe hý mæſt bilibbað. And he Nimur ſoroarſtem Baſtriana cýning. ſe cuðe manna æreſt drýceſeſta. he hine oferſann 7 ofloð. and þa æt nýhta he wæs feohtende wið ſciððie on ane buſh. 7 þær weard ofſcoten mið anre flane. 7 æfter hiſ deaðe ſameſamur hiſ cpen ſengc æzþer ge to þæm gewinne ge to þæm rice. 7 hio wæs ylce gewin þe hio hine on beſſon mið manigfealdum ſinen-luſtum. 7 ſe weoreſcig wintſa wæs dreogenðe. 7 hýne þa-ſýt to lýtel ſuhte wæs anſalðe þe ſe cýningc ær gewunnen hæfde. ac hio mið wílice niðe wæs feohtende on wæt underienðe folc Æthiopiam¹. 7 eac on Indear. þa nan man ne ær ne gýððan mið geſeohte ne geſor buton Alexander. Dio wæs ſilmenðe mið gewinnum wæt hio hý oferſiððe. þeah hio hit ðurhteon ne mihte. Dio ſiſtung þa 7 þa gewin wæron grimlicſan þonne hý nu gýn. forðon hý hýra nane býſene ær ne cuðan. ſwa men nu witon. ac on býlſiðneſſe hýra lif alýfðon.

Seo ylce cpen ſameſamur. gýððan ꝥ rice wæs on hýne geſealde. nales ꝥ an wæt hio ðýrhtende wæs on gýmbel mannes bloðe. ac eac ſelce mið ungemetlicſe wænneſſe manigfeald geligſe fremmenðe wæs. ſwa wæt ælcne þara þe hio geacſan mýhte. wæt kýne-kýnneſ wæs. hio to hýne geſon for hýne geligſeſſe. 7 gýððan hio hý ealle mið facne beſſac to deaðe. 7 þa æt nehta hýne azenne ſunu hio genam hýne to geligſe. 7 forðon þe hio hýne ſinen-luſte fulzan ne moſte butan manna býrgſunge. hio geſette ofer eall hýne rice. wæt nan forbýrn nære æt geligſe betuh nanne ſiððe.

III.

Ærðam þe Romebuſh getimbreð wære þurenð wintſa 7 an hunð 7 gýxtig. wæt wæſtimbære land. on þæm ſoðome 7 Gormſe þa býrg on wæron. hit weard fram heofonlicum gýne froberneð. Ðæt wæs betuh Arabia 7 Paleſtina þa manig-

Scythia, who are considered the hardest men, although in the goods of this world they are the poorest. By his making war against them, however, they straightways became warlike, although they had previously lived a life of innocence; and they paid him dearly afterwards for the art of war, which they had learned from him; and then it became as pleasant to their minds to see man's blood shed, as it was the milk of cows, on which they chiefly live. And Ninus overcame and slew Zoroaster, king of Bactria, who first of men understood the magic arts, and then at last he was fighting against the Scythians, against a town, and was there shot with an arrow; and after his death his queen, Semiramis, succeeded both to the war and to the kingdom; and that same war which she had drawn on him by her manifold sinful passions, she carried on for two-and-forty years; and still the empire which Ninus had conquered appeared to her too small. But she, with feminine hate, made war on the innocent Æthiopians, and also on the Indians, whom no one, neither before nor since, overran with war, except Alexander. She was very desirous to subdue them by war, although she could not effect it. Cupidity and wars were then fiercer than they now are, because they had no previous examples, as men now have, but had passed their lives in innocence.

This same Queen Semiramis, after the empire was in her power, was not only constantly thirsting for human blood, but was also with boundless lust perpetrating manifold prostitutions, so that every one of those she might hear of that was of royal race, she enticed to her for her lewdness, and afterwards deceived, and put them to death; and then at last took her own son to lie with her; and because she could not follow her sinful lusts without the reproach of men, she established throughout her realm that there should be no obstacle to intercourse between any relations.

III.

A thousand and sixty years before the building of Rome the fruitful land on which Sodom and Gomorra stood was burnt by heavenly fire. It was between Arabia and Palestine those mani-

fealdan pærtmar pæron. forðam riðort þe Iorðanij seo ea ælce gearpe þæt land middepearð oferfleop mid foter þicce floðe. 7 hit þonne mid ðam gedýngeb pearð. Ða pæf þæt folc pæf micclan pelan ungemetlice þrucende. oð þæt him on se miccla ripen-luht on innan afeox. 7 him com of þæm ripen-luhte Godef ppaco. þæt he eal þ þ land mid ppeflenum fýpe forþærnde. 7 riððan pæp pæf ftandenbe pæter ofer þam lande. fpa hit pæpe¹ ea-floð æp gefleop. 7 pæf bælef fe bæf fe þ floð ne gnette. ýr gýt to-bæz pæftmbæpenbe on ælcef cýnnef blæðum. 7 þa fýnðon fpyðe fægere 7 luhtumlice on to feonne. ac þonne híz man on hanb nýmð. þonne peopðað híz to acxan.

IV.

Æp ðæm þe Romeburh zetimbpeð pæpe þufenb pntpa 7 hunb-gýfantiz. Thelefciſef 7 Liapfathi þa leobe betuh him gepin uphoſon. 7 þæt druozon oð hi mid ealle ofplezene pæron. butan fpyðe fearum. 7 fpa-þeah þ þær to lafe pearð þapa Thelefciſa. hý heopa land ofgeafan. 7 geforpan Roðum þæt izland. pilmenbe þ hý ælcum gepinne oðflozen hæfðon. ac hý Lpeacar þær onfunðon. 7 hý mid ealle forðýðon.

V.

Æp ðam þe Romeburh zetimbpeð pæpe eahca hunb pntpa. mid Eýptum pearð fýfan gear fe ungemetlice eopð-pela. 7 hý æfter þam pæron on þam mæftan hunzpe oðpe fýfan gear. 7 him þa Ioreph. rihtpý man. mid zobcunbe fultume zehealp. From ðam Iorepe Pompeiuf². fe hæþena fcor. 7 hý cniht Iuftmuſ pæpan ðuf fínzenbe. Ioreph feþe zinziſt pæf hýf gebroðpa. 7 eac gleappa ofer hi ealle. þ him þa onðpæðenðum þæm gebroðpum. hý zenamon Ioreph 7 hine gerealdon in Eýpta land. Ða fæbe he Pompeiuf þ he þær ðpýcpæftaſ zeleornode. 7 of þæm ðpýcpæftum þ he gepunode monize punðor to pypcenne. 7 þ he mihte fpa pel fpefn peccan. 7 eac þæt he of þæm cpæfte Phapaone þæm cýninge fpa leof purbe. 7 he fæbe þ he of þæm ðpýcpæfte zeleornode zobcunbne pýðom. þ he þæf landef pæftmbæpneffe þapa fýfan geara æp beforpan fæbe. 7 þapa oðepa fýfan geara pæble. þe þær æfter com. 7 hu he gezæþepode on þam æppan fýfan gearan mid

fold fruits were, because the river Jordan annually overflowed the midst of the country with a flood a foot thick, with which it was afterwards manured. Then was that nation enjoying to the utmost this great prosperity, till enormous sinful lust waxed within them, and for that sinful lust God's vengeance came on them, so that he burned the whole country with sulphureous fire; and afterwards water was standing over the land as the deluge had formerly overflowed it; and that part which the flood did not touch, is to this day fertile in every kind of fruit, and which are very fair and delightful to look upon; but when any one takes them into his hand, then they turn to ashes.

IV.

In the year a thousand and seventy before the building of Rome, the Telchises and Carsathii began a war between them, and carried it on till they were all slain except a very few, and yet those of the Telchises who survived, abandoned their country, and went to the island of Rhodes, hoping that they had escaped from all war; but there the Greeks found them, and entirely destroyed them.

V.

Eight hundred years before the building of Rome there was a vast plenty, for seven years, in Egypt, and after that for the next seven years there was a terrible famine; and Joseph, a righteous man, much assisted them by the divine support. Of this Joseph, Pompeius, the heathen poet, and his servant, Justin, thus sang. Joseph was the youngest of his brethren, and also wiser than them all; so that his brethren, dreading him, took Joseph and sold him in the land of Egypt. Pompeius then said that he there learned magic, and through that magic was wont to work many wonders; that he could well interpret dreams, and also that he was beloved by Pharaoh, the king, for that craft: and he said that by magic he had learned heavenly wisdom, so that he foretold the seven years of fruitfulness, and the other seven years of famine which came after; and how he gathered in the first seven years, through

hýr riðome. ꝥ he þa æfteran gýran gear eall ꝥ folc zereýlde rið þone miclan hungor. 7 jæðe ꝥ Moýſes þære þær Ioreſes ſunu. ꝥ him þærnan fram him ðrýcræftaſececýnde. forðon þe he monize punðor porhte in Eýptum. 7 for þæm pole þe on þæt land becom. 7e ſeor þær ſeczenðe ꝥ Eýpti aþriſen Moýſes ut mið hýr leodum. forðon jæðe Pompeiur 7 þa Eýptiſcan biſceopas. ꝥ þa Godeſ punðor þe on hiora landum zeporðen. þæron to þon zedon ꝥ hi hiora agnum zodum zetealde þæron. ꝥ riut diofolgild. naler þam ſoðan Gode. forðon þe hiora zodu gýndon ðrýcræfta laſeopas. 7 ꝥ folc nu gýt ꝥ tacn Ioreſes zerecneſſe æfter-fýlzeað. ꝥ iſ ꝥ hý geara zehpilce þone riſtan bæł ealra hiora eorð-þærftma þæm cýninge to zarole zeryllað.

ſær 7e hunger on þær cýninges dagum on Eýptum. þe mon hæť Amofes. þeah ðe hiora þear þære ꝥ hy ealle hiora cýningas hetan Pharaon. On þære ýlcen tide riſcraðe Baleur 7e cýning in Aſſiria þær ær þær Nimur. On þæm leodum þe mon Arxi hæť riſcraðe Aris 7e cýninge. On þære tide næſ na ma cýninga anpealða. butan þýran þrim ricum. ac gýððan þær ſio býren of him ofen ealle worlð. Ac ðæt iſ to punðrianne. þæt þa Eýpti ſa lýcle þoncunze riſton Ioreſe. þær þe he hý æť hunzre ahpæðe. ꝥ hi hýr cýn ſa raðe zeunapeðon. 7 hý ealle to nýðlungum hum zedýdon. Sra eac iſ gýt on ealre þýſſe worlðe. þeah Godes langre tide wille hram hýr willan to-ſorlætan. 7 he þonne þær eft lýtelre tide þoliſe. ꝥ he ſona forgýt ꝥ zod ꝥ he ær hæfðe. 7 zedencð þæt ýfel þæt he þonne hæfð.

VI.

Ær ðæm þe Romeburh zetimbred þære eahta hund riutſa 7 cýn gearan. riſcraðe Ambicio 7e cýning in Athena Lreca býriſ. Þe þær 7e þriðða cýning þe æfter Lecrope þæm cýninge riſcraðe. þe æreſt þær þære burze cýning. On þær Ambicioner tide purðon ſa mýcele þæter-floð zeonð ealle worlð. 7 þeah mæſt in Tharalia Lreca býriſ ýmb þa beorſas þe man hæť Parnaxur. þær 7e cýning Theuhaleon riſcraðe. ꝥ forneah eall ꝥ folc forpearð. 7 7e cýninge Theuhaleon ealle þa þe to him mið ſcýpum oðfluzon to þæm beorſum. he hý þær onſengc. 7 hý þær afeððe. Be þæm Theuhaleon þær zecpeðen. riſce mon biſpel jæðe. ꝥ he þære moncýnner

his wisdom, so that in the second seven years he protected all the people against the great famine, and said that Moses was this Joseph's son, from whom he learned magic, because he wrought many wonders in Egypt. And on account of the plague which happened in that land, the poet says that the Egyptians drove Moses out with his people; because, said Pompeius and the Egyptian bishops, that those miracles of God which were performed in their land were done that they might be ascribed to their own gods, who are devils, not to the true God, because their own gods are teachers of magic. And that nation still follows that token of Joseph's ordinance, that is, that they every year give a fifth of the fruits of the earth to their king for a tax.

This famine happened in the days of the king of Egypt, called Amasis; though it was their custom to call all their kings Pharaoh. At the same time King Baleus ruled in Assyria, where Nimus had been previously. Over those people, who are called Argivi, King Apis ruled. In those days there were no governments of kings but in these three kingdoms; but afterwards the example of them was [followed] over all the world. But is it to be wondered at, that the Egyptians showed so little gratitude to Joseph for having delivered them from famine, that they so quickly dishonoured his kin, and made them all their slaves. So, however, it still is in this world; though God permits every one to have his will for a long time, and he then suffer for a short time, he soon forgets the good which he had before, and remembers the evil which he then has.

VI.

Eight hundred and ten years before the building of Rome, King Amphictyon reigned in Athens, a city of Greece. He was the third king that reigned after Cecrops, who was the first king of that city. In the time of this Amphictyon, there was so great a flood over the whole world, and particularly in Thessaly, a Greek town, near the hills called Parnassus, where King Deucalion reigned, that almost all the folk perished; and the King Deucalion received and fed all those who fled to him for refuge in ships to the mountains. It was said of this Deucalion, as if told as a fable, that he was

cyðrienð. ꝥa ꝥa Noe ꝥæꝥ : On þæm ðaꝥum ꝥæꝥ ꝥe mæꝥta man-cꝥealm in Æthiopian Æffrica leode. ꝥa þæt heopa feapa to lafe wuꝥdon : Eac on þæm ðaꝥum ꝥæꝥ ꝥ Liben Fater ofeppan þa unðerigenðan Indea ðeode. ⁊ hý forneah mið-ealle forðýðe. æꝥþeꝥ ꝥe mið ðruncennýꝥꝥe. ꝥe mið fipen-luꝥtum. ꝥe mið man-ꝥlýhtum. þeah hý hine eft æfter hýꝥ ðæꝥe heom for ȝoð hæfðon. ⁊ hý fæðon ꝥ he þæꝥe ealles ȝeꝥinner waldenð :

VII.

Ær ðam þe Romebunh ȝetimbꝥeð þæꝥe eahða hund wintꝥa. ⁊ fíf wintꝥum. ȝeꝥearð þæt Moýſes lædde Iſrahela folc of Æȝýꝥtum. æfter þæm manegum wunðꝥum þe he þæꝥ ȝeðon hæfðe : Ðæt þæꝥ þæt forme. ꝥ hýra þæter wuꝥdon to bloðe : Ða þæꝥ þæt æfterwe. ꝥ fꝥoxas comon ȝeonð eall Æȝýꝥta land. ꝥa fela ꝥ man ne mihte nan weorc wýrcan. ne nanne mete ȝeȝýꝥpan. ꝥ þara wýꝥma næꝥe emfela þæm mete ær he ȝeȝearwode þæꝥe : Ðriððe ýꝥel þæꝥ æften þam. ꝥ ȝnættas comon ofer eall þæt land. ȝe inne ȝe ute. mið fýꝥmeortendum bitum. ⁊ æȝðeꝥ ꝥe þa men ȝe þa nýtenu unablinnenlice wunnenðe wæron : Ða þæꝥ þæt weorðe. þæt ealra fcamlicorð þæꝥ. ꝥ hundes fleozan comon ȝeonð eall þæt mancýn. ⁊ hý cwuꝥon þæm mannum betꝥuh þa ðeoh. ȝe ȝeonð eall þa limu. ꝥa hit eac weł ȝeðafenode. þæt God þa mæꝥtan ofermetto ȝenwode mið þæꝥe biwepliceftan wꝥace. ⁊ þæꝥe unweorðliceftan : Ðæt fýfte þæꝥ hýra nýtenu cꝥealm : Ðæt fýhte þæꝥ. þæt eall folc þæꝥ on blæðꝥan. ⁊ ða wæron wriðe hweoꝥlice beꝥtenðe. ⁊ þa wꝥumf utwionðe : Ðæt fýfeðe þæꝥ. ꝥ ðær com hazol we þæꝥ wið fýꝥe ȝemenȝeð. þæt he æȝðeꝥ floh ȝe þa menn. ȝe þa nýtenu. ȝe eall þæt on þæm lande þæꝥ weaxenðe ⁊ ȝrowenðe : Ðæt eahtoðe þæꝥ. þæt ȝæꝥwitan comon. ⁊ fꝥæton ealle þa ȝæꝥw-ciðas. þe buꝥan þæꝥe eorðan wæron. ȝe fꝥuðon þa ȝæꝥw-ciðas. ⁊ þa wýꝥwuman fceorpenðe wæron : Ðæt nýtoðe þæꝥ. þæt þæꝥ com hazol ⁊ ꝥa mýcel wýꝥterneꝥ. ȝe ðæꝥeꝥ ȝe nihteꝥ. ⁊ ꝥa ȝeðꝥeꝥelic. ðæt hit man ȝefelan mihte : Ðæt teoðe þæꝥ. þæt ealle þa cnihtaꝥ. ⁊ ealle þa mæðena þe on þæm lande fꝥumcenneðe wæron. wuꝥdon on anwe niht acwealde. ⁊ þeah þæt folc nolde ær God abuȝan. hý hwæðre þa hýra undanceꝥ him ȝehýꝥwume wæron. ꝥa fꝥýðe ꝥa hi ær Moýſe. ⁊ hýꝥ folce þæꝥ ut-fæꝥelðeꝥ

the parent of mankind, as Noah was. In those days there was the greatest plague in Ethiopia, a nation of Africa, so that few of them survived. In those days also it was, that Liber Pater subdued the innocent Indian people, and almost entirely destroyed them, either by drunkenness and sinful lusts, or slaughters; though after his day they held him for a god, and said he was ruler of all war.

VII.

Eight hundred and five years before the foundation of Rome, it happened that Moses led the people of Israel out of Egypt, after the many miracles that he had performed there. The first was, that their water was turned to blood. The second was, that frogs came over the whole land of Egypt, so many that no one could do any work, nor prepare any meat, so that there were not reptiles as much as meat before it could be dressed. The third evil was, that gnats came over all the land, both within doors and without, with bites smarting like fire, and both men and cattle were unceasingly pained. Then was the fourth, which was the most shameful of all, that dog-flies came over all that people, creeping between men's thighs, yea, over all their limbs; so that it was also well fitting that God should humble the greatest pride with the most ignominious and most humiliating vengeance. The fifth was the plague of their cattle. The sixth was, that all the people had boils, which burst very virulently, and thence issued corruption. The seventh was, that hail came mixed with fire, which killed both men and cattle, yea, everything that waxed and grew on the land. The eighth was, that locusts came and devoured every blade of grass which was above the earth, yea, even gnawed off the grass and the roots. The ninth was, that hail came, and such great darkness, both by day and night, and so thick that it might be felt. The tenth was, that all the boys and all the maidens, who were the first-born in the land, were killed in one night; and though that people would not before submit to God, yet they then, against their wills, were obedient to Him; as much as they before had forbidden Moses and his people to depart from Egypt, so much were they the more

pýrnðon. ꝥra micle hý pæron zeornpan. þæt hy him fram ful-
 zen. Ac ƿeo hƿeorƿunȝ. þe him þa zeƿearð. ƿrýðe ƿaðe on
 pýrpan zepanc zehpýrfeð. Ðræðlice ƿe cýningc þa mið hƿ
 folce heom pæf æfter-fýlzenðe. ȝ hý zecýrpan ƿolde eft to
 Eȝýpcum. Se kýningc Pharaon hæfðe ȝýx hund ƿiȝ-pæȝna. ȝ
 ꝥra fela þæf oðre herer pæf. ꝥ man mæȝ þanon oncnapan.
 þa him ꝥra fela manna onðreðon ꝥra mið Moýre pæron. þæt
 pæf ȝýx hund þuȝenða manna. Ðræðre God þa miclan Pha-
 raoner menȝe zelýclobe. ȝ hýra ofermetan ofermetto ze-
 nýðerode. ȝ beforpan Moýre ȝ hƿ folce. ȝ ðone Reaban ȝæ on
 tƿelf þeȝaf aþriȝðe. þæt hi ðriȝan fotan þæne ȝæ oferfe-
 ðon. Ða þæt ȝeapen þa Eȝýpte. hý þa zetpýmeðon hýra
 ðriȝaf. Geamer ȝ Mambre. ȝ zetpumeðon mið hýra ðriȝeap-
 um. þæt hý on ðone ilcan þeȝ fean mehtan. þa hi þa on
 innan þæm ȝæ-færelde pæron. þa zebuȝon hi ealle ȝ aþrun-
 con. Ðæt tacn nu ȝýt iȝ onȝýte on þæf ȝæf ȝtaðe hƿær
 þara ƿiȝ-pæȝna hƿeol onȝanȝenðe pæron. Ðæt ðeð God to
 tacne eallum mancýnne. ꝥ þeah hit ƿið oððe ȝæf floð mið
 fonðe oferðriȝen. ꝥ hit ðeah bið eft ꝥra ȝeȝne ꝥra hit ær
 pæf. On þære tide pæf ȝio ofer-mýccle hæto on ealre
 ƿorulðe. naleȝ ꝥ an ꝥ men pæron miclum ȝeȝpencte. ac eac
 ealle nýtenu ƿrýðe neah forpurnðon. ȝ þa ruðmeȝtan Eȝthio-
 pian hæfðon bryne for ðære hæte. ȝ Sciddie ða norðmeȝtan
 hæfðon unȝepunelice hæton. Ða hæfðon monȝe unriȝe
 menn him to ƿorðe. ȝ to leaȝunȝ-ȝpelle. ꝥ ȝio hæte nære for
 hiora ȝýnnum. ac ȝæðon ꝥ hio pære for Fetontȝ forȝcarunȝe.
 aner manne.

VIII.

Ær ðæm þe Romeburh zetimbred pære ȝýx hund ƿintpan
 ȝ ƿf. in Eȝýpcum þearð on anre niht ƿfciȝ manna ofȝlegen.
 ealle fram hiora aȝnum ȝunum. ȝ ealle þa men comon fram
 cƿam zebroðpan. Ða þiȝ zebon pæf þa-ȝýt lýfeðan þa
 zebroðra. Se ýlðra pæf haten Danaȝ. þe pæf ýfeleȝ
 orðfuma pæf. ȝe þearð of hƿ ȝice aþræfeð. ȝ on Aȝȝe þæt
 lanð he fleonde becom. ȝ hƿ ȝe cýning þær Tenelaȝ milbelice
 onfeng. þeah he hit him eft mið ýfele forȝulðe. þa he hine of hƿ
 ȝice aþræfeð. On þæm ðaȝum on Eȝýpcan pæf þæf kýningeȝ

desirous that they should depart from them. But the repentance which then came over them was very soon turned to worse thoughts. Quickly was the king, with his people, following after them, and would bring them back again to Egypt. King Pharaoh had six hundred war-chariots, and there were so many of the other host, which may thence be known, when so many men dreaded them as were with Moses, that was six hundred thousand men. God, however, lessened the great multitude of Pharaoh, and humbled their excessive pride before Moses and his people, and dried up the Red Sea into twelve ways, so that they crossed that sea with dry feet. When the Egyptians saw that, their magicians, Geames and Mambres, encouraged them, and they trusted that by their sorceries they could cross over the same road; but when they were in the sea-road, they all sank and were drowned. The track is still known on the sea-shore where the wheels of their war-chariots passed. God does this as a token to all mankind, so that, though the wind or sea-flood cover it with sand, yet it will be again seen as plain as it was before. At that time was the very intense heat all over the world, so that not only men were sorely afflicted, but also all the cattle were very near perishing. And the southmost Ethiopians had burning in place of heat; and the Scythians, the most northern, had unusual heats. Then many unwise men uttered the opinion and falsehood, that the heat was not for their sins, but said that it was through the transformation of Phaëton, [who was only] a man!

VIII.

In the year six hundred and five before the building of Rome, fifty men were slain in Egypt in one night, all by their own sons, and all these men came from two brothers. When this was done, the brothers were yet living. The elder was named Danaus, who was the author of this evil. He was driven from his kingdom, and came a fugitive to the land of Argos, and there, Sthenelaus, the king, received him kindly, though he afterwards requited him with evil, when he expelled him from his kingdom. In those days it was the

ƿear Boſiſið. ꝥ ealle ƿa cuman. ƿe hine Ʒeſohton. he to blote Ʒeðýðe. 7 hiſ Ʒoðum bebeað :

Ic ƿolde nu. cƿæð Oſoſiuſ. ꝥ me ƿa Ʒeanðſýrðan. ƿa ƿe ƿecgað ƿæt ƿeoſ ƿoſlð ſý nu ƿýſſe on ðýſan cniſtenðome. þonne hio ær on ƿæm hæþenſcýpe ƿære. þonne hi ſſýlc Ʒebloð 7 ſſýlc moſð ðonðe ƿæron. ſſýlc ic heſ ær beſoſan ƿæðe :. Ðƿær iſ nu on æniſan cniſtenðome. betuð him ſýlfum. ꝥ mon him ƿurſe ſſýlc onðræðan. ꝥ hine mon æniſum Ʒoðum blote. oððe hƿær ſýnðon uſe Ʒoðar. ƿe ſſýlcſa mana Ʒýſnen. ſſýlc hioſa ƿæron ? :

On ƿæm ðaſum ƿerſeuf ſe cýniſc of Eneca lanðe in Aſiam mið ſýnðe ƿoſ. 7 on ƿa ðeode ſinnenðe ƿær. oð hi him Ʒe-hýſſume ƿæron. 7 ƿære ƿeode oðerne naman aſcop be him ſýluum. ſſa hi mon ſýððan hæð ƿerſi :

Ic ƿæt Ʒeare. cƿæð Oſoſiuſ. ꝥ ic hiſ ſceal heſ ſela ofeſ-hebban. 7 ƿa ſpell ƿe ic ƿecge ic hi ſceal Ʒercýſtan. ƿoſðon ƿe Aſſýſie hæfðon LX. ƿintſa 7 an hund 7 an þuſenð unðer ƿiſciſan cýniſga ƿice. ðæt hit na buton Ʒerýnne næſ. oðƿæt ðarðanapolſ ofſlezen ƿearð. 7 ſe anſalð ſiððan on Mæðe Ʒe-hƿearſ :. Ðƿa iſ ƿæt eall ða ýfel ƿe hi ðonðe ƿæron aſecgean mæge oððe aſeccean ? :. Eac ic ƿille Ʒerſiſian Tontoliſ 7 Philoſe. ðara ſcanðliceſeſa ſpella. hu manega biſmeſlice Ʒerſi Tontoliſ Ʒerſemeðe. ſýððan he cýniſc ƿær. ýmb þone cniht ƿe he neaðiſga Ʒenam. Eanemeſiſ. 7 hu he hiſ aſenne ſunu hiſ Ʒoðum to blote acſealde. 7 hine him ſýlf ſiððan to mete Ʒeſýſpeðe :. Eac me ſceal aðſeoðan ýmbe Philoſe. 7 ýmbe Tapðanuſ. 7 ýmbe ealſa ƿara Troiana Ʒerſi to aſeczenne. ƿoſðon on ſpellum 7 on leoðum hioſa Ʒerſi cuðe ſiððon :. Ic ſceall eac ealle ƿoſlætā. ƿa ðe of ƿerſeo 7 of Laðmo Ʒeſæðe ſýnðon. 7 eac ða ƿe of Thebanſ 7 of Spartaſi Ʒeſæðe ſýnðon :. Eac ic ƿille Ʒerſiſian ƿara man-ðæða ƿara Lemniaðum. 7 Pan-thionſ ƿær cýniſgeſ. hu hſeoplice he ƿearð aðſæſeð of Ache-mentium hiſ aſenne ƿeode. 7 Aſpeſar 7 Thiſeðeſ. hu hi heoſa ƿæðeſaſ ofſlozan. 7 ýmb hioſa heſelican ƿoſliſneſſa. ic hit eall ƿoſlæte :. Eac ic heſ ƿoſlæte Aðſuſ. hu he æſðer ofſloh Ʒe hiſ aſenne ƿæðeſ. Ʒe hiſ ſeoſ-ƿæðeſ. Ʒe hiſ ſeoſ-ſunu :. On ƿæm ðaſum ƿæron ſſa unſemetlice ýfel. ꝥ ƿa men ſýlf ƿæðon. ðæt heſoneſ tunſul hioſa ýfel ſluzon :

custom of the king, Busiris, in Egypt, that all strangers who resorted to him he sacrificed and offered to his gods.

I would now, says Orosius, that those would answer me, who say, that this world is now worse, in this Christianity, than it was before in heathenism, when they were enacting such sacrifices and murders, as I have just now mentioned. Where is there now, in any [part of] Christendom, among themselves that men need to dread being sacrificed to any gods? or where are our gods who desire such atrocities as those were?

In those days Perseus the king went from Greece into Asia with an army, and made war on that people until they were obedient to him; and gave another name to the nation from himself, so that they were afterwards called Persians.

I well know, says Orosius, that I shall here omit many things of this [time], and that those narratives which I shall relate, I shall shorten; because the Assyrians, for 1160 years, under the reigns of fifty kings, were never without war, till Sardanapalus was slain, and the power was then transferred to the Medes. Who is there that can relate or enumerate all the evils that they did? I will also pass by in silence the most abominable histories of Tantalus and Pelops; how many disgraceful wars Tantalus carried on after he was king, on account of the youth Ganymede, whom he forcibly took; and how he sacrificed his own son to his gods, and afterwards prepared him for himself for food. It would weary me also to relate about Pelops, and about Dardanus, and about all the wars of the Trojans; because their wars are known in histories and in songs. I shall likewise omit all that has been said about Perseus and Cadmus, and also what has been said of the Thebans and Spartans. I will also pass in silence the crimes of the Lemnians, and of King Pandion, how cruelly he was driven from the Athenians, his own people; and of Atreus and Thyestes, how they slew their fathers, and about their execrable lusts, I shall omit it all; I shall also here omit Oedipus, how he slew both his own father and his stepfather, and his stepson. In those days there was such enormous evil that men said that the stars of heaven flew from their wickedness.

IX.

Ær ðam þe Romebuph zetimbres þære rýx hund pntpum
 7 rýxtýgum. pearð þ ungemetlice mýcle zefeohc betpeoh Epe-
 tenre 7 Athenienre þæm folcum. 7 þa Epetenre hæfðon ðone
 grimlican rize. 7 ealle ða æðelestan bearn þara Athenienra hý
 zenamon. 7 fealðon ðæm Minotauru to etanne. þ þær healf
 mann healf leo. On ðæm ðagum þær þ Laphite 7 Thejjali
 þæron pinnenðe him betpeonan. ðonne ða Laphite zearon
 Thejjali þ folc of hiora horjan beon feohthenðe rið hi. þonne
 hetan hi Lentaupi. þ rýnðon healf horj 7 healf men. forðon ðe
 hi on horje feohthan ne zearon ær þa.

X.

Ær þæm ðe Romebuph zetimbres þære feoper hund pntpan
 7 hund-eahtatigum. Veroger Eýpta cyning þær pinnenðe on
 fuð ðæle Ariam. oð þe him se mæsta ðæl pearð underðeodeð.
 7 he Veroger Eýpta cyning þær rýððan mið fýrðe farenðe on
 Sciddie on þa norð ðælar. 7 hif ærenðpacan beforan ajenðe to
 þære ðeode. 7 him untpeogenðlice fecgan het. þ hi oðer feolðon.
 oððe þ land æt him alýran. oððe he hi polðe mið zefeohc for-
 ðon 7 forhergian. Þý him þa zercadriðlice andrýrðon 7
 cpæðon. þ hit gemahlic þære 7 unrihtlic. þ rpa ofepplenceð
 cyning feolðe pinnan on rpa eapm folc rpa hi þæron. hetan
 him þeah þ andrýrðe fecgan. þ him leofre þære rið hine to
 feohthanne. þonne zarol to zýlðenne. Ði þ zelæftron rpa. 7
 rona ðone cyningc zeflýmðon mið hif folce. 7 him æfter fol-
 zienðe þæron. 7 ealle Eýpta afeiftron. butan ðæm ren-landum
 anan. 7 þa hi hampearð renðon. be peifan þære ea Eufiate.
 ealle Ariam hý zenýððon þ hi him zarol zulðon. 7 ðær þæron
 fifcýne gear þ land herzienðe 7 peiftenðe. oð hiora rið him
 renðon ærenðpacan æfter. 7 him feaðon. þ hi oðer ðýðon.
 oððe ham come. oððe hi him polðon oðerra þera ceofan.
 Ði þa þ land forleton. 7 him hampearð feaðon.

IX.

In the year six hundred and sixty before the foundation of Rome, happened that exceedingly great fight between the Cretans and Athenians, and the Cretans had a bloody victory, and they took all the noblest children of the Athenians, and gave them to the Minotaur to be eaten, which was half man half lion. In those days it was that the Lapithæ and Thessalians warred with each other. When the Lapithæ saw the Thessalians fighting against them on horseback, they called them Centaurs, that is half horse half man; because they had never before seen fighting on horseback.

X.

Four hundred and eighty years before the building of Rome, Vesoges, king of Egypt, carried on a war in the south part of Asia, till most of it was subjected to him; and he, Vesoges, king of Egypt, afterwards marched with an army into the north parts, into Scythia, and sent his ambassadors before him to that nation, and commanded them to say unequivocally, that they should either redeem that land from him, or he would ruin and desolate them with war. They thereupon discreetly answered him, and said, that it was wicked and unjust, that so highly exalted a king should make war on so poor a nation as they were. They, however, bade that answer to be given him: that it was more agreeable to them to fight against him than to pay him tribute. That they made good, and soon put the king with his people to flight; and pursued him and laid all Egypt waste, except the fen-lands alone. And as they returned homewards, on the west of the river Euphrates, they compelled all Asia to pay tribute to them, and they were there plundering and ravaging that country for fifteen years, till their wives sent messengers after them, and said to them that they must do one or the other, either return home, or they would choose other husbands. They then left that country and went homewards.

On þære ylcan tide purdon tpegen æðelunga aplýmbe of Sciððian. Pleniur 7 Scolopetiur þæran hatene. 7 geforan þ land. 7 gebuðon betpeoh Cappadociam 7 Pontum. neah þære lærran Áriam. 7 ðær pinnenðe þæron. oðþ hi him þær earð genamon. 7 hi þær. æfter hƿæðlice tide. fram þæm landleodum ðurh feapa oflegene purdon. Ða purdon hiopa riƿ ƿra ƿariƿe on hiopa mōðe. 7 ƿra ƿriðlice geðreƿeð. æzðer ge ðara æðelunga riƿ. ge þara oðerra manna. ðe mið him oflegene þæran. þ hi þærna naman. to þon þ hi heopa ƿeƿar ƿrecan ðohtan. 7 hi þa hƿæðlice æfter þæm oflogon ealle þa þærneð-menn þe him on neaƿerte þæron. Forðon hý ðýðon ƿra þe hi ƿolðon þæt þa oðre riƿ þæran emƿariƿe heom. þ hý ƿýððan on him fultum hæfðon. þ hi ma meahdon hýra ƿeƿar ƿrecan. Ði þa þa riƿ ealle tozæðere zecýrðon. 7 on þæt folc pinnenðe þæron. 7 þa þærneð-men fleanðe. oð hi þær landes hæfðon mýcel on hiopa anpealde. Ða unðer ðæm ƿerinne. hi zena-mon ƿrið rið ða þærneð-men. Sýððan þær hiopa ðear. þ hi ælce zeape ýmbe tpef monað toromne feþdon. 7 þær ðonne bearn aƿtrýnðon. eft ðonne þa riƿ heopa bearn kenðon. ðonne feððon hi þa mæðen-cilð. 7 flozon þa hýre-cilð. 7 ðæm mæðen-cilðan hi fortenðon þ ƿrýþre breort foran. þ hit ƿeaxan ne fceolðe. þ hi hæfðan þý fcepenƿan fcyte. forðon hi mon het on Lƿeacirc Amazonaƿ. þ iƿ on Enghirc fortenðe. Ðiopa tpa þæran heopa cƿena. Mappaia 7 Lampiða þæran hatene. hý heopa hepe on tpa toðælðon. oðer æt ham beon. hiopa land to healðenne. oðer ut-ƿaran to ƿinnanne. Þý ƿýððan zeeoðon Euporiam 7 Áriam ðone mærtan ðæl. 7 zetimbredon Eƿerum ða burh. 7 monize oðre on þære lærran Áriam. 7 riððan hiopa hepe þone mærtan ðæl ham renðon mið hiopa hepe-hýðe. 7 ðone oðerne ðæl þær leton. þ land to healðenne. Ðær ƿearð Mappaia ƿio cƿen oflagen. 7 mýcel þær hepe þe mið hýre bæftan þær. Ðær ƿearð hýre ðohtor cƿen. Sinope. ƿio ylce cƿen Sinope. to-eacan hýre hƿætƿcýpe 7 hýre moni-ƿealðum ðuguðum. hýre lif zeenðoðe on mæzðhaðe.

On þæm ðagum þær ƿra mýcel ege fram þæm ƿiƿmannum. þ Eupore ne Ária ne ealle þa neah ðeoda ne mihtan aðencan ne acƿæftan. hu hý him riðrtanðan mihtan ærðon hi zecupon Ercol ðone ent. þ he hi fceolðe mið eallan Lƿeaca cƿæftum beƿican. 7 ðeah ne ðorƿte he zeneðan þ he hi mið fýrðe ze-fope. ær he onzan mið Lƿeaca fcyrum. þe mon Dulmunur

At that same time two princes were expelled from Scythia, their names were Plenus and Scolopythus, and proceeded to and ruled the country between Cappadocia and Pontus, near to the Lesser Asia, and there carried on war till they took their habitation there, and there in a short time were slain by the country people by treachery. Then were their wives so sorrowful in their minds, and so afflicted, both the wives of the two princes, as well as of the other men who were slain with them, that they took arms to avenge their husbands, and soon afterwards killed all the males nearest to them. They did so, because they would that the other wives should be as sorry as they, that they might then have support in them, that they might better avenge their husbands. All these wives then combined together, and carried on the war against the people and slew the males of the country, until they had much of the country in their power. Then during the war, they made peace with the males. Afterwards it was their custom every year or twelve month to come together, and there then to beget children. Then, when the women had brought forth their children, they fed the maiden-children, and slew the male children; and of the maiden-children they burned off the right breast, that it might not grow, that they might have the stronger shooting power; therefore they were called in Greek, Amazonas, that is English *burned*¹. Two of these were their queens; their names were Marpesia and Lampedo. They divided their army into two; one [part] to be at home to defend the land, the other to go out to war. They afterwards overran the greatest part of Europe and Asia, and built the city of Ephesus, and many others in the Lesser Asia, and afterwards sent home the greater part of their army, with their booty, and left the other part there, to keep possession of the country. There was the queen Marpesia slain, and many of the army that remained behind with her. Then was queen her daughter, Sinope, that same Queen Sinope, who in addition to her bravery and manifold virtues, ended her life in maidenhood.

In those days there was so great dread from those women, that neither Europe, nor Asia, nor all the nations near could devise or resolve how they might withstand them, till they chose the giant Hercules, to overreach them with every kind of Grecian cunning. And yet he durst not venture to invade them with an army before he had commenced with

hæt. þe man secðð þ̅ an rcip mæge an ðurenð manna¹. 7 ða nihter on ungearpe hi on bertæl. 7 hi friðe forþloh 7 forðýðe. 7 hræþere ne meahte hi þæs landes benæman: On ðæm ðagum þær wæran twa crena. þa wæran zereortra. Anthiopa 7 Orichia. 7 þær wearð Orichia zefanzen: After hyne fenzc to þæm rice Pentheria. 7 on þæm Troianiscan zereohhte friðe mære zerearð:

Þis is rcenðlic. cræð Orosius. ýmb wýlc to wrecanne. hwýlc hit þa wæs. þa swa earwe wímen [7 swa elðeodze hæfdon] zegan þone cræftzertan ðæl. 7 þa hræftertan men ealles þíres midðangeardes. þæt wæs Áfram 7 Eupore pel forneah mid-ealle arurpon. 7 ealða ceartra. 7 ealð beriz torurpon. 7 æfter ðam hie ðýdon æzðer ze cýninga rice wæcan. ze nipe ceartra timbreon. 7 ealle þa worold on hiora agen will onpendende wæron folneah C. wintra. 7 swa zepunode men wæron ælces broces. wætte hie hit folneah to nanum laðe næfdon. wætte hie² hý swa tintregeon. 7 nu þa Gotan comon of þam hræftertan mannan Germania. þe æzðer ze Pirrus ze reða Lreaca cýningc. ze Alexander. ze Iulius ze cræftiga casere. hie alle fram him onbreon. þ̅ hi hi mid zereohhte rohce³. Ðu unzemetlice ze Romwape bewurcnað 7 bewrecað. þæt eow nu wýr sie on wýran cristen-dome. þonne þæm ðeodum þa wære. forðon þa Gotan eow hron oferherzodan. 7 eowre wurh abracon. 7 eowre feare oflōzan. 7 for hiora cræftum 7 for hiora hrætwýpe eowra selfra anwaldes eowres undances habban mihcan. þe nu luflice sibsumes friðes. 7 sumne ðæl landes æt eow biðdenðe wýndon. to ðon þ̅ hi eow on fultume beon moton. 7 hit ær wýran zenoh æmetiz læz 7 zenoh werte. 7 ze hif nane note næfdon: Ðu blindlice monize þeoda wrecað ýmb ðone cristen-dom. þ̅ hit nu wýrre wý þonne hit ær wære. þ̅ hi nellað zedencan. oððe ne cunnan. hwær hit zepurðe ær ðæm cristen-dome. þ̅ æniz ðeod oðre hýre willum friðes bæde. buton hýre ðearf wære. oððe hwær æniz ðeod æt oðre mýhte frið bezitan. oððe mid zolbe. oððe mid reolfe. oððe mid ænizgan feo. butan hi him under-ðeodes wære: Ac wýððan Crist geboren wæs. þe ealles midðangeardes is sibb 7 frið. nales þ̅ an þ̅ men hi mihcan alýran mid feo of ðeow-dome. ac eac ðeoda him betreonan. butan ðeow-dome. zefurume wæron: Nu wene ze hwýlce sibbe þa wera hæfdon ær ðæm cristen-dome. þonne hiora wif swa monizfeald wýl bonde wæron on wýran midðangeardes:

those Grecian ships, which are called *dulmuns*¹, of which it is said that one ship may contain a thousand men, and then stole upon them in the night unawares, and slew and destroyed vast numbers of them; and yet he could not take the country from them. In those days there were two queens, who were sisters, Antiope and Orithyia, and Orithyia was taken prisoner. After her Penthesilea succeeded to the kingdom, who gained great glory in the Trojan war.

It is shameful, says Orosius, to speak about such [a state of things] as was, when such miserable women [and so foreign] had subdued the most powerful part and the bravest men of all this earth: that was, Asia and Europe they well nigh totally prostrated, and destroyed old cities and old towns; and after that they sought royal realms, and built new cities, and turned the whole world according to their will, for very near one hundred years, and so accustomed men were to every calamity, that they almost accounted it no evil that they so tormented them. And now the Goths came from the bravest men of Germany, of whom Pyrrhus, the fierce king of Greece, and Alexander, and the powerful Julius, all stood in dread, lest they should seek them in warfare. How immoderately ye Romans murmur, and complain that ye are now worse in this Christianity than those Gentiles were; because the Goths have plundered you a little, and taken your city, and slain a few of you; and by their crafts and bravery might have had dominion over you in your own despite; who now ardently pray you for a tranquil peace, and some portion of land, that they be of aid to you; which land previously lay sufficiently unoccupied and sufficiently waste, and ye had no enjoyment of it. How blindly many people speak about Christianity: that it is worse now than it was before, and will not or cannot call to mind where it happened before Christianity, that any nation voluntarily sued another for peace, without having need of it, or where any nation could obtain peace from another, either with gold or with silver, or with any money, without being subjected to it. But since Christ was born, who is the peace and love of all the earth, not only might men redeem themselves from thralldom with money, but nations also were at peace with each other, without slavery. Now, think what peace men had before Christianity, when their women did so much evil on this earth.

XI.

Ær ðam þe Romeburih zetimbred þære feoƿer hund ƿintra
 7 þritig ƿintra. zerearð þ̅ Alexanðer. Priamijes sunu. ðær
 cýninges of Troiana ðære býrig. zenam þær cýninges ƿif
 Monelauf. of Læcebemonia. Lreaca býrig. Elena. Ymb hi
 earð þ̅ mære zepin 7 þa miclan zefeoht. Lreaca 7 Troiana.
 ƿra þæt Lreacar hæfðon m̅. ƿcra þara miclena ðulmuna. 7
 him betreonum zefropan. þ̅ hi næfre nolðan on cýððe cuman.
 ær hi heora teonan zepƿæcon. 7 hi þa cýn zear ymb ða burih
 ƿitende ƿæron 7 feohtende. Ðra iſ þ̅ aruman mæge hƿæt
 þær moncýnnes forƿearð on ægðre hand? þ̅ Omeruf ƿe ƿcop
 ƿreotolicoſt fæde. forðon niſ me þær þearf. cƿæð Oroguf.
 to feczenne. forðon hit langrum iſ 7 eac monezum cuð. Ðeah
 ƿra hƿilcne mon ƿra lýſte þ̅ ƿitan. ƿæde on hiſ bocum
 hƿilc ungetuma 7 hƿilce tiberneſſa. ægðer ze on mon-ſlýtcan.
 ze on hunzre. ze on ƿcib-zebrýce. ze on miſlicre forſceapunge.
 ƿra mon on ƿrellum fezð.

Ða folc him betreonum fulle cýn ƿinter þa zepinn ƿƿecende
 ƿæron. zedence ðonne ðara tida. 7 nu ðýſſa. hƿæðer him bet
 hcan.

Ða ſona of ðam zefeohte ƿær oðer æfter-ſylzenðe. Eneaf
 mið hiſ fýrðe for of þæm Troianijcan zefeohte in Italiam. þ̅
 mæg man eac on bocum ſceapian. hu manega zepinn 7 hu
 manega zefeoht he þær ðreozende ƿær.

XII.

Ær ðæm þe Romeburih zetimbred þære feoƿer 7 gýxtig
 ƿintra. ƿcraðe Sarðanapoluf ƿe cýning in Aſſiria. þær Ninuf
 ƿe cýning æreſt ƿcraðe. 7 Sarðanapoluf ƿær ƿe riðmeſta
 cýningc. þe on ðæm lande ƿcraðe. Ðe ƿær ƿriðe ſurðumlic
 man 7 hneſclíc. 7 ƿrýðe ƿræne. ƿra þ̅ he ƿriðor luſaðe ƿra ze-
 bæra þonne ƿæpneð-manna. Ðæt þa onfunðe Arbatur hiſ
 ealðorman. þe he zefet hæfðe ofer Meðar þ̅ land. he onzan
 ƿrpan mið þam folce þe he ofer ƿær. hu he hine beſƿican mihte.
 7 arpeon him fram ealle þa þe he onðreð þ̅ him on fýlſte beon
 ƿolðon. Ða ƿe cýning þ̅ onfunðe. þæt him man zepſcen
 hæfðe. he þa hine ſýlfne forbærnðe. 7 ſýððan hæfðon Mæðe

XI.

Four hundred and thirty years before the building of Rome, it happened that Alexander, son of Priam, king of the city of Troy, took Helen, the wife of Menelaus, king of Lacedæmon, a Greek city. For her was that long war and those great battles between the Greeks and Trojans, such that the Greeks had a thousand ships of those great dulmuns, and had sworn among them that they would never return to their country ere they had avenged their wrongs; and they were ten years investing the city, and fighting. Who is there that can number the human beings that perished on each side? as Homer the poet has most manifestly said: therefore, says Orosius, there is no need for me to say it, because it is long, and also known to many; though whoever desires to know it, let him read in his books what mishaps and what sacrifices, either by slaughter, or by hunger, or by shipwrecks, and by various vicissitudes, as it is said in histories.

These nations continued at war between them for full ten years. [Let any one] think then of those times, and now of these, which he likes best.

Immediately after that war another ensued. Eneas with his army went from the Trojan war to Italy. It may also be seen in books, how many wars and how many battles he was there engaged in.

XII.

Sixty-four years before Rome was built, King Sardanapalus reigned in Assyria, where King Ninus had first ruled, and Sardanapulus was the last king that reigned in that land. He was a very wonderful man, very effeminate, and very libidinous, so that he more loved the manners of women than of men. When his viceroy Arbaces, whom he had set over the land of the Medes, found this, he began to plot with the people, over whom he was, how he might deceive him and entice from him all those who he feared would be a support to him. When the king found that he had been deceived, he burned himself, and the Medes then had sway over the

onpald ofer Aſſirie :· Ðit iſ unýðe to reczenne hu manega
 ƿeƿin ƿýððan ƿæpan betuht Mæðum. ⁊ Lalbeum. ⁊ Sciddian.
 ac þæt mon mæg ƿitan. þonne ſƿa ofermaethlicu ƿicu onſcƿeðe
 ƿæron. hu manige miſſenlice mon-cƿealmar on þam ƿeƿinne
 ƿeƿurðon :·

Æfter ðæm ƿicraðe Fraofter ƿe cýningc in Mæden. æfter
 ðæm Fraofter ƿicraðe Diocler. ƿe Mæða ƿice ƿiðe zemiclaðe.
 æfter ðam Diocle ƿenȝ Aſciai to ƿice. ƿe næfðe nænne ſunu.
 ac he nam hiſ neſan him to ſuna of ƿeſſan ƿæpe ðeode. Lirur
 ƿæf haten. ƿe þa mið ðon þe he ƿeƿeox. him þa ofðincendum ⁊
 þam ƿeſſeum. ꝥ hi on hiſ eameſ anpald ƿæron. ⁊ on ðara
 Mæða. ac¹ hi ƿeƿin uphoſon :· Ðe þa Aſciai ƿe cýngc beðohte
 ƿiðoſc to Appeller hiſ ealðerpen. ꝥ he mið hýr cƿæfte hiſ
 neſan mið ƿeƿeohte ƿiðſcðe. forðon þe ƿe cýngc ne zemunde
 þara manegra teonena. þe hiopa æðer oðrum on ær-ðagum
 ƿeðýðe. ⁊ hu ƿe cýningc het hýr ſunu ofſlean. ⁊ hýne ƿýððan
 ðæm fæðer to mete ƿeðýrpan :· Ðeah hiopa ƿeƿinn þa ƿe-
 ſemeð ƿæpe. he þa ƿe ealðerman mið fýrðe for onȝean þæm
 ƿeſſeum. ⁊ ſona þæf ſolceſ ðone mæſtan ðæl fleonde mið-ealle
 forlædde. ⁊ mið ƿearpe ðæm ƿeſſeo cýninge on anpald ƿeðýðe.
 ⁊ on þam ƿeƿeohte Mæða cƿæft ⁊ hiopa ðugud ƿeƿeol :· Ða
 ƿe cýning ꝥ faſc onſunde. þe ƿe ealðerman ƿið hine ƿeðon
 hæfðe. he ðeah ƿeðaðe ƿone ſultum þe he þa mihte. ⁊ ƿið
 þam neſan fýrð ƿelædde. ⁊ he Lirur. ƿeſſa cýningc. hæfðe
 ƿiððan ðæl hýr fýrðe bæſtan him. on ꝥ ƿeƿað. ƿif ænig ƿæpe
 þe fýrfluge² þe on þæm ƿeƿeohte ƿæf. þonne to þæm ſolce þe
 þæf bæſtan ƿæf. ꝥ hine mon floȝe ſƿa ƿaðe ſƿa mon hiopa fýrð
 ƿolde :· Ða þeah-hƿæpe ƿeðýðe him. ꝥ hi hƿæt-hƿara ƿe-
 buȝan to fleonne. hi þa hiopa ƿif him onȝean ýrnenðe hý ƿiðe
 toſn ƿýrðon. ⁊ ahȝeðon. ƿif hi ƿeohtan ne ðorȝtan. hƿiðer
 hi fleon ƿolðon. ꝥ hi oðer ƿeneſ næfðon. buton hi on hýra
 ƿifa hƿif ƿeƿiten :· Ði þa hƿæðlice. æfter ðæm ðe þa ƿif hi
 ſƿa ſcandlice ƿeƿæht hæfðon. ƿeƿenðon eft onȝean ðone cýning.
 ⁊ ealne hýr hepe ƿeſlýmðon. ⁊ hine ſýlfne ƿeſenȝon :· Ðe þa
 Lirur aȝeaſ ðæm cýninge. hýr eame. ealle þa aſe þe he ær
 hæfðe. butan ꝥ he cýngc næpe. ⁊ he þæt ƿæf eall forracenðe.
 forðon þe him Appellar ƿe ealðerman ær to beſſice ƿearð
 mið hiſ aȝenpe ƿeðe. ac him Lirur hiſ neſa ƿeſealde Ircaniam

Assyrians. It is not easy to say how many wars there were afterwards between the Medes, and Chaldeans, and Scythians; but any one may easily know that, when such immense kingdoms were excited, how many various slaughters happened in that warfare.

After this, King Phraortes reigned in Media; after Phraortes, Deioces reigned, who greatly increased the empire of the Medes; after Deioces, Astyages succeeded to the kingdom, who had no son, but he adopted his nephew, called Cyrus, a Persian by nation, who, when he grew up, both he and the Persians taking it ill that they were under the dominion of his uncle and the Medes, raised up a war. King Astyages then chiefly bethought him of Harpagus, his general, that he with his power might withstand his nephew in war; for the king did not remember the wrongs which one had formerly done to the other; and how the king had commanded his son to be slain, and afterwards to be prepared as food for his father. Though their enmity was then appeased, he, the general, having gone with an army against the Persians, soon taking to flight, completely betrayed the greater portion of the people, and treacherously delivered them into the power of the Persian king, and in that battle the power and valour of the Medes fell. When the king discovered the guile that the general had used against him, he, nevertheless, collected what force he could, and led his army against his nephew. And Cyrus, king of Persia, had a third part of his army behind him, in order that, if any one fled who was in the battle, towards the people that were behind, they should slay him as readily as they would their enemies. When, nevertheless, it happened that they inclined somewhat to flee, their wives, running towards them, were highly incensed, and asked, if they durst not fight, whither they would flee; that they had no other place of refuge, unless they would pass into the wombs of their wives. They then quickly, after their wives had so reproachfully addressed them, turned again against the king, and put to flight all his army, and took himself prisoner. Cyrus then gave up to the king, his uncle, all the possessions he had previously had, except that he was not [longer] king; and he renounced all that, because his general, Harpagus, had deceived him with his own

ða þeode on anpald to habbenne :· Dær pearð Mæðe onpald
zeendod. ac Lipur mid Perreum to þæm anpalde fenz. ac þa
byrig. þe on monezum þeodum Mæðum ær garol zuldon. pur-
don Lipure to monezum zereohum :·

On ðæm ðazum pilnabe gum æðelingc to picianne in Ar-
zentine þære þeode. Faloper þær haten. he þær of Sicilia ðæm
lande. 7 mid ungemethcpe pinunze he þær þæt folc cpilmenbe.
to ðon þæt hi him anbugon :· Ða þær þær gum ar-zeotepe. ge
mihte ðon miſſenlica anlicneſſa. he ða ge zeotepe zebeað ðæm
æðelingc. forðon þe he him cpeman pohte. þæt he him æt þære
pinunze fyltan polde. þe he þæm folce ðonde þær. he ða ſpa
ðýðe. 7 zereophhte aner feapner anlicneſſe of aſe. to ðon þonne
hit hat þære. 7 mon þa earman men on innan ðon polde. hu
ge hlýn mært þære. ðonne hi þæt ſuſl þær on þropienðe
þæron. 7 eac þæt ge æðelingc ægðer hæfðe ge hiſ plegan ge
hiſ gepill. þonne he þara manna tintrezo ofephýrðe :· Ða
þæt þa onhæt þær. 7 eall geðon ſpa ge zeotepe þæm æðelingc
ær behet. ge æðelingc þæt þa ſceapode 7 cpæð. þæt ðæm peorce
nanum men ær ne gepiſe bet to fanðienne þonne þam pýrhtan
þe hit porhte. het hine þa niman. 7 þæron beſcuſan :· For
hwi beſpicað nu men þaſ cpurtenan tida. 7 ſecgað þæt nu pýrſan
tida ſýn þonne þa þæran. þa þeah hwa þære mid þam cýningum
on huora gepill ýfel ðonde. þæt hi ſpa-ðeah æt him ne meah-ton
mid þý nane aſe finðan ? 7 nu cýningaſ. 7 caſepaſ. þeah hwa
wið huora pillan zegýlte. hi ðeah for Goder luſan. be þær gýlceſ
mæðe. forziſneſſe doð :·

XIII.

Ær ðam þe Romeburh getimbreð þære þritig pinta. þær
þæt Pelopenſium. 7 Achementium. Greaca þeoda. mid eallum
huora cpæftum him betreonum pinnenðe þæron. 7 hi to ðon
ſpide forplegene purdon on ægþre hanð. þæt heora feape to laſe
purdon :· On þære ýlcan tida. þæran eft oðre ſiðe þa piſmen
pinnenðe on Aram þe ær on Sciddian þæran. 7 hi ſpýðe aſeſtan
7 forhepgodan :·

people; but Cyrus, his nephew, gave him to rule over the land of Hyrcania. Then was ended the power of the Medes, and Cyrus, with the Persians, succeeded to the sovereignty; but the cities, which, in many countries, previously had paid tribute to the Medes, cost Cyrus many wars.

In those days a certain prince aspired to reign in the country of Agrigentum, who was named Phalaris; he was of the land of Sicily, and destroyed the people with unheard-of torments in order to make them submit to him. There was at that time a brass-founder there who could make various likenesses, and this founder offered to the prince, thinking to please him, that he would assist him in the torments he was inflicting on the people. And he did so, and wrought in brass the likeness of a bull, in order that when it was hot, and when the miserable men were thrown into it, [he might hear] how great the cry would be, when they were suffering torment in it, and also that the prince might have both his diversion and his will, when he heard the torments of the men. When it was heated, and all done as the founder had previously directed the prince, the prince looked at it, and said, That no one was better fitted first to make trial of the work than the workman who made it. He ordered him then to be seized, and shoved into it. Why do men now complain of these Christian times, and say that now times are worse than those were; when, although any one were with those kings doing evil at their desire, they might not yet find any mercy from them? And now, kings and emperors, though any one sin against their will, yet, for love of God, grant forgiveness according to the degree of guilt.

XIII.

Thirty years before the building of Rome, it was that the Peloponnesians and Athenians, nations of Greece, carried on war with each other with all their powers, and so many were slain on each side, that few of them remained. At the same time the women, who were formerly in Scythia, again, a second time, made war on Asia, and greatly laid it waste and ravaged it.

XIV.

Ær ðæm þe Romeburih zetimbres þære tpenctizum rintum.
Læcebemonie 7 Meriane. Epeaca leode. him betreonum rin-
nende þæran tpencti rintpa. forðon Meriane nolðon þ̅ Læce-
bemonia mæzben-men mid hiora ofpreben. 7 hiora zozum
onjæzben. Ða æt nýhtan hi hæfðon zetozen eall Epeaca
folc to þæm zepinum. þa Læcebemonian beætton þa burih
Mære tyn rintep. 7 aðar zepropan þ̅ hi næfre nolðan æt ham
cuman. ær hi þæt zeppecen hæfðon. Ða mæddan hi him be-
treonum. 7 cpeðon. þ̅ hi to raðe polðon fultumleafe beon
æt hiora bearn-teamum. þa hi þær fpa lange þohton to beonne.
7 þ̅ mid hiora pebbum zefæstnos hæfðon. 7 þ̅ hi hiora feonðum
bet dýðe ðonne pýp. Mid þam zecpeaðan þa. þæt þa þe ær
æt ðæm aðum nære. þæt þa ham zepenðan. 7 be eallan hýpa
rifum bearn aſtrýnðe. 7 ða oðre ritteðe þæran ýmb ða
burih. oð þe hi hý zepunnene hæfðon. þeah hi him lýtle hpile
zehýpſume þæron. Ac zecupan him ænne fcor to cýninge of
Athenienſem. 7 eft mid fýrðe foran rið þa Merene. Ða hi
him genealæhton. þa zetreonode hi hræðer hi rið him mihte¹.
Se hiora cýning onzan ða rinzan. 7 zibbian. 7 mid þam fcor-
leode hiora moð fpiðe zetrýmeðe. to þon þ̅ hi cpeðon þ̅ hi
Meriana folce riðſtanðan mihten. heora ðeah purðon feape to
lafe on aðre hanð. 7 þæt Epeaca folc fela zeapa him be-
treonan dreozenðe þæron. æzðer ze of Læcebemonia. ze of
Meriane. ze of Boetium. ze of Athenientium. 7 monize oðra
ðioða to þam ilcan zepinne zetuzon.

Nu iſ hit fcorþlic ýmbe þæt zefæð þæt ær zepearð ær
Romeburih zetimbres þære. þ̅ þæf fram fpiýmðe miððan-
zeapðer feoper ðuſenð rintpa. 7 feoper hund. 7 tpa 7 hund-
eahſatiz. and æfter þæm þe hio zetimbres þæf. þæf uref
Drihteneſ akenneſ ýmb fýran hund rintpa 7 týne.

Þer enðað fio forme boc. 7 onzmið fio æftere.

XIV.

Twenty years before the building of Rome, the Lacedæmonians and Messenians, Greek people, were at war with each other for twenty years; because the Messenians would not permit the Spartan virgins to make offerings with theirs and sacrifice to their gods. When at last they had drawn all the Grecian people into those wars, the Lacedæmonians besieged the town of Messena for ten years, and swore oaths, that they never would return home, till they had avenged it. Then they consulted together, and said, that they should very soon be helpless on the part of their families, as they thought of being there so long, and had bound themselves by their pledges, and that they were rather doing better for their enemies than worse. They determined, therefore, that those who were not at those oaths, should return home and beget children on all their wives, and the others should besiege the town, till they had conquered it; although they were but a little while obedient to them. But they chose them an Athenian poet for king, and again marched with an army against the Messenians. When they approached them, they doubted whether they could go against them. Their king then began to sing, and make verses, and with his poetry so greatly confirmed their courage, that they said they should be able to oppose the Messenians. Yet few were left on either side, and the Grecian nation suffered for many years among themselves, either from the Lacedæmonians, or the Messenians, or the Bœotians, or the Athenians, and drew many other nations into that same war.

Now it has been shortly said, what happened before the building of Rome, that was from the beginning of the world four thousand four hundred and eighty-two years; and after it had been built seven hundred and ten years, was the nativity of our Lord.

Here ends the first book, and begins the second.

BOOK II.

I.

II. þene. cƿæð Orosiur. þæt nan ƿiſ man ne gý. butan he genoh ƿearpe ƿite. ꝥ ꝥe ƿone æreſtan mæn ƿihtne 7 ƿoðne ƿerſceop. 7 eall mancýnn mið him :. Anð forðon þe he ꝥ ƿoð ƿoſlet. þe him ƿereald ƿær. 7 ƿƿre ƿeceaſ. hit ꝥeð gýððan langſumlice ƿreccenðe ƿær. æreſt on him gýluum. 7 gýððan on hiſ beapnan. ƿeond ealne ðýrne miððanƿearð. mið moniſrealdum brocum 7 ƿerinnum. ƿe eac þaſ eorðan þe ealle cƿice ƿihta bi libbað. ealle hýne ƿærctmbæro he ƿelýclabe :. Nu þe ƿitan ꝥ ƿre Ðrihten ƿiſ ƿerſceop. þe ƿitan eac ꝥ he ƿre ƿeccenð ƿiſ. 7 ƿiſ mið ƿihtlican ƿinſan¹ luſað þonne æniſ mon :. Nu þe ƿitan ꝥ ealle anƿalðar fram him gýnðan. þe ƿitan eac þæt ealle ƿicu gýnðan fram him. forðon ealle anƿalðar of ƿice gýnðon :. Nu he ðara læſſena ƿica ƿeccenð ƿiſ. hu micle ƿriðor þene þe ꝥ he ofeſ þa mapan gý. þe on ƿra unſemetlicum anƿalðum ƿicſeban :. An ƿær Babýlonicum. þær Ninuſ ƿicſabe :. Þæt oðer ƿær Epeaca. þær Alexanðer ƿicſabe :. Ðriðða ƿær Affricanum. þær Pholomeuſ ƿicſeðon :. Se feorða ƿiſ Romane. þe gýt ƿicſienðe gýnðon :. Ðaſ feoreſ heaſoðlicu ƿicu gýnðon feoreſ enðar þýſer miððanƿearðer. mið unarecgenðlicne ꝥeðer tacnunſe :. Ðæt Babýlonicum ƿær ꝥ forme. 7 on eaſteſeſum :. Þæt æſteſe ƿær ꝥ Epeciſce. 7 on norðeſeſum :. Þæt ðriððe ƿær þæt Affricanum. 7 on guðeſeſum :. Þæt feorðe ƿiſ Romane. 7 on ƿeſteſeſum :. Babýloniſce ꝥ æreſte. 7 Romane ꝥ riðmeſte. hi ƿæran ƿra fæðer 7 ſunu. þonne hi hiopa ƿillan motan ƿell ƿealðan :. Þæt Epeciſce. 7 þæt Affricaniſce. ƿæran ƿra ƿra hi him hýrſumeðon. 7 him unðerðeoðeð ƿære :. Ðæt ic ƿille eac ƿerſcabſſicor ƿerſecſan. ꝥ hit man ƿeopnor aſýtan mæſe :

Se æreſta cýning ƿær Ninuſ haten. ƿra þe ær beforan fæðan. 7 þa hime mon floh. þa ƿenſ Sameſamſ hiſ cƿen to þæm ƿice. 7 ƿetimbæde þa buſh Babýlonie. to ðon ꝥ hi ƿære heaſoð eallra Affrica. 7 hit ƿela ƿinſra riððan on þæm ƿeð. oð þæt Anbatuſ. Meða ealðorman. Sarðanapolum. Babýlonia cýningc. offloh :. Ða ƿearð Babýlonia 7 Affrica anƿalð ƿeend-

BOOK II.

I.

I SUPPOSE, said Orosius, that there is no wise man but full well knows that God created the first man just and good, and all mankind with him; and because he forsook the good which was given to him, and chose worse, God slowly avenged it, first on himself, and afterwards on his children, throughout all this world with manifold miseries and wars, yea, also of this earth, by which all living creatures live, he diminished the fruitfulness. Now we know that our Lord created us, we know also that he is our ruler, and with all righteousness loves us more than any man. Now we know that all powers are from him, we know also that all kingdoms are from him, because all powers are derived from a kingdom. Now he is the ruler of the smaller kingdoms, how much more may we think that he is over the greater, which ruled over such immense powers? One was the Babylonian, where Ninus reigned; the second was the Greek, where Alexander ruled; the third was the African, where the Ptolemies ruled; the fourth is the Roman, who are still ruling. These four principal empires are at the four ends of this earth by the ineffable dispensation of God. The Babylonian was the first and eastward; the second was the Grecian and to the northward; the third was the African and to the southward; the fourth is the Roman and to the westward. The Babylonian the first, and the Roman the last, were as father and son, when they could well command their will; the Grecian and the African were as though they obeyed them and were subordinate to them. That I will also more distinctly explain, that it may be the better understood.

The first king was called Ninus, as we before said; and when he was slain, Semiramis, his queen, succeeded to the kingdom, and built the city of Babylon, that it might be the capital of all Assyria; and it so continued many years after, till Arbatus, a prefect of the Medes, slew Sardanapalus, king of Babylon. Then was the power of the Babylonians and

oð. 7 gehpearf on Meðar: On þæm ylcan gearpe þe þis pæf. Ppocoƿ. Numetonef fæðeƿ. ongan ƿicƿian in Italia þæm lanðe. þær æt Romebuph ƿetimbneð ƿearð: Se Ppocoƿ pæf Numetonef fæðeƿ. 7 Mulieƿef. 7 pæf Siluan eam: Sio Silue pæf Remuef moðoƿ 7 Romulef. þe Romebuph ƿetimbneðon: Ðæt ƿille ic gecyðan. ꝥ þa ƿicu of naneƿ manneƿ mihtum gƿa gecƿæftƿæde ne ƿurðon. ne ƿor nanpe ƿýrðe butan fram Godef ƿerhtunge: Ealle gƿæp-ƿriƿeƿaf ƿecgeað. ꝥ Aƿƿia ƿice æt Nimue beƿunne. 7 Romana ƿice æt Ppocofe beƿunne: Fram þæm æreftan gearpe Nimuef ƿicef. oð þæt Babýlonia buph ƿetimbneð pæf. pæƿan feoƿeƿ 7 gýxtig ƿintƿa. eac of þæm ilcan gearpe ðe Ppocoƿ ƿicƿoðe in Italia pæƿan eac gƿýlce feoƿeƿ 7 gýxtig ƿintƿa. ær mon Romebuph ƿetimbneðe: Ðý ylcan gearpe. þe Romana ƿice ƿeaxon ongan 7 mýclan. on Ppocoƿ dæge. pæf cýningef. ðý ylcan gearpe ƿeƿeol Babýlonia. 7 eall Aƿƿia ƿice. 7 hiopa anƿalð: Æfteƿ ðæm þe mon hiopa cýningc offloh. Sarðanapolum. riððan hæfðon Lalbei þa lanð gebun on fƿeodome. þe nýht þære býrig pæƿon. þeah Meðe hæfðe þone anƿalð ofeƿ hi. oððæt Lipuƿ. Peƿra cýning. ƿicƿian ongan. 7 ealle Babýlonia aƿeƿte. 7 ealle Aƿƿie. 7 ealle Meðe on Peƿra anƿalð gebýðe. ꝥ þa gƿa ƿelamp ꝥ on þære ylcan tide. þe Babýlonia feoƿðome onfeng fram Lipuƿe þæm cýninge. ꝥ Romana alýgeð ƿearð of feoƿðome þaƿa unrihtƿeƿteƿa cýninga. 7 þaƿa ofeƿmoðigeƿteƿa. þe mon het Tapcuine. 7 þa þæt eaƿt-ƿice in Aƿƿia ƿeƿeoll. þa eac ꝥ ƿeƿt-ƿice in Romana aƿaf: Gýt fceall ic. cƿæð Oƿoƿiuƿ. manigfealblicoƿ gƿƿecan ƿið ða þe ƿecgeað ꝥ þa anƿalðaf gýn of ƿýrða mægenum ƿeƿoƿðene. nalef of Godef ƿerhtunge:

Ðu emlice hit ƿelamp ýmb þaf ƿa heafð-ƿicu. Aƿƿia 7 Romana. gƿa gƿa þe ær fæðon. ꝥ Nimue ƿicƿæde on þone eaƿt-ƿice ƿa 7 ƿiƿtig ƿintƿa. 7 æfteƿ him hiƿ cƿen. Sameraniƿ. ƿa 7 feoƿeƿtig ƿintƿa. 7 on miððeƿarðum hýƿe ƿice hio ƿetimbneðe Babýlonia þa buph: Fram þæm gearpe þe heo ƿetimbneð ƿearð. pæf hýƿe anƿalð þuƿenð ƿintƿa 7 an hunð 7 gýxtig 7 fulneah feoƿeƿ. ær hio hýƿe anƿalðef benumen ƿurðe. 7 beƿri-cen fram Aƿbate. hýƿa aƿenum ealðoƿmen. 7 Meða kýninge. þeah gýððan ýmb þa buph lýcle hƿile fƿeodome pære butan anƿalðe. gƿa þe ær fæðon. fram Lalbei þam leodum. 7 gƿa eac gƿýlce ƿearð Romebuph ýmb M. ƿintƿa. 7 an hunð 7 gýxtig 7

Assyrians ended, and devolved on the Medes. In that same year that this happened Procas, father of Numitor, began to reign in the land of Italy, where Rome was afterwards built. This Procas was the father of Numitor and Amulius, and was uncle to Silvia. Silvia was the mother of Remus and Romulus, who built Rome. That I will declare, that those kingdoms were not rendered so mighty by the powers of any man nor through any fate, but by God's dispensation. All historians say, that the Assyrian empire began with Ninus, and the Roman empire with Procas. From the first year of Ninus's empire till Babylon was built, were sixty-four years; also from the same year that Procas reigned in Italy were likewise sixty-four years before Rome was founded. That same year, in which the Roman empire began to flourish and increase, in the days of Procas the king, in that same year Babylon and all the Assyrian empire and their power fell. After their king Sardanapalus was slain, the Chaldeans had inhabited those lands in freedom which were nearest to the city, though the Medes had sway over them, till Cyrus, king of Persia, began to reign, and laid waste all Babylonia and all Assyria, and reduced all the Medes under the Persian power. It then so happened, that at the same time in which Babylonia received servitude from Cyrus, the Romans were delivered from servitude to their most unrighteous, and most proud kings, who were called Tarquins; and when the east empire in Assyria fell, then also the west empire of the Romans arose. I shall yet, says Orosius, more fully speak against those who say that powers are from the influences of fate, not from the dispensation of God.

How similarly it befel with regard to these two chief empires, the Assyrian and the Roman! as we before said, that Ninus reigned in the east empire two and fifty years; and after him his queen Semiramis two and forty years; and in the middle of her reign she built the city of Babylon. From the year in which it was built, its empire continued nearly eleven hundred and sixty-four years, before it was deprived of its power and overthrown by Arbatus, their own prefect, and king of the Medes; though afterwards, around the city, for a little while, there was freedom without dominion, as we before said, under the Chaldean nation. And so in like manner was Rome about a thousand one hundred and nearly four

fulneah feoƿer. ꝥ Eallrica. hīƿe ealƿorƿan. 7 Grotona cýning. hýƿe anƿalƿeƿ hī benuman ƿolƿan. 7 hīo hræƿeƿe onƿealh on hīƿe onƿalƿe æƿter ðæm þurhƿunaðe. Deah æƿƿer ðýſſa burȝa þurh Godeſ ðigelneſſa þurȝ ȝetacnað ƿurðe. æƿeſt Babýloma. þurh hýƿe aȝenne ealƿorƿan. þa he hýƿe cýningc beſſac. 7 ƿa eac Roma. þa hī hīƿe aȝen ealƿorƿan. 7 Grotona cýning. hýƿe anƿalƿeƿ benuman ƿolƿon. hit ƿeah Godeſ ƿor hīora cƿurtenðome ne ȝeƿaƿoðe. naƿer ne ƿor hīora caȝeraſ. ne ƿor hýra ȝýlſra. ac hī nu ȝýt ȝýnð ƿicſenðe. æƿƿer ȝe mið hīora cƿurtenðome. ȝe mið hīora anƿalƿe. ȝe mið hīora caȝeraſ.

Ðiſ ic 7 ƿrece nu. ƿorðæm ƿe ic ƿolƿe ꝥ ƿa onȝeaton ƿe ƿa tīða uƿeſ cƿurtenðomeſ leahcƿiað. hƿilc miſcſung ȝiððan ƿæſ. ȝiððan 7e cƿurtenðom ƿæſ. 7 hu manȝſealð ƿolbæƿneſ ƿæƿe ƿorƿulðe æƿ ðæm ƿæſ. 7 eac ꝥ hī oncnapeſ hu ȝelimplice uƿe Gode on ðæm æƿƿan tīðum ƿa anƿalƿaſ 7 ƿa ƿicu 7ette. 7e ýlca 7eƿe ȝýt 7ettende iſ. 7 ƿenðende ælce anƿalƿaſ 7 ælc ƿice to hīſ ƿillan. hu ȝelc anȝin ƿa tƿa býriȝ hæƿðon. 7 hu ȝelice hīora ðaȝaſ ƿæƿan. æƿƿer ȝe on ðæm ȝoðe. ȝe on ðæm ýſele. Ac hīora anƿalƿa enðaſ ƿæƿan 7 ƿiðe unȝelice. ƿorðon ƿe Babýlonie mið monȝſealðum unrihtum 7 ƿiſen-lurȝum. mið hīora cýninge. buȝon ælcƿe hƿeoƿe. libbenðe ƿæƿon. ꝥ hī hit na ȝebetan nolƿan. æƿðon hī Gode mið þæm mæſtan biſmeƿe ȝeeaðmebðe. þa he hī æƿƿneſ benam. ȝe hīora cýningeſ. ȝe heora anƿalƿeſ. Ac Romane mið hīora cƿurtenan cýninge Gode ƿeoƿienðe ƿæƿan. ꝥ he him ƿor ðæm æƿðneſ ȝeudðe. ȝe hīora kýningeſ. ȝe heora anƿalƿeſ. Forðæm maȝan hīora 7 ƿræce ȝemetȝian þa ƿe ðæſ cƿurtenðomeſ ƿiðerſlitan 7inð. ȝýſ hý ȝemunan ƿillað hīora ýlðſena unclænneſſa. 7 hīora ƿolȝerinnan. 7 hīora monȝſealðan unȝibbe. 7 hīora unmiſcſunge. ƿe hī to Gode hæƿðon. ȝe eac him 7elfum betƿeodum. ꝥ hī nanðe miðſheoƿtneſſe ðurhȝeon ne mihtan. æƿðon him 7io bot of þæm cƿurtenðome com. ƿe hī nu 7 ƿiðoſt tælað.

II.

Ymb feoƿer hund ƿintſa. 7 ýmb feoƿertȝ. ƿæſ ƿe Troiana. Eneaca burh. aƿeſteð ƿæſ. ƿeaſð Romeburh ȝetimbſeð. 7 ƿam tƿam ȝebroðran. Remuſ 7 Romuluſ. 7 ƿaðe æƿter ðan. Romuluſ hīora anȝin ȝeunclænſoðe mið hīſ broðor 7leȝe. 7 eac ȝiððan mið hīſ hīunȝe. 7 hīſ ȝeſeƿena. hƿýlce býſena he ƿæſ 7tellenðe ƿæſ. mið þæm ƿe hī bæðan Sabine þa burhƿare. ꝥ hī

years, when Alaric, her count, and king of the Goths, would deprive her of her power, and yet she continued after that unbroken in her dominion. Although both of these cities, through God's secrets, were thus distinguished; first Babylon by her own prefect, when he deceived her king, so also Rome, when her own count and king of the Goths would deprive her of power; yet God, on account of their Christianity, would not permit it, not for their Cæsars nor on their own account: but they are now yet ruling with their Christianity and their power, and with their Cæsars.

This I say now because I am desirous that those may understand who inveigh against these times of our Christianity, what mercy there was after Christianity was, and how manifold was the world's calamity before that was; and also that they may know how fitly our God in those early times established those dominions and those realms, the same who yet establishes them and turns every power and every realm to his will; how like a beginning those two cities had, and how alike were their days, both in good and in evil: but the ends of their power, however, were very unlike; for the Babylonians, with their manifold unrighteousnesses, and sinful lusts, together with their king, were living without any repentance, so that they would not amend before God had humbled them with the greatest ignominy, when he deprived them both of their king and their power. But the Romans, with their Christian king, served God, so that he granted them both their king and their power. Therefore may those moderate their speech who are adversaries of Christianity, if they will recollect the uncleanness of their forefathers, and their calamitous wars, and their manifold dissensions, and their cruelty, which they had to God and also between themselves, so that they would perform no mercy, before the atonement of Christianity came, which they now vehemently reproach.

II.

About four hundred and forty years after the destruction of Troy, the Greek city, Rome was built by two brothers, Remus and Romulus, and Romulus soon afterwards defiled their undertaking with his brother's slaughter, and also afterwards with the marriage of himself and his associates. What examples he there set, when they asked the Sabine towns-

him zeuðan heopa sohtpa him to wifum to hæbbenne. 7 hi heom þæra bena forþwyrðon. hi swa-ðeah hiora undancer mid wifcðome hi bezeaton. mid þæm þe hi bæðan þ hi him fyltan mohtan. þ hi hiora zodum þe yð blotan meah-ton. þa hi him þær zetwððan. þa hæfðan hi him to wifum. 7 hiora fæderum eft azýfan nolðan. Ymb þæt pearð þ mæste zepin moniz gear. oð þe hi forneah mid-ealle forflegene 7 forþorðene þæran on æzþere healfe. þ hi mid nanum winze ne mihtan zefemeðe wýrðan. ær ðara Romana wif. mid hiora cildum. ýrnenðe þæran zemanz þam zefeohte. 7 hýra fæderum þæron to fotum feallende. 7 biððende þ hi. for ðara cilda lufan. þær zepinner sumne ende zedýðen. Swa weorðlice 7 swa milðelice þær Romeburh on fruman zehalzod mid broðor bloðe. 7 mid wfeopa. 7 mid Romulufes eame Numetores. þone he eac offloh. þa he cýnungc þær. 7 hým wlf wýððan to þæm wice fenzc.

Ður zebletroðe Romuluf Romana wice on fruman. mid hif broðor bloðe þone weall. 7 mid ðara wfeopa bloðe þa cýrican. 7 mid hif eamez bloðe þ wice. 7 wýððan hif azenne wfeop to ðeaðe befpac. þa he hine to him arfeon. 7 him zehet þ he hif wice wð hine ðælan wolde. 7 hine under þæm offloh. Þe ða Romuluf æfter ðýran underfenz Linnenra zepinn. þara burhþarana. forðon þe he ða-zýc lýtel land-wice hæfðe. butan þære býriz anre. Forðon þe Romuluf 7 ealle Romepape oðrum folcum unweorðe þæron. forðon þe hi on cnihtaðe þæran oðra manna nýðlingaz. Ða hi þa hæfðon Linnenra þa burh ýmbreten. 7 þær mýcelne hunzer þolienðe þæran. þa zecpæðan hý. þ hi him leofre þære. þ hi on ðæm ýrmdum hiora hf zeendaðe. þonne hi þæt zepinn forletan. oððe frwð zenaman. Ði þær þa winnenðe þæran. oð hi ða burh abrafcon. 7 æfter þæm wð ða landleoðe on ælce healfe. unablinnlice winnenðe þæran. oð hi þær ýmbutan hæfðon monega býriz bezitene.

Ac þa cýnungaz. ðe æfter Romulufes wiceþan. þæran forcuðpan 7 earzpan þonne he þære. 7 þæm folcum laðpan 7 unzetærpan. oðþæt Tarquinuf. þe þe ær ýmb rafcon. þe hiora eallra fracoðort þær. æzþer ze earzort. ze wrafnozt. ze ofermodizazt. Calle þara Romana wif. þa þe he mihte. he to zelizne zenýððe. 7 hif suna zefarode. þ he læz mid Latinuf wfe. Lucretie hatte. Brutufes wfeortor. þa hi on fýrðe þæ-

men to give them their daughters for wives, and they refused their prayer; yet they got them against their will by treachery, whilst they intreated their assistance that they might the more easily sacrifice to their gods; when they had complied with this, they took them for wives, and would not restore them to their fathers! On account of that there was a very great war for many a year, until they were almost all slain and destroyed on either side, so that they could not by any means be reconciled, before the wives of the Romans with their children ran amongst the combatants, and fell at their fathers' feet, and intreated, that for love of their children they would put an end to the war. So worthily and so mildly was the city of Rome first hallowed with the blood of a brother and of their fathers-in-law, and of Romulus's grandfather, Numitor, whom he also slew whilst he was king, and himself succeeded to the kingdom!

Thus did Romulus at first bless the empire of Rome: the wall with his brother's blood, and the temples with the blood of their fathers-in-law, and the kingdom with his grandfather's; and afterwards treacherously put to death his own father-in-law, when he enticed him to him and promised to divide his kingdom with him, and under that [pretext] slew him. After this, Romulus made war against the Cæninenses, because he had as yet little land-dominion, but only the city. The Romans were despised by other nations, because in their boyhood they had been slaves to others. Now when they had besieged the town of Cænina, and were suffering greatly from hunger, they said that they had rather end their lives in those miseries, than abandon the war, or accept peace. They then continued the war there, till they took the town, and after that they warred incessantly with the people of the country on every side, till they had acquired many cities thereabout.

But the kings who reigned after Romulus, were more depraved and wicked than he was, and more hateful and noxious to the people; till Tarquin, of whom we have before spoken, who was the most detestable of them all, the most depraved, the most libidinous, the proudest. He debauched all the Roman women that he could, and allowed his son to lie with Collatinus's wife, named Lucretia, the sister of Brutus, while they were engaged in war, although they were the most

non. þeah hi Romana brýmuſte pæron to þæm cýninge:·
 Ðio þa Lucretie hý gýlfe for ðæm acſealde:· Ða þæt
 Latimur. hýne per. geahrode. 7 Brutur. hýne broðor. þa
 forleton hi ða gýrde. þe hi beſitan ſceolde. 7 þa hi ham
 coman. þa aþræfðon hý ægþer ge þone cýning. ge hiſ ſunu.
 ge ealle ða þe þær cýne-cýnnes pæran. of ðý rice mið-
 ealle:· Ðim þa Romane æfter þæm unðer-latteopar 7eſet-
 tan. þe hi Lonſulaſ heton. ꝥ hiopa rice heolde. an gear. an
 man:·

III.

Æfter ðæm þe Romeburh getimbreð pæſ tpa hunð ſintpa
 7 feoper. þæt Brutur pæſ ſorma conſul:· Romulur. hiopa
 ſorma cýning. 7 Brutur. heopa ſorma conſul. ſurðon emn
 reðe:· Romulur floh hiſ broðor. 7 hiſ eam. 7 hiſ ſeop.
 Brutur floh hiſ ſif ſuna. 7 hiſ ſiſer tpegen broðra. forðan
 þe hý ſppæcon þæt hit betere pære. þæt Romane eft heopa
 cýne-cýnne onſengon. ſpa hý ær hæfðon. for ðam he hý het
 gebiðan. 7 beforan eallum þam folce mið beſman ſpingan. 7
 gýððan mið æxum hýra heafod of-aceorpan:· Tarcumur þa.
 þe ær Romana cýning pæſ. aſpeon Tuſcea cýning him on
 fultum. Porſenna pæſ haten. ꝥ he þe eað mihte ſinnan wið
 Bruture. 7 wið eallum Romanum:· Ðe þa Brutur gecpæð
 anrið wið þæne cýning. embe heopa ſeonðſcipe. ac him
 Tarcumur oðerne ðegn onſean ſenðe. Arriunſer. ſunu
 pæſ ofermotiðan. 7 heopa þær ægþer oðerne ofſloh:·
 Æfter þam Porſenna 7 Tarcumur. þa cýninga. embſætan
 Romeburh. 7 hý eac beſeaton þær. 7if Mutur nære. an man
 of þære býrið. he hý mið hiſ ſorðum geeðrode. þa hý hine
 geſengon:· Ða ſinedan hý hine mið þam þæt hý hiſ hand
 bæriðon. anne ſingſer 7 anne. 7 hine ſeczan heton. hu
 ſela þara manna pære. þe wið þam cýninge Tarcuine ſwiðor
 wiðſacen hæfðe. þa he þæt ſeczan nolde. þa aþrodon hi hine.
 hu ſela þær ſpýlcepa manna pære ſpýlce he pæſ. þa ſæðe he
 heom. þæt þær ſela þara manna pære. 7 eac geſpropen
 hæfðon þæt hý oðer ſorleoſan ſolde. oððe heopa azen liſ.
 oððe Porſennes. pæſ cýninges:· Ða þæt þa Porſenna gehýrðe.
 he þæt ſetl 7 þæt ſepinn mið-ealle ſorlet. þe he ær þreo
 ſintſer ðreozenðe pæſ:·

illustrious of the Romans [next] to the king¹. For this Lucretia then killed herself. When Collatinus, her husband, and Brutus, her brother, heard this, they left the army which they were appointed to command, and when they came home they drove both the king and his son, and all there who were of royal race, altogether from the kingdom. After this the Romans appointed under-leaders, whom they called Consuls, who should hold the government, one year one man.

III.

After that the city of Rome had been built two hundred and four years, Brutus was the first consul. Romulus, their first king, and Brutus, their first consul, were equally cruel. Romulus slew his brother, and his grandfather, and his father-in-law; Brutus slew his five sons and his wife's two brothers, because they said it would be better that the Romans received their royal race again, as they had before. For this he ordered them to be bound and scourged with rods, before all the people, and then to have their heads cut off with axes. Tarquin then, who had before been king of the Romans, induced the king of the Etruscans, named Porsena, to assist him, that he might the more easily make war against Brutus and against all the Romans. Brutus then offered single combat against the king for their enmity; but Tarquin sent against him another officer, Aruns the son of the proud [tyrant], and each of these there slew the other. Afterwards the kings, Porsena and Tarquin, besieged Rome, and they would also have taken it, if it had not been for Mucius, a man of the city; he terrified them with his words when they had taken him prisoner. They then tortured him by burning his hand, one finger after another, and commanded him to say how many men there were of those who had most strongly declared against king Tarquin. When he would not say that, they asked him how many of such men as he was there were? Then said he to them, that there were many of those men, and who had also sworn either to lose their own lives, or to kill king Porsena. When Porsena heard that, he abandoned the siege, and the war altogether, which he had been carrying on for three years.

IV.

Æfter ðam þær þæt Sabiniſce Ʒerinn. 7 him Romana þæt
 Ʒrýðe onðræbenðe Ʒæron. 7 him Ʒeretton. þæt hyra an latteop
 Ʒære þonne hýra conſul. þæne þe hý Tictatorer heton¹. 7 hi
 mið þam tictatore mýcelne riƷe hæfðon: . Æfter þam
 Romane betpux him rýlfum. þa rícan menn 7 þa earmpian.
 mýcel Ʒerinn up-ahorān. 7 him þæt to langſumpre Ʒpace come.
 þær hi þe hraðor ne Ʒefemeð ne Ʒurðon: . On þam ðagum
 Ʒæron þa mærtan unƷetima on Romanum. æƷþer Ʒe on
 hungre. Ʒe on man-cƷealme. unðer þam tƷam conſulum. Tita
 7 Publia hatton. 7 hý heora ƷefeohƷa þa hƷile hý Ʒererton.
 þeah hý þær hungreſ 7 þær man-cƷealmeſ ne mihtan. ac þa
 menigrealdan ýrmda þa Ʒerizān buƷh Ʒrýðe bƷocizende
 Ʒæron: . Ærðam þe reo Ʒol Ʒeenðoð Ʒære. Ueizenteſ 7
 Eturſci. þa leoða. rið Romanum Ʒerinn up-ahorān. 7 rið þam
 tƷam conſulum. Marcure 7 Lineaſe. 7 þa Romane him onƷean
 forān. 7 heom betƷeonum aðar ƷerƷoron. þæt heora nan nolde
 eft earð Ʒefecan. butan hi riƷe hæfðon: . ðær Ʒæron
 Romane Ʒra Ʒrýðe forſlāzene. þeah hý riƷe hæfðon. þæt hýra
 an conſul. þe heom to lafe Ʒearð. forƷoc þæne tƷriumphān.
 þe him man onƷean bƷohte. þa he hamƷearð þær. 7 Ʒæðe þæt
 hý hæfðon bet ƷerƷrhte ꝥ him man mið heofe onƷean come.
 þonne mið tƷriumphān: . ðæt hý tƷriumphān heton. ꝥ þær
 þonne hý hƷýlc folc mið ƷefeohƷe ofercumen hæfðon. þonne
 þær heora þear. þæt Ʒceolðon ealle hýra Ʒenatar cuman
 onƷean hýra conſular. æfter þam ƷefeohƷe. rýx mila Ʒram
 þære býrꝥ. mið cƷæt-Ʒæne. mið Ʒolde 7 mið Ʒumſtanum
 ƷerſætƷeðum. 7 hi Ʒceolðon bƷringān feoƷer-Ʒeteſ. tƷa hƷite.
 þonne hi hamƷearð foron. þonne Ʒceolðon hýra Ʒenatar Ʒiðan
 on cƷæt-Ʒænum rið-æftan þam conſulum. 7 þa menn beforān
 him ðrýƷan Ʒebundene. þe þær ƷefanƷene Ʒæron. þæt heora
 mæpða Ʒceolðon þe þƷymlicƷan beon: . Ac þonne hý hƷýlc
 folc butan ƷefeohƷe on hýra Ʒepealð Ʒenýððon. þonne hý
 hamƷearð Ʒæron. þonne Ʒceolde him man bƷringān onƷean. of
 þære býrꝥ. cƷæt-Ʒæn. Ʒe þær mið ƷeolƷe ƷeƷýreð. 7 ælceſ
 cýnneſ feoƷer-Ʒeteſ feoſ an. heora conſulum to mæpðe: .
 ðæt þær þonne tƷriumpheum: . Romulur Ʒerette æreft
 manna Ʒenatum. þæt þær an hunð manna. þeah heora æfter

IV.

After that was the Sabine war, which the Romans greatly dreaded, and decreed that they would have one leader, who should be above their consul, whom they called a Dictator, and with that dictator they had a great victory. After this the Romans among themselves, the rich men and the poorer, raised a great war, and which would have come to a lengthened vengeance, if they had not quickly been reconciled. In those days were the greatest misfortunes on the Romans, both by famine and pestilence, under the two consuls, called Titus and Publius; and they rested the while from their battles, though they could not from the hunger and the plague; but these manifold miseries continued to afflict the distressed city. Before the pestilence was ended, the Veientes and Etrusci raised up war against the Romans, and against the two consuls, Marcus and Gneus; and the Romans marched against them, and swore oaths among themselves that none of them would again seek their country, unless they had victory. There were the Romans so terribly slaughtered, though they had the victory, that the one of their consuls who was left refused the triumph, which was brought to meet him, when he returned homewards, and said that they would have done better to have met him with lamentation than with a triumph. What they called a triumph, that was when they had overcome any people in war, it was then their custom that after the war all their senators should meet their consuls six miles from the city with a chariot, ornamented with gold and precious stones, and should bring four-footed [cattle], two of them white, when they proceeded homewards: then should their senators ride in chariots behind the consuls, and drive before them the men that had been captured, that their glory might be the grander. But when they had reduced any nation under their power without fighting, when they were on their return home, then they were met by a chariot ornamented with silver, and one of every kind of four-footed cattle, in honour to their consuls. That then was a triumph. Romulus, first of men, established the senate, that was a hundred men, although after a

fýrte þære þreo hunð: . Da þæron rýmble binnan Rome-
býrig punizenbe. to ðan þ̅ hý heora næð-þeahterar þæron. 7
conſulaſ ſetton. 7 þæt ealle Romane him hýrgumebon. 7 þæt
hi berýton eall þ̅ liczenbe feoh under anum hrofe. þæt hi
bezeaton. oððe on ƿafole. oððe on hepgunze. þ̅ hý hit rýððan
mih-ton him eallum gemænelicce to nýtte gebon. þam þe þær
buton þeopdome þæron: . Da conſulaſ. þe on þam ðazum
þæt Sabimýce ƿerinn underfengon. þe man het eall hyra cýnn
Fabiane. forðan hit ealra Romana ænlicort ƿær 7 cræft-
eƿort: . Nu ƿýt to ðæge hit ƿ on leoðum rungen. hƿýlcne
ðemm hi Romanum ƿeƿeollan: . Eac þam manega ea rýndon
be naman nemnebe. for þam ƿeƿeohte. 7 eac þa ƿeata. þe hi
ut of Romebýrig to þam ƿeƿeohte ferbon. him man a ƿeƿeop
þa naman þe hý ƿýt habbað: . Æfter þam Romane cupon
þreo hunð cempena 7 rýx cempa. þ̅ ſceolbon to anriƿe
ƿanƿan rið ſƿa ſela Sabina. 7 ƿeƿeupobon þ̅ hi mið heora
cræftum ſceolbon riƿe ƿeƿeohtan. ac Sabini. mið heora
ƿearpum. hi ealle þær oflogon. butan anum. ſe þ̅ laðſpell æt
ham ƿeboðobe: . Nær na on Romane anum. ac ſƿa hit on
ſceop-leoðum rungen ƿ. þæt ƿeonð ealne miððangeaſ þære
capu. 7 ƿerinn. 7 eƿe: .

Lipur. ƿerſa cýning. þe þe ær beforan fædon. þa hƿile
þe Sabini 7 Romane punnon on þam ƿeƿt-ðæle. þa hƿile
þann he æƿer ƿe on Sciddige ƿe on Indie. oð he hæfðe
mæƿt ealne þæne eaƿt-ðæl aƿeƿt. 7 æfter þam fýrðe
ƿelæbbe to Babýlonia. þe þa ƿeleƿne ƿær þonne ænig oðer
buph. ac hine Landeſ ƿeo ea lange ƿelette þær ofeƿ-ƿæpeler.
forðam þe þær ſcira næron: . Þæt ƿ eallra ſerſcra
ƿætera mæƿt. butan Cýpate: . Da ƿeboðobe an hiſ ƿeƿena
þ̅ he mið runbe þa ea ofeƿƿapan ƿolbe mið tƿam týncenum.
ac hine ſe ſcƿeam forðra: . Da ƿeboðobe Lipur þ̅ he hiſ
ƿeƿen on hƿe ſƿa ƿerſecan ƿolbe. þa he ſƿa ƿram ƿearð on
hiſ moðe. 7 rið þa ea ƿebolgen. þæt hi mih-ton ƿiſmenn be
heora cneope ofeƿƿaðan. þær heo ær ƿær nýƿan mla bƿað.
þonne heo flebe ƿær: . Þe þæt mið ðæbum ƿelæƿte. 7 hi
up-foƿlet on feoper hunð ea. 7 on rýxtig ea. 7 rýððan mið hiſ
fýrðe þær ofeƿfor 7 æfter þam Cýpate þa ea. ƿeo ƿ mæƿt
eallra ſerſcra ƿætera. 7 ƿ ƿinnenbe ðuph miððeƿearðe Babý-
lonian buph. he hý eac mið ƿeðelƿe on menige ea upp-foƿlet.
7 rýððan mið eallum hiſ folce on þære ea-ƿanƿ. on þa buph

time there were three hundred of them. These always dwelt within the city of Rome, that they might be their counsellors, and appoint the consuls, and that all the Romans might obey them, and that they might have the care of all the treasure under one roof, which they got either by taxes or from plunder, that they might afterwards employ it in common for the benefit of all who were not in a state of slavery. The consuls, who in those days undertook the Sabine war, were of the race, all of which were called the Fabian, because it was the most eminent of all the Romans, and the most strenuous. Now yet to this day it is sung in ballads what a loss they were to the Romans. Many rivers, too, are named after their name, on account of that contest, and also the gates, out of which they went from Rome to that war, have ever since borne the names which they yet have. After this the Romans chose three hundred and six champions, who should go to combat so many Sabines, trusting that they with their might would gain the victory; but the Sabines, with their stratagems, slew them all save one, who announced the sad tidings at home. Not alone among the Romans, but, as it is sung in poems, throughout all the world, there was care, and war, and terror.

Cyrus, the king of the Persians, as we before said, while the Sabines and Romans were warring in the west, was at the same time warring both in Scythia and in India, until he had laid waste almost all the eastern parts, and afterwards led an army to Babylon, which was then more opulent than any other city; but the river Gyndes long prevented his crossing, because there were no ships there. That is of all fresh waters the greatest except the Euphrates. Then one of his officers declared that he would cross the river by swimming with two "tyncens," but the stream carried him away. Cyrus then threatened that he would so avenge his officer on it (as he was so exasperated in his mind and angry with the river), that women might wade over it, [the water only reaching] to their knees, where it before was nine miles broad, when it was flood. That he made good by deeds, and drew it off in four hundred and sixty rivers, and then with his army crossed over, and afterwards the river Euphrates, which is the greatest of all fresh waters, and runs through the middle of the city of Babylon: this he also by digging drew off into many rivers, and afterwards with all his folk proceeded in

fæpenðe pær. 7 hi gepæhte: . Sƿa ungelýfelic iƿ ænigum men ꝥ to gecƿanne. hu ænig man mihte ƿýlce buph ƿepýncan. ƿýlce ƿeo pær. oððe eft abƿecan: .

Nembrað ƿe ent onƿan æƿeƿt timbrian Babilonia. 7 Nimur ƿe cýning æƿter him. 7 ðameƿamur hiƿ cƿen hi ƿeenðaðe æƿter him on miððeƿeðsum hýne ƿice: . Seo buph pær ƿetimbriað on ƿiðsum lanðe. 7 on ƿiðe emnum. 7 heo pær ƿiðe fæƿer on to locianne. 7 heo pær ƿiðe ƿihte ƿeoƿeƿcýte. 7 pær ƿealleƿ mýcelnýƿ 7 fæƿcnyƿ iƿ ungelýfelic to gecƿenne. ꝥ iƿ ꝥ he iƿ L. elna briað. 7 II. hund elna heah. 7 hiƿ ýmbƿanz iƿ hund-ƿeoƿantiz mila. 7 ƿeoƿeðan ðæl anƿe mile. 7 he iƿ ƿeoƿiht of tizelan. 7 of eoƿð-cýƿeƿan. 7 ýmbutan þone ƿeall iƿ ƿeo mæƿta ðic. on þam iƿ ýƿenðe ƿe unƿeoƿthcoƿta ƿcƿeam. 7 ƿiðutan ðam ðice iƿ ƿeoƿiht cƿeƿna elna heah ƿeall. 7 buƿan þam mapan ƿealle. ofeƿ eallne þone ýmbƿonz. he iƿ mið ƿcænenum ƿiƿhuƿum beƿoƿht: . Seo ýlce buph Babilonia. ƿeo þe mæƿt pær 7 æƿeƿt ealƿa buƿga. ƿeo iƿ nu læƿt 7 ƿeƿtaƿt. Nu ƿeo buph ƿýlce iƿ. þe æƿ pær eallƿa ƿeoƿca fæƿtaƿt 7 ƿunðoƿhcoƿt. 7 mæƿtaƿt. ƿelice 7 heo ƿæƿe to býne aƿtealb eallum miððan-eaƿe. 7 eac ƿýlce heo ƿýlf ƿƿeƿenðe ƿý to eallum mancýnne. 7 cƿeðe. Nu ic þuƿ ƿehƿoƿen eom. 7 aƿeƿ-ƿeƿiten. hƿæt ƿe maƿon on me onƿitan 7 oncƿapan. ꝥ ƿe nanuht mið eoƿ nab-bað fæƿteƿ ne ƿcƿanƿeƿ ꝥte þuƿhƿunian mæƿe: .

On þam ðagum þe Lirur. ƿeƿra cýng. Babilonia abƿæc. þa pær Lroeuƿ. ƿe Liða cýning. mið fýrðe ƿeƿen Babilonium to ƿultume. ac þa he ƿiƿte ꝥ hý him on nanum ƿultume beon ne mihte. 7 ꝥ ƿeo buph abƿocen pær. he him hamƿeaƿð ƿeƿe. to hiƿ aƿenum ƿice. 7 him Lirur pær æƿter-fýlƿenðe oð he hine ƿeƿen 7 ofƿloh: . Onð nu uƿe cƿiƿtene Romana beƿƿiƿcð. ꝥ hýne ƿeallaf ƿoƿ ealðunƿe bƿoƿnian. na læƿ na ƿoƿðam þe hio mið ƿoƿheƿgunƿe ƿƿa ƿebýrmeƿað ƿæƿe. ƿƿa Babilonia pær. ac heo ƿoƿ hýne cƿiƿtenðome nu ƿýt iƿ ƿeƿcýlð. ꝥ æƿeƿe ƿe heo ƿýlf. ƿe hýne anƿealb. iƿ ma hƿeoƿenðe ƿoƿ ealððome. þonne of ænigef cýningef nieðe: .

Æƿter ðam Lirur ƿelæððe fýrðe on Sciddie. 7 him þær an ƿionƿ cýning mið fýrðe onƿean ƿoƿ. 7 hiƿ moðoƿ mið him. Damariƿ: . Ða Lirur ƿoƿ ofeƿ ꝥ lanð-ƿemæƿe. ofeƿ þa ea þe hatte Araxiƿ. him þær ƿe ƿeong a cýning pær ofeƿ-fæƿelðeƿ ƿoƿƿýrnan mýhte. ac he ƿoƿðam nolde. þý he mið hiƿ ƿolce ƿeƿcƿaðe ꝥ he hine beƿƿican mihte. ƿýððan he binna þam ƿe-

the bed of the river on to the city and took it. So incredible is it for any man to say how any man could build such a city as that was, or again capture it!

Nimrod the giant first began to build Babylon, and Ninus the king after him, and Semiramis, his queen, finished it after him in the middle of her kingdom. The city was built on the campaign land and on very level [ground], and it was very fair to look on, and was very exactly quadrangular, and the magnitude and strength of the wall is incredible to say, that is, that it is fifty ells broad, and two hundred ells high, and its circuit is seventy miles and one seventh of a mile, and it is wrought of bricks and bitumen, and round the wall is an immense ditch, in which runs a most unfordable stream; and without the ditch a wall is constructed two ells high; and above the great wall, over all the circumference, it is beset with stone towers. This same city of Babylon, which was the greatest and first of all cities, is now the least and most desolate. Now is the city that whilom was the strongest and most wondrous, and greatest of all works, like as if it were set as an example to all the earth, and also as if it were speaking to all mankind, and saying: "Now I am thus fallen and passed away, something ye may learn and know from me: that ye have nothing with yourselves that is firm or strong that can continue."

In those days that Cyrus the king of Persia took Babylon, Croesus the king of Lydia marched with an army to aid Babylon. But when he found that he could be of no help to them, and that the city was taken, he turned homewards to his own kingdom, and Cyrus followed him until he took him prisoner, and slew him. And now our Christian Rome announces that her walls are decaying from age, not because she has been so maltreated by hostile ravages as Babylon was; for she, for her Christianity, is yet shielded, so that both herself and her power are falling more from age than by the violence of any king.

After that Cyrus led an army into Scythia, and there a young king encountered him, together with his mother, Tomyris. When Cyrus marched over the frontier, over the river called the Araxis, the young king could there have prevented his crossing, but he would not, because he trusted that with his folk he might circumvent him, after he was within the con-

mære pæpe. 7 piç-ſtopa name :. Ac þa Lirur ƷeaƷrode ꝥ hine Ʒe onga cýning þær Ʒecan wolde. 7 eac ꝥ þam folce Ʒelbryne 7 uncude pæron pineſ ðrencar. he forþam of þære piç-ſtope afor on ane ðigle ſtope. 7 þær beaſtan forlet eall ꝥ þær liðeſ pæſ 7 Ʒreter. ꝥ þa Ʒe zionga cýning Ʒriðor mýccle penende pæſ ꝥ hý þanon fleonde pæron. þonne hý æniſne Ʒriçðom cýðan ðorſtan. þa hý hit þær Ʒa æmenne Ʒemetton. hý þær þa mið mycelpe bliðneſſe. buton Ʒemetzunge. ꝥ Ʒin ðrincende pæron. oð hi heora Ʒýlfra lýtel Ʒepealb hæfðon. he þa Lirur hý þær beſýrode. 7 miðealle ofſloh. 7 Ʒýððan pæſ Ʒapende þær þær cýningeſ moðor mið þam tƷam ðælum pæſ folceſ puniſende pæſ. þa he þone Ʒriððan ðæl mið þam cýninge beſƷicen hæfðe :. Deo þa. Ʒeo cƷen Dame-riur. mið mýcelpe ƷnoƷnunze ýmb þær cýningeſ Ʒleze. hýpe Ʒuna. ðencende pæſ. hu heo hit ƷerƷecan mýhte. 7 ꝥ eac mið ðaðum Ʒelærte. 7 hýpe folc on tƷa toðælde æƷþer Ʒe Ʒifmen Ʒe pæpneð-men. forðan þe þær Ʒifmen feohtað. Ʒa Ʒame Ʒa pæpneð-men. hio mið þam healfan ðæle. beforan þam cýninge Ʒapende pæſ. ƷƷýlce heo fleonde pære. oð hio hine Ʒelæðde on an mýcel Ʒlæð. 7 Ʒe healfa ðæl pæſ Lirure æfter-ſýliſende. þær pearð Lirur ofſlegen. 7 tƷa¹ ðuſenð manna mið him :. Seo cƷen hec þa þam cýninge ꝥ heafod of-aceorfan. 7 beſýrpan on anne cýlle. Ʒe pæſ aſýlleð manneſ bloðeſ. 7 þur cƷæð. Ðu þe þýrteende pære manneſ bloðeſ xxx. ƷintƷa. ðrinc nu ðine Ʒýlle :.

V.

Æfter þam þe Romeburh ƷetimbƷað pæſ tƷa hunð ƷintƷa 7 iiii. ꝥte Lambiſ Ʒenſ to Peſſa Ʒice. Lirureſ Ʒunu. Ʒe mið þan þe he Eſýpte oferƷon. Ʒebýðe ꝥ nan hæðen cýnſ ær Ʒeðon ne ðorſte. þæt pæſ ꝥ he heora Ʒoð-ſýlðum eallum Ʒiſroc. 7 hý æfter þam miðealle toƷeapp :. Æfter him Ʒuxaðe Dapiur. Ʒe aƷende ealle Aſſiſiſe 7 Lalbei eft to Peſſeum. þe ær Ʒam him Ʒebozene pæron :. Æfter þam he Ʒann on Sciððie. æƷþer Ʒe for Lirureſ Ʒleze. pæſ cýningeſ hiſ mæzeſ. Ʒe eac forðam þe him man pæſ Ʒifeſ forþýrnde² :. Ðiſ heſeſ pæſ Ʒeoſon hunð þuſenða. þa he on Sciððie for. hƷæþeþe þa Sciððie nolðon hine

finer, and had fixed his camp. But when Cyrus was informed that the young king would seek him there, and also that potations of wine were uncommon and unknown to the people, he marched away from his encampment into a secret place, and left behind all that was delicate and sweet; so that the young king imagined much more that they were fleeing thence, than that they durst plan any deceit. When they found it so deserted there, they then with great joy drank the wine without moderation, until they had little power over themselves. Cyrus then there entrapped them, and slew the whole of them, and then marched to where the king's mother with two parts of the people was staying, when he had deceived the third part with the king. She then, the queen Tomyris, was with great lamentation thinking of the death of the king her son, [and] how she might avenge it, and also made that good by deeds, and divided her people in two, both women and males; because there the women fight the same as the males. She [then] with the half part went before the king as if she were fleeing, until she had led him on to a great swamp, while the [other] half was following Cyrus. There was Cyrus slain and two [hundred] thousand men with him. The queen then commanded the king's head to be cut off and cast into a leathern vessel that was filled with man's blood, and thus said: "Thou who hast been thirsting after man's blood for thirty years, drink now thy fill."

V.

After the city of Rome had been built two hundred and six years, Cambyses, the son of Cyrus, succeeded to the kingdom of Persia, who, when he had conquered Egypt, did what no heathen king before durst do, that was, that he disowned all their idols, and afterwards totally destroyed them. After him Darius reigned, who reduced all the Assyrians and Chaldeans again under the Persians, who had previously withdrawn from them. After that he made war on Scythia, both on account of the slaying of Cyrus his kinsmen, and also because they had refused him the wife [he desired]. His army was seven hundred thousand when he marched to Scythia;

ƷeƷecan to folc-ƷeƷeohte. ac þonne hý Ʒeonð ꝥ land toƷapene
 Ʒæron. hi þonne hý flocmælum floƷon :. Ða Ʒæron þa PeƷre
 mið þam ƷƷýðe ƷeeƷrode. 7 eac onðƷeðon ꝥ man þa bƷýcƷe
 ƷopƷýrcean Ʒolde. þe æt þam Ʒemæpe ƷæƷ. ꝥ hý Ʒýððan nýrtan
 hu hý þanon comon :. Ðe þa Ʒe cýnƷ. æftƷ þam þe hiƷ folc
 ƷƷiðe ƷopƷleƷen ƷæƷ. ƷæƷ Ʒoplet hund-eahtatiz ƷuƷenða be-
 æftan him. ꝥ hý ƷæƷ þa-Ʒýt lenƷ Ʒinnan Ʒceolðan. 7 he Ʒýf
 þanon ƷeƷat on ða læƷƷan Áriam. 7 hý ƷopheƷrode. 7 Ʒýððan
 on Mæceðoniam. 7 on Ionaf. EƷeca leode. 7 þa hi butu
 oƷeƷheƷrode. 7 Ʒop Ʒýððan Ʒýr on EƷecaf. 7 ƷeƷin up-ahof
 Ʒið AthenienƷeƷ. Ʒopðam þe hie Mæceðoniam on Ʒultume
 Ʒæron :. Sona ƷƷa AthenienƷe ƷiƷten ꝥ ÐaƷiur hý mið Ʒe-
 Ʒeohte Ʒecan Ʒolde. hi acupon enðleoƷan ƷuƷenð manna. 7 him
 onƷean Ʒopan. 7 þone cýnƷ æt Ʒæpe ðune metton þe mon
 hæƷ Mopocthome :. Ðeopa latteop ƷæƷ haten ÐeƷƷeƷeƷ. Ʒe
 ƷæƷ mið hiƷ ðæðum ƷnelƷa þonne he mæƷeneƷ hæƷde. Ʒe Ʒe-
 Ʒophte mýcelne ðom on ðam ƷeƷeohte. þa Ʒeapð tƷa hund
 ƷuƷenða PeƷrea oƷƷleƷen. 7 ða oðpe ƷeƷlýmeb :. Ða eft hæƷde
 he Ʒýrðe ƷeƷaðeƷoð on PeƷreum. 7 ꝥ ƷƷecan Ʒohte. þa ƷeƷop
 he :

ÁftƷ him ƷenƷ hiƷ Ʒunu to PeƷrea Ʒice. XepxiƷ. 7 ꝥ ƷeƷin
 ꝥ hiƷ ƷæðeƷ aƷtealde. he ðiƷellice Ʒop þam Ʒif Ʒeap ƷcƷa
 Ʒophte. 7 Ʒultum ƷeƷaðeƷoðe :. Ða ƷæƷ mið him an ƷƷæccea
 of Læceðemonia. EƷeca buƷh. Ʒe ƷæƷ haten ÐameƷað. Ʒe ꝥ
 Ʒacn to hiƷ cýððe Ʒeðoðaðe. 7 hit on anum bƷeðe appat. 7
 Ʒýððan mið Ʒeaxe beƷophte :. XepxiƷ. þa he an EƷecaf Ʒop.
 hæƷde hiƷ aƷeneƷ ƷolceƷ viii. c. ƷuƷenða. 7 he hæƷde of
 oðƷum ðeoðum abeðen iii. c. M. 7 he hæƷde ƷcƷa ƷæƷa
 mycclena ðulmuna an. M. 7 ii. hund. 7 ƷæƷa ƷcƷa Ʒæron
 iii. M. þe heopa mete bæron. 7 ealleƷ hiƷ heƷeƷ ƷæƷ ƷƷýlc
 unƷemet ꝥ mon eaðe cƷeðan mihte ꝥ hit Ʒunðop Ʒæpe hƷap
 hý landeƷ hæƷðon. ꝥ hý mihton on-ƷeƷcƷan. oððe ƷæteƷeƷ ꝥ
 hý mihton him ƷuƷƷt of-aðƷincan. ƷƷa-Ʒeah Ʒeo unƷemetlice
 menƷeo ƷæƷ ƷolceƷ ƷæƷ þa ýðpe to oƷeƷƷinnenne þonne heo
 uƷ Ʒý nu to ƷeƷimenne oððe to ƷelýƷanne :. Leonida. Læceðe-
 monia cýnƷ. EƷeca buƷh. hæƷde iii. ƷuƷenð manna. þa he
 onƷean XepxiƷ Ʒop. on anum neapƷan land-ƷeƷtene. 7 him

however, the Scythians would not engage with him in a general battle, but when they (the Persians) were dispersed over the country, they then slew them in swarms. The Persians were thereby greatly terror-stricken, and also dreaded lest they should destroy the bridge which was on the boundary, so that they might not know how to escape from thence. The king then, after his people had been much slaughtered, left there eighty thousand behind him, that they might yet longer carry on the war there, and himself departed thence into the Lesser Asia, and laid it waste, and afterwards into Macedonia and Ionia, Greek nations, and ravaged both of them; and afterwards went further into Greece, and raised a war against the Athenians, because they had aided the Macedonians. As soon as the Athenians knew that Darius would make war on them, they chose eleven thousand men, and marched against him, and found the king at the mountain that is called Marathon. Their leader was named Theseus, who was bolder in his deeds than [in proportion to] the power he had. He gained great glory in that battle: there were two hundred thousand Persians slain, and the others put to flight. When again he (Darius) had gathered an army in Persia, and would avenge it (his defeat), he died.

After him his son Xerxes succeeded to the kingdom: and for the war that his father had undertaken, he secretly for five years wrought ships and gathered aid. There was with him an exile from Lacedæmon, a Greek city, who was named Demaratus, who announced that device to his country, and wrote it on a board, and then covered it over with wax. Xerxes, when he marched against Greece, had of his own people eight hundred thousand, and of other nations he had demanded four hundred thousand; of ships he had of those great "dilmuns" a thousand and two hundred, and of ships that bore their food there were three thousand; and of his whole army there was such an immense number, that it might easily be said, that it was a wonder where they could have land on which they might encamp, or water that they might quench their thirst; yet was the immense multitude of people more easy to overcome than it may now be for us to count or to believe. Leonidas, king of Lacedæmonia, a Greek city, had four thousand men when he marched against Xerxes in a narrow land-pass, and there withstood him with

þær mið zereohhte riðroð. Xerxiꝝ ꝥ oðer folc ꝥa riðe for-
reah. ꝥ he axode hꝥæt ſceolde æt ꝥa lýtluu ƿeƿode mapu
fultum. butan þa ane þe him þær ær aboſgen ƿær on þam
ærran zereohhte. ꝥte ƿær on Merothonia þære ðune. ac
zerette þa men on ænne tꝥuman. þe mon heopa maƿar ær on
ðam lande floh. ⁊ riſte ꝥ hy ƿolbon zeorn fulpan beon þære
ƿpace þonne oðre men. ⁊ hý ꝥa ƿæron oð hý þær ealle
mært ofſlegene ƿurðon. Xerxiꝝ riðe him þa ofðincendum
ꝥ hiꝝ folc ꝥa forſlegen ƿær. he rýlf þa þær tofor. mið
eallum þam mæzene þe he ƿærto zelæðan mýhte. ⁊ þær
feohthenbe ƿæron iii. ðaƿar. oð þæra ƿeſſea ƿær ungemetlic
ƿæl zerlegen. Þe het þa þæt færte land utan ýmbfaran. ꝥ
him man ſceolde on ma healfa on-feohtan þonne on ane.
Leoniða ꝥ þa zeaxrode. ꝥ hine mon ꝥa beſnyðian ƿolde. he
þanon afor. ⁊ hiꝝ fýrde zelæðde on an oðer færte land.
⁊ þær zerunode oð niht. ⁊ him fram aſaran het ealle þa
burihpære. þe he of oðrum lande him to fultume abeðen
hæfde. ꝥ hi heom zerunde burzan. forðam he ne uðe ꝥ ænig
ma folca for hiꝝ þingum forƿurde. þonne he rýlf mið hiꝝ
agenre þeode. Ac he þur ƿær ſƿecende ⁊ zeompenbe. Nu
þe untzeogenðlice ƿitan ꝥ þe ure agen liꝝ forlætan ſcolan. for
þam ungemetlican feondſcipe þe ure ehtende on rýnðon. uton
þeah-hƿæðere acfærtan. hu þe heopa an þýgga nihta maƿan
mært beſpican. ⁊ uꝝ rýlfum bette ƿorð ⁊ langſumart æt
urum ende zerýrcan. Ðu mýcel ꝥ iꝝ to reczenne. ꝥte
Leoniða mið vi. c. manna. vi. c. M. ꝥa zebýrgmæde. ſume
ofſloh ⁊ ſume zerflýmde.

Xerxiꝝ ƿær þa æt tꝥam cyrrum on þam lande ꝥa zercýnð
mið hiꝝ orpmætum menizeo. he þa-ſýt þriððan riðe ƿær ƿilni-
ende mið ſcip-fýrde. ꝥ he þær zepinner mihte mare zepnemman.
⁊ him Ionar. Lpeca leode. on fultum zerpeon. þeah hi ær ofeꝥ
heopa ƿillan him to-zecýrðon. ⁊ hý him zeheton. ꝥ hi ꝥ
zereohc æreft mið him rýlfum ðurhteon ƿolbon. þeah hi him
eft facen zelærtan. þa hý on þam ƿæ feohthenbe ƿæron.
Themistocles hatte Athenienſa latteop. hý ƿæron cumen
Leoniðan to fultume. þeah hý æt þam ærran zereohhte him
ne mýhton to-cuman. Se Themistocles zemýngade Ionar
þære ealðan fæhðe þe Xerxiꝝ him to zeporht hæfde. hu he

battle. Xerxes so greatly despised the other folk, that he asked why against so little an army there should be more force besides those alone who had before been exasperated against them in the former battle, that was on the hill of Marathon? and placed those men in one body, whose relatives had before been slain in that country, knowing that they would naturally be fuller of revenge than other men. And they were so, until almost all of them were there slain. Xerxes then sorely vexed that his people had been so slaughtered, proceeded himself with all the force he could lead thither, and was fighting there for three days, until there was a great slaughter made of the Persians. He then commanded them to make a circuit round the pass, that they (the enemy) might be attacked on more sides than one. Leonidas then found that they would thus surround him, [and] marched from thence, and led his army into another stronger place, and there continued till night, and commanded all the citizens, that he had called to his aid from another land, to depart from him, that they might safely secure themselves; for he would not allow any more people to perish for his sake, than himself with his own nation. But he was thus speaking and groaning: "Now we undoubtedly know that we shall lose our own lives on account of the exceedingly great enmity entertained by our persecutors. Yet let us devise how we one of these nights may most deceive them, and for ourselves, acquire at our end the best and most lasting renown." How wonderful it is to say, that Leonidas with six hundred men so maltreated six hundred thousand, slaying some, some putting to flight!

Thus was Xerxes, on two occasions, with his enormous multitude, so disgraced in that land; yet he was still desirous, a third time, with a naval force, of prosecuting the contest, and of alluring the Ionians, a Greek nation, to aid him; although they before, against their will, had turned to his side; and they promised him that they would first settle the conflict by themselves, although they afterwards acted guilefully towards him, when fighting at sea. Themistocles was the name of the Athenian leader. They had come to the assistance of Leonidas, although at the first battle they were not able to come to him. Themistocles reminded the Ionians of the old enmity that Xerxes had exercised towards them, how he had

hý mið forþerzunge. 7 mið heopa maga rihctum. on hīr
 zerealds zenýððe. De bæð hi eac þ hý gemundon þæra
 ealðena tpeopa. 7 þær unarimeðlican fpeonðrcipef. þe hi
 æzþer hæfðon. ze to Achenienfum ze to Læceðemonium. ær
 on eald-ðagum. 7 hi biððenðe þær þ hý mið fume feapa-
 ppence ffrom Xerxe þam cýninge fume hpile apenðe. þ hý 7
 Læceðemonie moftan rið Perfum þær zepinner fumne enðe
 zepýpcan. 7 hý him þære bene zetizðeðon. Ða þa Perfe
 þ zerafon. þ him þa frambugan. þe hi betjt zetpeorðon. þ
 him fceolðe riže zefeohctan. hi fýlfe eac fleonðe þæron. 7
 heopa þær pearð fela ofplegen. 7 aþruncen. 7 zefangen.
 Xerxif þezen þær haten Morðoniuf. fe hime þær zeorne
 læpenðe. þ he ma hampearð fore. þonne he þær lenz biðe.
 þý læf ænezu unzeþwærneff on hīr azenum rice ahafen purðe.
 7 cpæð þ hit zepurgenlicpe þære. þ he þ zepinn him betæhte.
 mið þam fultume þe þær to lafe þa-zyt þær. lenz to pinnenne.
 7 jæðe þ hit þam cýnže læjfe eðrit þære. zif þam folce buton
 him þa-zyt miþfpeope. fpa him ær býðe. Se cýning þa Xerxif
 fwiðe zelýfeliðe hīr þezene zehýrðe. 7 mið fumum ðæle hīr
 fultume þanon afor. Ða he þa hampearð to þære ie com.
 þe he ær feftpearð het þa ofermetan hpicze mið fcane ofer-
 zepýpcan. hīr riže to tacne. þe he on þam fwiðe ðurhteon ðohcte.
 þa þær feo ea to ðan fleðe. þ he ne mýhte to þære brýcze
 cuman. Ða þær þam cýnže fwiðe anže on hīr moðe. þ naðær
 ne he mið hīr fultume næf. ne þ he ofer þa ea cuman ne
 mihte. to-eacan þam he him þær fwiðe onðræðenðe. þ him hīr
 fýnð þæron æfter-fýlzenðe. him þa to-coman ficepe. 7
 uneaðe hime ænne ofer-brohte. Ðu God þa mæftan ofer-
 metto. 7 þ mæfte anzin on fpa heanlice ofermetto zený-
 ðeapðe. þ feþe him ær zepuhcte. þ him nan fæ riðhabban ne
 mihte. þ he hime mið fciþum 7 mið hīr fultume afýllan ne
 mihte. þ he eft þær biððenðe aner lýtler trogez æt anum
 eapman men. þ he mihte hīr feoph zenerian.

Morðoniuf. Xerxif þezn. forlet þa fciþa. þe hý on-fæpenðe
 þæron. 7 for to anre býriz on Boetium. Epoca lonðe. 7 hi
 abpæc. Ðim mon þ æfter þam hræðlice forzeald. þa hi
 mon zeflýmðe. 7 fwiðe forfloh. þeah þe Achenienfum fe riže.

reduced them under his power by devastation and the slaughter of their relatives. He, moreover, besought them to remember their old compacts and the numberless friendships that they had entertained both for the Athenians and Lacedæmonians in former days; and he besought them that by some artifice they would for some time desert king Xerxes, that they and the Lacedæmonians might put an end to this war against the Persians. And they granted them their prayer. When the Persians saw that they (the Ionians) withdrew from them, on whom they had most relied that they would gain the victory for them, they themselves also took to flight, and many of them were there slain, and drowned; and taken prisoners. The general of Xerxes was named Mardonius: he earnestly advised him rather to proceed homewards than to abide longer there, lest some discord should be stirred up in his own kingdom; and said that it were more fitting that he should commit the war to him with the support that still was left there to carry it on longer. And said that it would be a less reproach to the king, if the people without him were to speed ill as they had done before. The king Xerxes heard his general very implicitly, and with a part of his forces departed from thence. When on his way home, he came to the water, over which he before had ordered the immense bridge of stone to be constructed westward, in token of his victory, which on that march he thought of completing, there was the water at such high flood that he could not come to the bridge. Then was the king very anxious in mind that he was neither with his army nor could cross over the water, in addition to which he was very fearful that his foes were in pursuit of him. Then there came a fisherman to him and with difficulty conveyed him over alone. How God humbled the greatest arrogance, and the greatest undertaking in such shameful arrogance, that he to whom it before had seemed that no sea could resist him, that he could not quell it with ships and with his forces, that he was afterwards begging a little boat of a poor man, that he might save his life!

Mardonius, Xerxes' general, then left the ships in which they had been faring, and proceeded to a city in Bœotia, a Greek country, and took it. For that he was afterwards quickly requited, being put to flight and sorely beaten with

Ʒ Ʒeo neaƷunƷ þæƷ PeppuƷcan feoƷ to maƷan Ʒconðe Ʒurðe. Ʒorðon Ʒyððan hi ƷeleƷƷan ƷæƷon. hi eac bliððan ƷeƷurðon :-. Æfter ðam XepuƷ Ʒearð hiƷ aƷenƷe þeoðe Ʒriðe unƷýrð. Ʒ hine hiƷ aƷen ealðorƷan AƷtabatuƷ beƷýroðe Ʒ ofƷloh :-. Æala. cƷæð OƷoƷuƷ. hu luƷtbæƷlice tiða on þam ðaƷum ƷæƷon. ƷƷa ƷƷa þa ƷecƷað þe þæƷ cƷuƷtendomeƷ riðeƷƷitan Ʒýnð. þ uƷ nu æfter ƷƷýlcum lanƷian mæƷe ƷƷýlce þa ƷæƷon. þa ƷƷa mýcel folc. on ƷƷa lýclum ƷƷuƷte. æt þƷum folc-ƷeƷeohtum ƷorƷurðon. þ ƷæƷ nuƷon x. hunð þuƷenða of Peppa anƷa anƷealbe. buton heoƷa riðeƷƷinnum. æƷþeƷ Ʒe of Sciddium Ʒe of EƷecum :-. Ðæt tacnoðe Leonida on hiƷ þam nextan ƷeƷeohte Ʒ Peppa. hƷýlc man-cƷealƷ on EƷeca lonðe ƷæƷ. mið moniƷƷealðum ðeaðum. mið ðam þe he ƷƷƷecende ƷæƷ to hiƷ ƷeƷeƷum. æt hiƷ unðeƷn-ƷeƷeoƷðe. æƷ he to ðam ƷeƷeohte ƷoƷe. Uton nu bƷucan ðýƷƷeƷ unðeƷn-meteƷ. ƷƷa þa Ʒeolon. þe heoƷa æƷen-ƷýƷl on helle ƷeƷeccan Ʒeolon :-. Ðeah he þa ƷƷa cƷæðe. he cƷæð eft oðeƷ ƷoƷð. Ðeah ic æƷ Ʒæðe. þ Ʒe to helle Ʒeolon. þeah ne ƷeoƷtƷuƷiƷe ic na Lioðe. þ he uƷ ne mæƷe ƷeƷcýlðan to beƷeƷan tiðon þonne Ʒe nu on Ʒýnð :-. Leonida Ʒæðe þ þa tiða þa ýƷele ƷæƷon. Ʒ Ʒilnaðe þ him toƷeapð beƷeƷan ƷæƷon. Ʒ nu Ʒume men ƷecƷað þ þa beƷeƷan ƷæƷon þonne nu Ʒýnð :-. Nu hi ƷƷa cƷƷƷýrðiƷe Ʒýnðon. þonne ƷæƷon æƷþeƷ Ʒoðe Ʒe þa æƷƷan. ƷƷa Ʒume menn nu ƷecƷað. Ʒe eac þaƷ æƷƷan. ƷƷa hi æƷ Ʒæðon. Ʒ næƷon na þæƷe on ðance. ƷiƷ hi þonne Ʒoð ne Ʒæðon. þonne næƷon naðoƷ Ʒoðe. ne þa ne nu :-.

Nu Ʒe Ʒeolon eft. cƷæð OƷoƷuƷ. hƷýƷƷan neap Roma. þæƷ Ʒe hiƷ æƷ ƷoƷlæton. ƷoƷþon ic ne mæƷ eal þa moniƷƷealðan ýƷel enðemeƷ aƷeccan. ƷƷa ic eac ealleƷ ðýƷeƷ miððaneapðeƷ. na maƷan ðæleƷ ne anƷiƷe. buton þte on cƷam anƷealðum ƷeƷeapð. on þam æƷeƷtan. Ʒ on þam riðemeƷtan. þ Ʒýnð AƷƷýƷiƷe Ʒ Romane :-.

VI.

Æfter þam þe RomebƷuð ƷetimbƷað ƷæƷ u. hunð ƷintƷa Ʒ hunð-eahtatýum. þý ýlcƷan ƷeapƷe þe Sabini Romane ƷƷa beƷƷicon. þa heoƷa iii. hunð Ʒ Ʒýx men. of æƷðeƷƷe healfƷe. to

great slaughter; though the victory and plunder of the Persian treasure proved a great scandal to the Athenians; for after they were wealthier they became also more luxurious. Afterwards Xerxes became very contemptible to his own nation; and his own prefect, Artabanus, plotted against him and slew him. Ah! says Orosius, what joyous times there were in those days, as they say who are the adversaries of Christianity; so that we may long after such as they were, when so great a [number of] people in so little a space, perished in three national wars, that was ninety hundred thousand men of the Persian power alone, exclusive of their adversaries, both Scythians and Greeks. Leonidas, in his last battle with the Persians, announced what a pestilence there was in the land of Greece through the numerous deaths, when he said to his companions at his morning-repast, before he went to battle: "Let us now eat this morning-meal as those should who are to seek their evening-refection in hell." Although he thus spoke, he again said other words: "Although I before said that we shall go to hell, I yet do not lose trust in God, that he may shield us for better times than those in which we now are." Leonidas said that those times were evil, and desired that better might be at hand for them. And now some men say that those were better than [those that] now are. Now are they so ambiguous. Then were both good, the former times, as some men now say, and also the later, as they formerly said, and were not grateful for them. If they did not speak truth, then were neither good, neither those nor [those that are] now.

Now we will again, says Orosius, return nearer to Rome, where we before left it; for after all I cannot recount all the manifold evils of all this earth, as I am not acquainted with the greater part, except that which is within two empires, the first and the last; those are the Assyrian and the Roman.

VI.

After Rome had been built two hundred and eighty years, in the same year that the Sabines so deluded the Romans, when three hundred and six of them on either side went to

anriȝe eodon. ƿearð mycel ƿunðor on heopenum ȝereƿen. ȝŷylc eall ȝe heofon byrnenðe ƿære. ꝥ tacen ƿearð on Romanum ȝriðe ȝerƿutelad. mið þam mycclan ƿol-brýne mann-cƿealmeȝ. þe him riððe ƿæȝ æfter com. ȝƿa ꝥ hý healfe belifene ƿurðon. ȝ heora cƿezen conŷulaȝ. þe hi ƿa hæfðon. ȝe ƿa æt nextan. ƿa þe ƿæri to lafe beon moȝton. ƿæron to ðam meðriȝe. ꝥ hý ne myhton ƿa forðŷapenan to eorðan bryngan :· dona æfter þam ealle heora þeoraȝ rið ƿa hlaforðar ƿinnenðe ƿæron. ȝ hi benamon heora heafod-ȝedeȝ. ꝥ hi Lapitolium heton. ȝ hi miccle ȝeƿeoht ýmb ꝥ hæfðon. oð hi ofŷlogon þone ænne conŷul. þe hi ƿa nýpan ȝeȝet hæfðon. ðeah ƿa hlaforðar on þam enðe hæfðon heanlicne riȝe. ȝ ȝona ƿæȝ. þý æfteran ȝeape. Romane ƿunnon rið Fulȝei ꝥ folc. ȝ ƿæri ƿurðon ȝriðe forŷleȝene. ȝ ȝe ðæl þe ƿæri to lafe ƿæȝ. ƿearð on an fæȝten beðriŷen. ȝ ƿæri ƿurðon mið hunȝre acƿealde. ƿæri heora ƿa ne ȝehulpe ƿa ƿæri æt ham ƿæron. mið þam þe hi ȝeȝaderodan eall moncýnneȝ ꝥ ƿæri læfeð ƿæȝ. ȝ ȝenamon ænne eapmne man him to conŷule. ƿæri he on hȝ æcere eode ȝ hȝ fullh on hanða hæfðe. ȝ ȝýððan to Fulȝeiȝi þam lande ȝerðon ȝ hi ut-forleton :·

Æfter þam ƿæȝ an ȝear fullice. ꝥ ofeƿ eall Romana ƿice ȝeo eorðe ƿæȝ cƿacienðe ȝ beȝtenðe. ȝ ælce ðæȝ man com unapumeðlice of to ȝenatum. ȝ him ȝæðon ȝram byrȝum ȝ ȝram tunum on eorðan beȝuncen. ȝ hȝ ȝýlfe ƿæron ælce ðæȝ on ƿære onðræðingȝe hƿænne hi on ƿa eorðan beȝuncene ƿurðon :· Æfter þam com ȝƿa mycel hete ȝeonð Romane. ꝥ ealle heora eorð-ƿæȝtmaȝ. ȝe eac hi ȝýlfe. neah forƿurðon :· Æfter þam ƿæri ƿearð ȝe mæȝta hunȝer :· Æfter þam Romane ȝeȝettan him x. conŷulaȝ. ƿæri hi ær cƿezen hæfðon. to þan ꝥ hi heora æ beȝton :· ðeora an ƿæȝ Claudiuȝ haten. ȝe him ƿæȝ onteonðe ealðorðom ofeƿ ƿa oðre. þeah hi him ƿæȝ ȝeƿaȝienðe næron. ac rið hine ƿinnenðe ƿæron. oð þone fýȝt þe hi ȝume to him ȝecýrðon ȝume nolðon. ac ȝƿa on cƿa toðælðe. him beȝeonan ƿunnan. ꝥ hi forȝeaton ƿæra utcƿa ȝeƿeohta. þe him on henðe ƿæron. oð ealle ƿa conŷulaȝ toȝæðere ȝecýrðon. ȝ Claudium. þone ænne. mið ȝaȝlum ofbeoton. ȝ ȝýððan heora aȝen land ƿerȝenðe ƿæron :·

Ȝŷellice. cƿæð Oŷoȝiuȝ. ȝ ȝceoplice ic hæbbe nu ȝeȝæð hioȝa in-ȝeȝinn. þeah hi him ƿæron forneah ƿa mæȝtan. ȝ ƿa pleoleceȝtan. ꝥ eac Eðna ꝥ ȝƿeplene fýȝi tacnoðe. ƿa hit upp

combat, there was a great wonder seen in the heavens, as if all the heaven were burning. That token was sorely manifested to the Romans by the great deadly pestilence which soon after came upon them, so that the half of them perished, together with their two consuls that they then had; so that at last those that might be left were enfeebled to that degree that they could not bring the departed to the earth. Immediately afterwards all their slaves made war against their masters, and they took their chief place that they called the Capitol, and they had great battles about it, until they had slain one consul who had been newly appointed; although the masters finally had an inglorious victory; and immediately after, in the following year, the Romans made war against the Volscian nation, and were there sorely beaten, and the portion that was left was driven into a fastness, and had there perished by hunger, if those had not helped them who were at home, by gathering all the males that remained, and taking a poor man for their consul, where he was going in his field, and had his plough in his hand, and then marched to the Volscian land and released them.

After this it was full a year that over all the Roman territory the earth quaked and burst, and every day there came men innumerable times to the senate, and told them of sunken towns and villages; and they themselves were every day in dread when they should be sunk in the earth. After that there came so great a heat throughout Rome that all their earth-fruits, yea, also themselves, nearly perished. After that there was the greatest famine. After that the Romans appointed ten consuls, when before they had had [only] two; to the end that they might take care of their laws. One of them was named Claudius, who would arrogate to himself the supremacy over the others, although they would not concede that to him, but strove against him, until the time when some turned to him, some would not, but, thus divided in two, contended with each other, so that they forgot their external wars that they had on hand, until all the consuls combined together and beat the one, Claudius, with clubs, and afterwards defended their own country.

Familiarly and shortly, says Orosius, I have now spoken of their intestine calamities, although they were almost the greatest and most perilous, which Etna also, that sulphureous

of helle geate arpanaŋ on Sicilia þam lande. hƿýlce Ʒepinn þa ƿæron. be þam þe nu Ʒýndon. 7 Sicilia Ʒela ofſloh. mið bryne 7 mið Ʒence. ac Ʒýððan hit cƿurten ƿearð. ꝥ helle Ʒýr ƿæƷ Ʒýððan Ʒerƿeðrað. Ʒƿa ealle unƷetima ƿæron. ꝥ hit nu iƷ buton Ʒƿýlcum tacnunaŋum ƿæƷ ýfeleƷ þe hit ær ðýðe. ƿeah hit ælce Ʒeape Ʒý bƿaðne 7 bƿaðne :

VII.

Æfter ðam þe Romebƿurh Ʒetimbƿað ƿæƷ iii. hund ƿintƿa 7 an. ꝥte Sicilie unƷeƿaðe ƿæron him betƿeonan. 7 hi healfæ arƿeonnon Læceðemonie him on Ʒultum. 7 healfæ AthenienƷeƷ. Lƿeca ƿeoda. þe ær ætƷæðeƿe rið ƿeƿƷe ƿinnende ƿæron. ac riððan hi on Sicilium ƿunnon. hi eac riððan betƿeonum him Ʒýlfum ƿinnende ƿæron. oð ꝥ Dapiur. ƿeƿƷa cýning. Læceðemonium on Ʒultume ƿearð. rið þam AthenienƷeƷ. for þam Ʒepinnum hiƷ ylbena :. ƷæƷ ꝥ mýcel ƿunðor ꝥ eall ƿeƿƷa anƿealð 7 Læceðemonia. ꝥ hi ið mýhton Athene þa bƿurh aƿeƷtan. þonne hi ꝥ folc meahƷon to heora ƿillum Ʒenýðan :

And Ʒona æfter þam. þý ylcan Ʒeape. Dapiur Ʒefor. ƿeƿƷa cýnŋ. 7 hiƷ ii. Ʒuna ýmb ꝥ ƿice ƿunnon. ArƷecƷeƿƷeƷ 7 Lirur. oð heora æƷðeƷ ꝥ mæƷte folc onƷean oðeƿne Ʒeteah. 7 þa unriðbe mið ƷeƷeohtum ðƿeoƷende ƿæron. oð Lirur ofſlaƷen ƿearð. Ʒe þær Ʒingra ƿæƷ :. On þam ðaŋum ƿæƷ an bƿurh in Affrica. Ʒeo ƿæƷ neah þaƿe Ʒæ. oð an Ʒæ-floð com. 7 hý aƿeƷte. 7 þa menn aƿencte¹ :

VIII.

Æfter þam þe Romebƿurh Ʒetimbƿað ƿæƷ iii. hund ƿintƿa 7 Lv. ꝥte Romane beƷæton Ueiopum þa bƿurh x. ƿintƿe. 7 him ꝥ Ʒetl Ʒriðor ðeƿoðe þonne þam þe þæƿinne ƿæron. æƷðeƷ Ʒe on cýle Ʒe on hunŋne. buton þam þe mon ofƷ heƷƷoðe. æƷðeƷ Ʒe on hý Ʒýlfe Ʒe on heora land æt ham. 7 hi þa hƿæðlice beƷoran heora Ʒeondum forƿeorðan Ʒceolðon. þær hi ða bƿurh ne abƿæcon mið þam cƿæƷte þe þa ƷcandlicorƷ ƿæƷ. ƿeah he

fire, showed (when from the gate of hell it sprang up in the land of Sicily), what calamities those were compared with those that now are: and in Sicily killed many with burning and with stench. But since it became Christian, that hell-fire was mitigated, as well as all calamities were; so that it now is without such manifestations of evil as it caused before; although it every year is broader and broader.

VII.

After Rome had been built three hundred and one years, the Sicilians were at variance among themselves, and half of them drew the Lacedæmonians to their aid, and half the Athenians, Greek people, who had previously warred together against the Persians; but after they had made war in Sicily, they also made war between themselves, until Darius, the Persian king, gave aid to the Lacedæmonians against the Athenians, on account of their wars with his forefathers. That was a great wonder that all the Persian and Lacedæmonian power could more easily lay waste the city of Athens than they could force the people to their wills.

And immediately after, in the same year, Darius, the Persian king, died, and his two sons, Artaxerxes and Cyrus, contended for the kingdom, until each of them had brought a vast number of people against the other, and carried on their enmity by battles until Cyrus was slain, who was the younger. In those days there was a town in Africa that was near the sea, until a sea-flood came and destroyed it, and drowned the inhabitants.

VIII.

After Rome had been built three hundred and fifty-five years, the Romans besieged the city of the Veii for ten years, and the siege was much more detrimental to them than to those that were in it, both through cold and hunger; besides which they (the Veii) often made hostile incursions both on themselves and on their lands at home, and they would speedily have perished before their enemies, if they had not taken the city by that craft which was then most

him eft se weorðeſta purðe. ꝥ ꝥæſ ꝥ hi fram heora pic-ſtopum under þære eorðan dulſon. oð hi binnan þære býrig up-eodon. ꝥ hi nihtes on fram-flære on beſtælan. ꝥ þa buh mið-ealle aſertan. Ðýrne nýttan cſæft. þeah he aſlic nære. funde heora tictator Lamilluſ hatte. Sona æfter þam weorð Romana Ƶerinn ꝥ þæra Gallia. þe weon of Senno þære býrig. ꝥ ꝥæſ æfter forþam þa Gallia hæfðon beſeten Tuſci þa buh. Ða ſenðon Romane ærenðpacan to Gallum. ꝥ hi bæðon ꝥ hi frid wið hi hæfðon. Ða on þam ylcan dæge. æfter þam þe hi ſig Ƶerſſecen hæfðon. fuhton Gallie on þa buh. þa Ƶerapen hi Romana ærenðpacan on hi ſeohtenðe mið þam buhſarum. hi for þam hi ƵebulƵon. ꝥ þa buh forleton. ꝥ mið eallum heora ſultume Romane ſohton. ꝥ him Fauuſ ſe conſul mið Ƶeſeohte onƵean com. ꝥ eac paðe Ƶerlýmæð weorð eft in to Romebýrig. ꝥ him Gallie weon æfter-ſýlƵenðe oð hi ealle þær binnan weon. Ƶelice ꝥ mon mæðe mare hý weon þa buh heſƵenðe ꝥ ſleanðe. buton ælcere ſape. Ðæt tacen nu Ƶýt cuð iſ. on þære ea noman. þæſ conſuler ſleƵer Fauuſer. ne pene ic. cſæð Oſoriuſ. þæt ænig man atellan mæge ealne þone ðem þe Romanum æt þam cýrpe Ƶebon weorð. þeah hi þa buh ne forþærnðon. ſſa hi þa Ƶebýðon. ꝥ þa ſeapan þe þær to lafe ſurðon. ƵeƵealðon M. punða Ƶoldeſ wið heora ſeore. ꝥ hi ꝥ dýðon for ðam ſſiðoſt. þe hi ðohton ꝥ hi ſýððan heora underweopar weon. ꝥ ſume binnan ꝥ ſæſten oðſlƵon. ꝥ hi Capitolium hecon. hi þa eac beſæton. oð hi ſume hunƵne acſælon ſume on hand eodon. ꝥ hi ſýððan oðrum folcum him wið ſeo ƵeƵealðon. Ðu ðincð eop nu. cſæð Oſoriuſ. þe þæſ cſurtenðomeſ tida leahtſiað. ſýððan Gallia ut of ðære býrig aſoran. hu bliðe tida Romane æfter þam hæfðon. þa ða ýrminƵar þe þær to lafe ſurðon. ut of þam holan cſupan. þe hý on luteðan. ſſa beſopene ſſýlce hý of oðerre ſopulðe comon. þonne hi beſapen. on þa beſenƵðan buh ꝥ on þa ſertan. ꝥ him þa þæſ ſýnðrig ege. þær him ær þæſ ſeo mæſte ſýnn. eac butan þam ýſele nahton hi naſor. ne þærinne mete. ne þærute ſſreonð.

Ðæt weon þa tida. þe Romane nu æfter ſecað. ꝥ cſeðað. ꝥ him Lotan ſýrſan tida Ƶebon habbon þonne hi ær hæfðon.

scandalous, but which, on the other hand, was most valuable to them ; which was, that from their camp they delved under the earth until they came up within the city, and stole on them by night in their first sleep and totally destroyed the city. This useful craft, although it was not honourable, was devised by their dictator, named Camillus. Immediately after was the war of the Romans and the Gauls, who were from the city of Sena. That was, at first, because the Gauls had besieged the city of the Etruscans. Then the Romans sent messengers to the Gauls, and prayed them that they might have peace with them. When on the same day, after they had said this, the Gauls were fighting against the city, they saw the Roman messengers fighting against them with the inhabitants, at which they were incensed, and, abandoning the city, with all their force sought the Romans, and Fabius the consul met them in battle, and was also speedily driven into the city of Rome, and the Gauls followed him, until they were all within ; and like as when a meadow is mown they ravaged the city and slaughtered without any heed. The sign is yet known, in the name of the river, of the defeat of Fabius. I do not imagine, says Orosius, that any man could recount all the misery that was inflicted on the Romans at that time, [even] though they (the Gauls) had not burnt the city as they then did ; and the few that remained gave a thousand pounds of gold for their lives ; and they did that chiefly because they thought that they afterwards might be their slaves : and some fled away into the fastness that they called the Capitol, where they also besieged them, until some perished from hunger, some delivered themselves up, and they afterwards sold them to other nations for money. What think ye now, says Orosius, [ye] who calumniate the days of Christianity, what joyous times the Romans had after the Gauls had gone from the city, when the poor wretches who were left there crept out of the holes into which they had crouched, weeping as though they had come from another world, when they looked on the burnt city and on the ruin ; that was to them dreadful beyond everything, where before had been the greatest joy ; moreover, besides that evil, they had neither food within nor a friend without.

Those were the times which the Romans now long after, and say, that the Goths have caused them worse times than

7 næron on hý hepgienðe. buton þrý ðagar. 7 Gallie þæron ær gýx monað binnan þære býríz hepgienðe. 7 þa buþh bæpnenðe. 7 him þ þa-zyt to lýtel ýfel ðuhte. buton hi þær naman bename. þ hi nan folc næron. Eft þa Gotan þær læjran hpile hepgæbon. þ hi for þær crijtenðomej afe. 7 ðurh Godej ege. þ hi naþer ne þa buþh ne bæpndon ne þær þone pillan næfðon þ hi heopa namon hi benamon. ne þara nanne ýfelhan nolðan. þe to þam Godej hure oðfluzon. þeah hi hæðene þæron. ac jriðor miccle þæron pilmenðe þ hi zemong him mið ribbe rittan mojtan. 7 uneaðe mihte ær æniz þam Gallum oþfeon oððe oðhýðan. 7 þa ða Gotan þær lýtle hpile hepgæbon. ne mihte mon buton feapa oþflagenpa zeaxian. Ðær þær zeryne Godej ýppe. þa heopa æpenan beamar. 7 heopa anlicnejra. þa hi ne mihton fram Galljcum fýpe forþæpnde þeorðan. ac hi hefenlic fýr æt þam ýlcan cýrpe forþæpnde. Ne þene ic. cpað Oporiuj. nu ic lange jpell hæbbe to reczenne. þ ic hi on ðýrre bec zeenðian mæge. ac ic oðpe onginnan jceal.

BOOK III.

I.

AFTER þam þe Romebuþh zetimbpað þær iii. hunð jntpa 7 Lvi. on þam ðagum þe Gallie Rome aþeft hæfðon. þa zepaþð reo mæjte ribb 7 reo býmoplecorte. betrih Læcedemonium. Epoca lonðe. 7 Perþum. æfter þam þe Læcedemonie hæfðon Peþre oft oþerþunnen. Ða zebudon him Peþre þ hi hæfðon iii. jnter ribbe rið hi. jeþe þ polðe. 7 jeþe þ nolðe. þ hi polðan þa mið zepohte zerecan. Ði þa Læcedemonie lurtlice þære ribbe hýpumeðon. for þam lýtlan ege þe him mon zebeað. On þan mon mæz jputole oncnapan hi mýcelne pillan hi to ðam zepinne hæfðon. jpa heopa jcopar on heopa leoðum zýððienðe jynðon. 7 on heopa leaþpellunzum. Ne zedincð þe jpylc zepinn noht lurtþære. cpað Oporiuj. ne þa tiða þe ma. þte him hij feonð mæge jpa eaðe hij mið þorðum zertýpan. Efter ðam þe Læcedemonie hæfðon oþerþunnen Achene þa buþh. hiopa azene leoðe. hý hi þa up-ahofon. 7 jnnan ongunnan on ælce healfe heopa. ze rið heopa azen folc. ze rið Peþre. ze rið þa læjran Aþiam. ze rið Achene þa buþh.

they had before, and yet they were only three days plundering them, and the Gauls before were six months within the city ravaging and burning, and that seemed to them too little an evil, unless they could deprive them of their name, that they might be no more a nation. Again the Goths plundered and ravaged there for a less period, [and] so that they in honour to Christianity, and through fear of God, neither burnt the city, nor had the desire to deprive them of their name, nor would they do evil to any one of them who fled to the house of God, although they were heathens; but were much more desirous that they might settle among them in peace. And with difficulty could any one before flee or hide himself from the Gauls. And when the Goths had plundered there a little while, no one heard of more than a few slain. There was seen the wrath of God, when their brazen beams and their images, when they could not be burnt by the Gaulish fire, but heavenly fire at the same time burnt them¹. I do not imagine, says Orosius, now I have long narratives to relate, that I can end them in this book, so I shall begin another.

BOOK III.

I.

THREE hundred and fifty-seven years after the building of Rome, in those days when the Gauls had laid Rome waste, then was the great and most ignominious peace between Lacedæmon, a Greek country, and the Persians, after the Lacedæmonians had often overcome the Persians. Then the Persians enjoined them to have a peace of three years with them, those that would; and those that would not they would seek with war. Thereupon the Lacedæmonians gladly submitted to the peace, on account of the little dread that was inspired into them. By which it may be clearly known how great a will they had for that war, as their poets sing in their songs and in their fables. Let not such a war appear to thee anything agreeable, says Orosius, nor yet those times, when a man's enemy may so easily govern him with words. After the Lacedæmonians had conquered the city of Athens, their own nation, they exalted themselves, and began warring on every side of them, against their own people, and against the Persians, and against the Lesser Asia, and against the city of

þe hi ær afeortan. forðon þa feapan þe þær ut oðfluzon. hæfðon eft þa buh þe bozene. 7 hæfðon Thebane. Epeca leode. him on fultum aþponen :-. Læcebemonie þæron fpa up-ahafene. þæt ægðer ge hy fýlf renðon. ge ealle þa neah þeoda. þæt hi ofer hi ealle mihton anpeals habban. ac him Athenienfe mið Thebana fultume riðftodon. 7 hi mið gefeohte cnýfeðon :-. Æfter þam Læcebemonie gecurpon him to latteore Ircclidif þæf haten. 7 hine renðon on Peþfe mið fultume. rið hi to gefeohtanne. him þa Peþfe mið heora tþam ealþormannum onzean comon. oðer hatte Farnabufef. oðer Diþþifarnon :-. Sona fpa þæra Læcebemonia laðteop rihte þæt he rið þa tpezen hepaþ feohtan fceolde. him þa mæðlicepe geðuhte þæt he rið oðerne fpið gename. þæt he þone oðerne þe yð ofercuman mihte. 7 he fpa geðýde. 7 hiþ æpenðpacan to þam oðrum onfenðe. 7 him feczan het. þæt he zeornor polde ribbe rið hine þonne zerinn :-. Ðe þa fe ealþorman zelýfeðlice mið ribbe þæra æpenða onfenz. 7 Læcebemonia þa hpile geflýmðon þone oðerne ealþorman :-.

Æfter þam Peþfa cýningz benam þone ealþorman hiþ fciþe. þe ær þam fpiðe onfenz æt Læcebemonium. 7 hi zezealde anum fpecccean. of Athene. Epeca býriþ. fe þæf haten Lonon. 7 hine renðe mið fciþhepe of Peþfum to Læcebemonium :-. And hi renðon to Eþýptum Læcebemonie. 7 him fultumeþ bæðon. 7 hi him zezealðon an c. þæra mýcclena þpuepeðpene :-. Læcebemonie hæfðon him to laðteore ænne fpiþe man. þeah he healt þæfe. fe þæf haten Azeþlauf. 7 him to zýlf-þorðe hæfðon. þæt him leofpe þæfe. þæt hi hæfðon healtne cýningz þonne healt rice :-. Ði fýððan on ðam fæ tozæðepe foran. 7 þæf fpa unzemetlice gefuhton. þæt hi neah ealle forþurðan. þæt naþær ne mihte on oðrum rice zeræcan. þæf feaþið Læcebemonia anpeals 7 heora ðom alezen :-. Ne þene ic. cpeð Oþofiuþ. þæt æniþ tpezen latteopaþ emnaþ gefuhton :-.

Æfter þam Lonon zelæðde fýrðe eft on Læcebemonie. 7 þæt land buton þæfe býriþ. on ælcum ðingum mið-ealle afepte. þæt þa þe ær ute oðra þeoda anpealða zýrnðon. him þa zoð puhte. þæf hi mihte hy fýlfe æt ham rið þeopðom beþeþan :-. Piþpanðer hatte fum Læcebemonia latteop. he gefohte Lonon mið fciþum. þa he of Læcebemonium for. 7 þæra folca

Athens that they had before laid waste; because the few that had fled from thence, had again inhabited the city, and had drawn the Thebans, a Greek people, to their aid. The Lacedæmonians were so up-lifted, that both they themselves and all the neighbouring people imagined that they might have power over all of them; but the Athenians, with the aid of the Thebans, withstood them and overcame them in battle. After that the Lacedæmonians chose a general named Dercyllidas, and sent him to Persia with a force to fight against that nation. The Persians with their two generals, one named Pharnabazus, the other Tissaphernes, marched against him. As soon as the Lacedæmonian general knew that he should have to fight against the two armies, it seemed to him most advisable to make a truce with one, that he might the more easily overcome the other: and he did so, and sent his messengers to the one, and commanded them to say that he would rather have peace with him than war. Thereupon the general credulously received the message with peace, and the Lacedæmonians in the meanwhile put the other general to flight.

Afterwards the Persian king deprived that general of his province, who had previously accepted peace from the Lacedæmonians, and gave it to an exile from Athens, the Greek city, who was named Conon, and sent him with a fleet from Persia to Lacedæmonia. And the Lacedæmonians sent to the Egyptians, praying them for aid, and they gave them a hundred large triremes. The Lacedæmonians had for general a wise man, although he was lame, who was named Agesilaus, and had as a vaunt, that they would rather have a lame king than a lame kingdom. They afterwards came together at sea, and there fought so fiercely that they nearly all perished, so that neither could gain a victory over the other. There was the Lacedæmonian power and glory prostrated. I do not think, says Orosius, that any two leaders fought more equally.

After that Conon led an army in return against Lacedæmonia, and totally laid waste the country, exclusive of the city, on all sides; so that to them who before had coveted power over other nations abroad, it now seemed good if they could defend themselves against thralldom at home. There was a Lacedæmonian general named Pisander, who went in search of Conon with a fleet, when he left Lacedæmonia,

æzðer on oðrum. mýcel pæl zerlogan :. Ðær purdon Læce-
demonie gpa gpiðe forrlagen. ꝥ hi nafor næfðon gýððan. ne
heora namon ne heora anpeals. ac heora hpyne pearð Athe-
num to apærnerge. ꝥ hi þone ealban teonan zerpecan mihton.
þe him on ær-ðazum gemæne pær :. And hi 7 Thebane hi
gezadereðon. 7 Læcedemonie mið zereohcte rohdon. 7 hi
zerfýmðon. 7 hi on heora buh bebruron. 7 gýððan beætton :.
Ða buhþape renðon þa æfter Agerilaure. þe mið heora here
pær in Aram. 7 bæðon ꝥ he tidlice hampearð pære. 7 heora
zehulpe. 7 he gpa zedýðe. 7 on Athene ungearpe becoman.
hi zerfýmðon :. Athenienge pæron þa him gpiðe onðræ-
denðe ꝥ Læcedemonie ofer hi rixian mihton. gpa hi ær dýðon.
for þam lýclan riðe. þe hi þa ofer hi hæfðon :. Ði renðon þa
on Perre æfter Lonone. 7 hine bæðon ꝥ he him on fultume
pære. 7 he heom pær zetidæbe. 7 hi mið micclum rciphere
zerohcte. 7 hi Læcedemonie mægt ealle avertan. 7 hi to ðan
zedýðon. ꝥ hý hi gylfe leton æzðer ze for heane ze for un-
pærte :. Æfter þam Lonon zelenðe to Athene pære býrig.
hif eals cýððe. 7 pær mið micclum zefean para buhleoda
onfangen pær. 7 he pær hif gylfer lange gemýnezunge zedýðe.
mið þan þe he zenýððe æzðer ze Perre ze Læcedemonie. ꝥ
hi zebetton þa buh. þe hi ær tobræcon. 7 eac ꝥ Læcede-
monie pære býrig gýððan zehýrigume pæron. þeah hi ær lange
heora riðerinnan pæron :. Æfter þeorgan zepinne. zepearð
þte Perre zebuðon frid eallum Lpæca folce. næf na forþam
þe hi him ænigra zoda uþan. ac forðam þe hi punnon on
Egýptie. ꝥ hi moztan for him þý bet þam zepinne fullganzan :.
Ac Læcedemonie hæfðon þa hpile mapan ungtillneffa
þonne hi mæzenef hæfðon. 7 pæron gpiðor pinnende on
Thebane þonne hi fultumer hæfðon. 7 hloðum on hi
rtaleðon. oð hi abpæcon Arcadum heora buh :. Æfter
þam Thebane hi mið gýrðe zerohdon. 7 him Læcedemonie
oðre onzean brohton :. Ða hi lange ruhdon. þa clýpaðe
Læcebe ealðorman to Arcadium. 7 bæðon ꝥ hi pær zereohct-
er zerpicon. ꝥ hi moztan ða ðeaban bebýrian. þe heora
folcef ofrlagen pæron :. Ðæt is mið Lpæcum þear. ꝥ mið
ðam porðe bið zecýðeð. hpæðer healf hæfð þone riðe :.

and both of these nations fought, one against the other, with great slaughter. There were the Lacedæmonians so totally defeated that they afterwards had neither their name nor their power; but their fall was the raising up of the Athenians, so that they could avenge the old grudge which in former days had been mutual. And they and the Thebans assembled, and sought the Lacedæmonians with warfare, and put them to flight, and drove them into their city, and then laid siege to it. The inhabitants thereupon sent for Agesilaus, who was with their army in Asia, and requested him to return home speedily and aid them; and he did so, and came on the Athenians unawares and put them to flight. The Athenians then greatly dreaded lest the Lacedæmonians should rule over them as they before had done, in consequence of the little victory they had gained over them. So they sent to Persia after Conon, and besought him to aid them, to which he consented, and sought them with a large fleet, and they laid waste the greater part of Lacedæmonia, and so reduced them, that they regarded themselves both as too base and too powerless. After that Conon landed at the city of Athens, his old country, and was there received with the great joy of the citizens, and he there made a long remembrance of himself, by compelling both the Persians and the Lacedæmonians to repair the city which they before had ruined, and the Lacedæmonians to be thenceforth obedient to the city, although they previously had long been its adversaries. After this war it happened that the Persians offered peace to all the Greek people, not because they would give them any benefits, but because, being at war with the Egyptians, they might the better for themselves terminate the contest.

But the Lacedæmonians meanwhile were more restless than powerful, and made war on the Thebans more vigorously than their force admitted; but stole on them in bodies, until they took their town from the Arcadians. After that the Thebans sought them with an army, and the Lacedæmonians brought another against them. When they long fought together, the Lacedæmonian general called to the Arcadians, and requested that they would cease from fighting, that they might bury the dead that had fallen of their people. It is a custom among the Greeks that with those words it is declared which

Forðan ic wolde gefecgan. cwæð Orosius. hu Lreca gepinn. þe of Læceðemonia þære býrig ærjet onſtæles pær. ⁊ mið ſpell-cwýðum gemeapcian. ærjet on Athena þa burh. ⁊ gýððan on Thebane. ⁊ gýððan on Boetie. ⁊ gýððan on Maceðonie. þurfe pæron ealle Lreca leode. ⁊ gýððan on þa læſſan Ariam. ⁊ þa on þa maran. ⁊ gýððan on Perſe. ⁊ gýððan on Egipte. Ic ſceal eac þý laƿor Romana iſtopia aſecgan. þe ic ongunnen hæfde.

II.

Æfter þam þe Romeburh getimbrad pær iii. hund pinctra ⁊ Lxxvi. pær in Achie eorðbeofung. ⁊ tpa býrig. Ebora ⁊ Elice. on eorðan beſuncon. Ic mæx eac on urum azenum tidum gelic angin þam ſecgan. þeah hit ſpýlcne ende næfde. þte Conſtantinopolim. Lreca burh. on ſpýlcere cwacunge pær. ⁊ hýre gepitegað pær of roðfæſtum mannum. þ heo ſceolde on eorðan beſincan. ac heo pearð gercýls ðurh þone cwiſtenan caſere. Arcadiuſar. ⁊ ðurh þ cwiſtene folc. þe on þam burzum pær. þ getacnode þ Lriſt iſ eadmodegra help ⁊ ofermodigra fýll. Mare ic ðýſer gemýnꝰode þonne ic hiſ miðealle aſæde. xif hiſ hpa gý lurtfull mare to witanne. ſece him þonne gýlf. Ða on ðam ðazum zepearð. þte Fulſci ⁊ Falſci. þe ær pæron Lxx. pinctra rið Romane pinnenðe. þ hi hi þa oferpunnon. ⁊ heora land oferhergobon. ⁊ paðe æfter þam. Suttuan þ folc pæron hergienðe on Romane. oð þære burge zeata. Ðit Romane æfter ðam hræðlice mið gefeohhte ⁊ mið hergunge him forguldon. ⁊ hi geflymðon.

III.

Æfter þam þe Romeburh getimbrad pær iii. hund pinctra ⁊ Lxxxiii. paða Lauciuſ. þe oðre naman pær haten Genutiur. ⁊ Quintur. þe oðre naman pær haten Serpiliur. þa hi pæron conſular on Rome. zepearð ſe miccla man-cpealm on þam lande. nalæſ. gpa hit gepuna iſ. of untidlicum gepýðerum. þ iſ of pæctum gumerum. ⁊ of ðrigum pinctrum. ⁊ of peðre

side has the victory. Because it has been my wish to relate, and in narratives describe, says Orosius, how the Greek war, which first proceeded from the city of Lacedæmon [extended itself], first to the city of Athens, and afterwards to Thebes, and then to Bœotia, and then to Macedonia (all these were Greek nations), and then to the Lesser Asia, and then to the Greater, and then to Persia, and then to Egypt, I shall the later recount also the Roman history, which I had begun.

II.

After Rome had been built three hundred and seventy-six years, there was an earthquake in Achaia, and two cities, Eboræ and Helice, sank into the earth. I may also in our own times relate a beginning like to that, although it had not such an end: that Constantinople, the Greek city, was in a similar quaking, and it was prophesied of it by veracious men, that it should sink into the earth; but it was shielded through the Christian emperor, Arcadius, and through the Christian people who were in those towns. That manifested that Christ is the help of the humble and the ruin of the proud. More of this I would have commemorated than I have altogether related of it: if any one be desirous to know more, then let him seek it himself. It happened in those days that the Volsci and Falisci, who had previously been warring on the Romans for seventy years, were overcome by them and their lands ravaged; and soon after that the nation of the Sutrini laid waste the Roman [territory] as far as the gates of the city. After which the Romans quickly requited them with war and destruction, and put them to flight.

III.

After Rome had been built three hundred and eighty-three years, when Lucius, who by another name was called Genucius, and Quintus, who by another name was called Servilius, when these were consuls at Rome, happened the great pestilence in the country, not as it is wont, from unseasonable bad weather—that is, from wet summers and from dry winters, and from fierce spring heats, and with excessive autumnal

lencten-hætan. 7 mið ungemethcan hærfert-pætan. 7 æfter-hæðan. ac an winð com of Calabria wealde. 7 se wol mið þam winde. Ðer man-cwealm wæs on Romanum fulle u. geara. ofer ealle men gelice. þeah þe sume deaðe wæron. sume uneaðe gedrehte apez-comon. oð þ heora biſceopaſ wædon. þ heora goðas bædon. þ him man worhte amfetheatra. þ man mihte þone hæðenſcan plezan wærunne ðon 7 heora deofol-gylð. þ wæron openlice ealle unclænneſſa. Ðer we maƿon nu. cwæð Orosius. þa gearwyrðan. þe wæs criſtenðomeſ riðerſhtan ƿýnðon. hu heora goðas. ƿurh heora blotunge. 7 ƿurh heora deofol-gylð. wæs man-cwealmes gehulpon. buton þæt hý ne ongearon mið hwýlcum ſcincwæſte 7 mið hwýlcum lotwence hit deofla-dýðon. næſ na ſe roða Loð. þ hi mið þý ýfele þa menn ƿſencton. to ðon þ hý gelýfðon heora offrunge. 7 heora deofol-gylðum. 7 þ hi ƿanon moſton to ðam ſaplum becuman. 7 þ hi moſton cƿian mið þære mæſton biſmrunge. ac heora amfetheatra þa wæron unarimeðe. 7 me nu mænig-weald to aſecƿanne. forðon ðu. fæder Aƿurtnus. hý hæft on ðinum bocum ƿſeotole geſeð. 7 ic gehƿam wille wæſto tæcan. þe hine hýſ lýt ma to ƿitanne.

Æfter þýſon. on ðam ýlcan geara. tohlað ſeo eorðe binnan Romebýrig. þa wædon heora biſcopaſ eft. þ heora goðas bædon. þ him mon wealde anne cucenne mann. þa him ƿuhte þ hý heora deaðra to lýt hæfðon. 7 ſeo eorðe ƿa gimenðe bað. oð þæt Marcus. þe oðre namon hatte Lurtius. mið hoſſe 7 mið wæpnum. wæs on-innan beſceat. 7 heo riððan togeðere behlað.

IV.

Æfter ðam þe Romeburih getimbreð wæs iii. hund ƿintſa 7 Lxxxviii. þ Gallie oferhergeðon Romane land oð iii. mila to ðære býrig. 7 þa burih mihton eaðe beƿitan. ƿif hý wæs ne gearcodað. forþam Romane wæron ƿſa forhte 7 ƿſa æmode. þ hý ne ƿenðon þ hý þa burih beƿerian mihton. Ac wæs on moſgen Titus. heora laðteop. þe oðran namon wæs haten Quintus. hý mið fýrðe geſohte. ðær geſeahc Manlius anrig. þe oðre namon wæs haten Torcuatus. wið anne Galliscne mann. 7 hine ofloð. 7 Titus Quintus þa oðre ſume geſlýmðe. ſume

rains and after-heats; but a wind came from the forest of Calabria, and with that wind the plague. This pestilence was full two years in the Roman [territory] over all men alike; though some died, some afflicted with difficulty escaped, until their priests said that their gods commanded amphitheatres to be built for them, that the heathen games might therein be enacted, and their idolatries, that were manifestly all uncleannesses. Here may we now, says Orosius, answer those who are adversaries of Christianity [who assert] how their gods, through their sacrificing and their idolatry, helped them in this pestilence, only that they knew not by what sorcery and by what artifice of devils they did it (it was not the true God), [and] that they afflicted men with that evil, in order that they might trust in their offerings and to their idols, and that they might thence come at their souls, and that they might treat them with the greatest contumely; for their amphitheatres then were innumerable, and too many for me to relate; [and] because thou, Father Augustine, hast manifestly said it in thy books, I will direct every one thereto who desires to know more of the subject.

After this, in the same year, the earth yawned within the city of Rome; whereupon their priests said that their gods commanded a living man to be given them, as it seemed to them they had had too few of their dead. And the earth so continued gaping, until Marcus, who by another name was called Curtius, with horse and weapons cast himself therein, and it afterwards closed together.

IV.

After Rome had been built three hundred and eighty-eight years, the Gauls ravaged the Roman territory to within four miles of the city, and might easily have gained the city, if they had not lost their energy, because the Romans were so timid and so pusillanimous, that they did not suppose they could defend the city. But on the morrow, Titus, their general, who by another name was called Quinctius, sought them with an army, where Manlius fought in single combat, who by another name was called Torquatus, with a Gaulish man, and slew him. And of the others Titus Quinctius put some to flight and some he slew. How many were there slain

offloh : Be þam mon mihte onȝitan hræt þær offlagen pær.
þa heopa fela þurenða gefanzen pær :

V.

Æfter ðam þe Romeburih ȝetimbred pær iiii. hund yntpa 7
ii. þ. Lartaina pære burȝe ærendpacan comon to Rome. 7
him ȝebuðon þ. hȳ frið him betreonum hæfðon. forþon hȳ on
an land þa pinnenðe pæron. þ. pær. on Benefente :. Wið ðam
þe ða ærendpacan to Rome comon. þa com eac wið him ȝeo
ofermæte hearðrælneȝ. 7 moneȝra peoða ýrmda. ȝeo longe
æfter þam peaxenðe pær. ȝra hit hefoner tunȝel on ðam tidan
cȳðenðe pæron. þ. hit pær niht oð midne dæg. 7 on rumepe
tibe hit haȝolade ȝtanum ofer ealle Romane :. On ðam
dazum pær Alexanðer ȝeboren on Eȝecum. ȝra ȝra an mȳcel
ýr come ofer ealne miððaneapð. 7 Ocuȝ. Perȝa cȳning. þone
mon oðrum namon het Artecȝerȝȝ. æfter ðam þe he Eȝȳrtum
forherȝade. he ȝefor riððan on Iuðana land. 7 heopa fela
forherȝade. riððan on Ircaniam þam lande. he heopa ȝriðe
feala ȝeŕette rið þone ȝæ þe mon Laȝria hæc. 7 hȳ pær ȝeŕet-
tene ȝint ȝit oð þȝne dæg. mið bpadum folcum. on ðam to-
hopan. þ. hȳ ȝume riðe Eoð þanon aðo to heopa aȝnum
lande :. Riððan Artecȝerȝȝ abrac Eioðonem. Fenicia burh.
ȝeo pær þa pelegar on þam dazum :

Æfter þam Romane angunnon þ. Somniticum ȝerinn ýmbe
Lampena land. hȳ þa lange 7 oftræðlice ýmb þ. fuhton. on
hreorpendum riȝum :. Ða ȝetuzon Somnite him on fultum
Pirpuran. Eȝra cȳning. þone mæȝtan feonð Romanum :.
Ðæt ȝerinn pearð hræþre ȝume hrile ȝeŕtilleð. forþon Punic
rið Romane pinnan onȝunnon. riððan þ. ȝerinn onȝunnen
pær :. Eȝ ænȝ mann ȝȳ. cƿæð Oporȝȝ. þe on ȝeritum ȝinðan
mæȝe. þ. Ianaȝ ðuru riððan belocen purðe. butan anum
ȝeape. 7 þ. pær forðam þe Romane ealne þone ȝear on mann-
cƿealme læȝan. æpeȝ on Octavianuȝ dæȝe. pær caŕereȝ :.
þ. huȝ hæfðon Romane to ðam anum tacne ȝeƿorht. þ. on
ȝȳlce healfe ȝȳlce hȳ þonne pinnenðe beon polðon. ȝra ȝuð.
ȝra norð. ȝra eȝc. ȝra ȝeȝc. þonne unðȳðon hȳ þa ðuru. þe on
þa healfe open pær. þ. hȳ be þam ȝȳton hrider hȳ ȝceolðon. 7
mið þam þe hȳ ðara ðura hrȳlce opene ȝeȝaron. þonne tuzon
hȳ heopa hræȝl bufan cneop. 7 ȝȳneðon hȳ to ȝȳȝe. 7 be þam

may be conceived from this [circumstance], that many thousands of them were taken.

V.

After Rome had been built four hundred and two years, messengers came from the city of Carthage to Rome, and proposed that they should have peace between them, because they were warring together in a country, that was, in Beneventum. When the messengers came to Rome, with them also came the overwhelming calamity and miseries of many nations, which went on increasing long after that, as the stars of heaven at that time testified, so that it was night till mid-day, and at one time it hailed stones over all the Roman [territory]. In those days Alexander was born in Greece, as a great tempest comes over all the earth; and Ochus, king of Persia, who by another name is called Artaxerxes, after he had laid Egypt waste, proceeded to the land of the Jews and destroyed many of them; afterwards in the land of Hyrcania; he settled many of them by the sea called the Caspian, and they are yet settled there to this day in considerable numbers, in the hope that at some time God will conduct them thence to their own land. After that Artaxerxes took Sidon, a city of Phœnicia, which was the wealthiest in those days.

After that the Romans began the Samnite war about the land of Campania. They fought long and often for it with alternate victories. The Samnites then drew to their aid Pyrrhus, king of Epirus, the greatest enemy of the Romans. That war was, nevertheless, for some time suspended, because the Carthaginians had begun to war on the Romans since that (the Samnite) war was begun. If there be any man, says Orosius, who can find in writings that the door of Janus was afterwards closed, except for one year, and that was because the Romans were all that year afflicted with the pestilence, first in the time of the emperor Octavianus. That temple the Romans had built for that one sign: that on whatever side they would be at war, whether south, or north, or east, or west, they then undid the door which was opened on that side, that they might thereby know whither they should [proceed]; and when they saw any one of the doors open, they then drew up their robe above the knee, and prepared

them for war ; by which it was known that with some nation they were not at peace. And when they had peace, then all the doors were closed, and they let their robe down to their feet. But when the emperor Octavianus succeeded to the empire, then were the doors of Janus closed, and there was peace and quiet over all the earth. After the Persians had made peace with the Romans, it pleased all nations to be subject to the Romans and to observe their law ; and so greatly did they love that peace, that it was more agreeable to them to have Roman kings than of their own race. By which it was manifestly indicated that no earthly man could cause such love and such peace over all the earth as that was. But it was because Christ was born in those days, who is the peace of the inhabitants of heaven and of earth. That also Octavianus manifestly indicated, when the Romans would sacrifice to him, as was their wont, and said that the peace was through his might ; but he disclaimed both the act and the speech, and also said himself, that the deed was not his, nor could it be of any earthly man, that could bring such peace to all the world, what previously two nations could not have, nor, what was less, two families.

VI.

After Rome had been built four hundred and eight years, it befel that the Romans and the Latins made war. In the first battle the Roman consul, Manlius, who by another name was called Torquatus, was slain ; and their other consul, named Decius, and by another name, Mus, slew his own son, because he transgressed their agreement, which was, that they had declared they would all equally assail the Latins. But there one of the Latin army rushed forth and demanded a single combat, and the consul's son advanced against him and there slew him. For that crime the Romans would not bring the triumph to the consul, which was their custom, although he had the victory.

In the year after this, a woman named Minucia, who in their manner is said to have been a nun, had promised their goddess Diana that she would pass her life in maidenhood ; but she soon committed fornication. The Romans thereupon, for the sin of having belied her vow, buried her alive in the

gýt to-dæge. þam gylte to tacne. mon hæf þ land manfelð. þær hý mon býrde :

Raðe æfter þam. on þæra tpegrna congula dæge. Claudiu. þe oðrum namon hatte Marcellu. 7 Ualepianu. þe oðrum namon hatte Flaccu. ða gepearð hit. þeh hit me fconðlic gý. cþað Oporiu. þ fume Romana ri on gýlcum fcinlacc purdon. 7 on gýlcum robum ðreame. þ hý polðon ælcne mann. ge ri ge pærneð. þæra þe hý mihton. mið acþne acþellan. 7 on mete oððe on ðrince to geðicganne geþyllan. 7 þ lanze donðe pærnon. ær þ folc rihte hpanon þ ýfel come. buton þ hý fædon þ hit ufane of þære lýfte come. ær hit þurh ænne þeopne mann geýppes pearð :. Ða pærnon ealle þa ri beforgan Romana ritan zelaðode. þæra pær iii. hund 7 Lxxx. 7 þær pærnon genýðde. þ hý þ ilce þizebon þ hý ær oðrum fealðon. þ hy þær ðeaðe pærnon beforgan eallum þam mannum :

VII.

Æfter þam þe Romeburh getimbreð pær iii. hund rintpa 7 xxii. Alexanden. Epinotapum cýning. þær mapan Alexandreþ eam. he mið eallum hý mæzene rið Romane pinnan ongan. 7 æt Somnite gemære 7 Romana gefæt. 7 þa nihtan landleode on æðre healfe him on fultum geteah. oð Somnite him gefuhton rið. 7 þone cýning offloþ :. Nu ic ðiþer Alexandreþ her gemýnðgæde. cþað Oporiu. nu ic pille eac þær mapan Alexandreþ gemunenðe beon. þær oðreþ nefan. þeh ic ýmbe Romana gepinn on þam gear gepume forð. oð þ [ic] geteleð hæbbe :

Ic fceal hræþne eft-gepenðan. þ ic ælcne hugu ðæl gefecge Alexandreþ dæða. 7 hu Philippu. hý fæðen. iii. hund rintpum æfter þam þe Romeburh getimbreð pær. he fenz to Macedonia rice 7 Grecum. 7 þ hæfðe xxv. rintpa. 7 binnan þæm gearum he geeode ealle þa cýne-ricu þe on Grecum pærnon :. An pær Athenienre. oðer pær Thebane. iii. pær Theffali. iii. Læcedemonie. v. Folcenreþ. vi. Meru. vii. Macedonie. þ he æreft hæfðe :. Philippu. þa he cniht pær. he pær Thebanum to gýrle gefealð Epaminunde. þam ftrongan cýninge.

earth; and now to this day, in token of that sin, that land is called the "Campus sceleratus," where she was buried.

Soon after that, in the time of the two consuls, Claudius, who by another name was called Marcellus, and Valerius, who by another name was called Flaccus, it befel, though I feel shame, says Orosius, [to relate it], that some Roman women were in such [a state of] magical delusion and such frantic passion, that they would kill every human being, both female and male, that they could, by poison, and give it them to take either in food or drink. And this they did for a long time, before the people knew whence the evil came, only that they said it came from above, from the air, until it was made known by a slave. Thereupon all those women were summoned before the Roman senators (there were three hundred and eighty of them), and were there forced to consume that which they had before given to others, so that they died before all those men.

VII.

After Rome had been built four hundred and twenty-two years, Alexander, king of the Epirots, the uncle of Alexander the Great, began to war on the Romans with all his power, and posted himself on the boundary of the Samnites and Romans, and drew to his aid the nearest people of the country on either side, until the Samnites fought against them and slew the king. Now I have here made mention of this Alexander, says Orosius, I will also mention the Great Alexander, the other's nephew; although I shall recount concerning the Roman wars in that year, until I have related them.

I shall, however, retrograde, that I may relate every, even small, portion of Alexander's deeds; and how his father, Philip, four hundred years after the building of Rome, succeeded to the realm of Macedonia and the Greeks, and held it for twenty-five years, and in those years he conquered all the states that were in Greece. One was the Athenian, the second was the Theban, the third was the Thessalian, the fourth the Lacedæmonian, the fifth the Phocian, the sixth the Mæsan, the seventh Macedonia, which he had first. When a boy, Philip had been given as a hostage to the Thebans, to Epaminondas, that powerful king and most

Ƴ þam ƳelæpebeƳtan philofope. fram hiƳ agnum bpeðer
 Alexanðpe. þe Læceðemonia rice þa hæfðe. Ƴ mið him Ƴelæpeð
 pearð. on þam ðrým Ƴearum þa he ðæp pæƳ. Ða pearð
 Alexanðer offlagen. hiƳ broðor. fram hiƳ aƳenpe meðer. þeh
 heo hýne oðerpe Ƴunu eac æp offloƳe. for hýne ƳelƳerneƳƳe.
 Ƴ heo pæƳ PhilppuƳeƳ Ƴceopmoðor. Ða ƳenƳ PhilppuƳ to
 Mæceðonia rice. Ƴ hiƳ ealle hƳle on miclan pleo Ƴ on miclan
 earfeðan hæfðe. þ æƳðer Ƴe him¹ monn utane of oðrum lanðe
 him onpann. Ƴe eac þ hiƳ aƳen folc ýmb hiƳ aƳen feop hƳneðe.
 þæt him þa æt nihtan leoƳpe pæƳ. þ he ute punne þonne he
 æt ham pæpe. ÐiƳ forpe ƳeƳeoht pæƳ pið AthenienƳe. Ƴ hý
 ofepƳonn. Ƴ æfter þam pið IlliƳcoƳ. þe pe PulƳape hatað. Ƴ
 heopa mænƳ þuƳenð offloð. Ƴ heopa mæƳtan buph Ƴeoðe.
 LaƳƳƳan. Ƴ riððan on TheƳƳali he þ Ƴepinn ƳriðorƳ ðýðe. for
 ðæpe piunƳe þe he polðe hý him on fultum ƳeƳeon. for
 heopa piƳeræƳe. Ƴ forðon þe hý cuðon on hoƳum ealpa
 folca feohtan beƳƳ. Ƴ æpeƳ hý þa. æƳðer Ƴe for hiƳ eƳe Ƴe
 for hiƳ olecunƳe. him to Ƴecýrðon. Ðe þa ƳeƳaðepaðe. mið
 heopa fultume Ƴ mið hiƳ aƳenum. æƳðer Ƴe þuðenðe Ƴe ƳanƳ-
 enðpa. unoƳepƳunnenðlice hepe.

Æfter þam þe PhilppuƳ hæfðe AthenienƳe Ƴ TheƳƳali him
 unðerpiðeð. he beƳeat AƳuher ðohtor him to piƳe. Malo-
 ųolum cýnniƳe. Olimphiaðe heo pæƳ hatenu. AƳuher penðe
 þ he hiƳ rice Ƴemichian Ƴeoðe. þa he hiƳ ðohtor PhilppuƳe
 Ƴealðe. ac he hine on þæpe pununƳe Ƴebanð. Ƴ him on Ƴenam
 þ he Ƴýlf hæfðe. Ƴ hine riððan forƳenðe. oð he hiƳ liƳ forlet.
 Æfter þam PhilppuƳ feaht on Othone þa buph. on Thebana
 rice. Ƴ him pæp pearð þ oðer eage mið anpe plan ut-
 aƳcoten. Ðe þeh-hpæðpe þa buph Ƴepann. Ƴ eall þ man-
 cýnn acpealðe. þ he þæpunne Ƴemette. Ƴ æfter þam mið
 hiƳ Ƴeappum he Ƴeoðe eall Epeca folc. forþon heopa Ƴepuna
 pæƳ. þ hi polðon of ælcepe býpƳ him Ƴýlf anpealð habban. Ƴ
 nan oðer unðerþýðeð beon. ac þæpon him Ƴpa beƳpeonum
 pinnenðe. Ða bæðon hý PhilppuƳ æft of anpe býpƳ þonne
 of oðerpe. þ he him on fultume pæpe pið ða þe him onpunnan.
 þonne he þa ofepƳriðeð hæfðe. þe he þonne onpinnenðe pæƳ.
 mið þam folce þe hine æp fultumeƳ bæð. þonne ðýðe he him
 æƳðer to anpealðan. Ƴpa he belýteƳaðe ealle Epece on hiƳ

learned philosopher, by his own brother, Alexander, who then had the realm of Lacedæmonia, and was taught by him (Epaminondas) during the three years that he was there. Then was Alexander, his brother, slain by his own mother, although she had before slain also her other son, for the sake of her adultery, and she was Philip's stepmother. Philip then succeeded to the kingdom of Macedon, and held it all the while in great peril and with great difficulty; for both from without, from other countries, war was made on him, and his own people also plotted against his life, so that at last it was preferable to him to make war abroad than to be at home. His first war was with the Athenians, and them he overcame; and after that with the Illyrians, whom we call Bulgarians, and of them he slew many thousands, and took Larissa, their largest city, and afterwards carried on the war principally against the Thessalians, in consequence of his desire to draw them to his aid, on account of their military skill, and because they of all people could fight the best on horses; and at the first, either through dread of him, or through his flattery, they turned to him. He then, with their force and with his own, gathered an invincible army of both horse and foot.

After Philip had reduced the Athenians and Thessalians under his subjection, he obtained the daughter of Arucha, king of the Molossians, to wife, whose name was Olympias. Arucha thought that he should increase his kingdom when he gave his daughter to Philip; but he confined him to his dwelling, and took from him what he already had, and afterwards banished him, until he ended his life. After that, Philip fought against the city of Methone, in the Theban realm, and there was one of his eyes shot out with an arrow. He, nevertheless, won the city, and slew all the people that he found in it. And afterwards, by his artifices, he conquered all the Greek nations, because it was their usage, that they would of every city have the power to themselves, and no one be subject to another, but were thus warring among themselves. They then besought Philip, first from one city, then from another, that he would aid them against those who were warring against them. Then, when he had overpowered those with whom he was then at war, with [the aid of] the people who had before sought his help, he reduced them both to his subjection. Thus he deluded

gepeals: . Ða Grece ꝥ þa underzeatan. 7 eac him gwiðe ofðincendum. ꝥ hý an cýning. gpa ýðelice buton ælcon geginne. on hýr gepeals beþrýðian sceolde. gelice 7 hi him þeopianðe pæron. he hý eac of¹ oðrum folcum oftræðlice on þeopot ſealde. þe ær nan folc ne mihte mið geſeohte geginnan. hý þa ealle wið hine geginn up-aforon. 7 he hine geeaðmeððe to þam folce. þe he him þær hearðort andreð. ꝥ pæron Theſſali. 7 on hýr gelec ꝥ hý mið him on Aþene punnon: . Ða hý to þam gemære comon mið heora fýrðe. þa hæfðon hý heora cluſan belocene: . Ða Philippur þær-binnan ne mihte. ꝥ he hýr teonan gerræce. he þa penðe on þa ane þe him þa getrýpe pæron. 7 heora buþr gefor. 7 ꝥ folc mið-ealle forðýðe. 7 heora hergar topearr. gpa he ealle dýðe. þe he aherp gemette. ge eac hýr azene. oð ꝥ him þa byrceopar fædon. ꝥ ealle godar him ýrpe pæron. 7 wiðrinnenðe. 7 þeah hý him ealle ýrpe pæpe on þam xxv. rintum. þe he rinnenðe pær 7 ſeohtenðe. he na oferrunnen ne pearð: . Aftur þam he gefor on Cappadociam ꝥ land. 7 pær ealle þa cýningar mið hýr gwiðe offlor. 7 gýððan ealle Cappadociam him gehýrgumedon. 7 hine gýððan penðe on hýr dýrý gebroðra. 7 ænne offlor. 7 þa tpegen oðrluon on Olinthum þa buþr. ſeo pær fæſtaſt 7 pelegarſt Mæcedonia rice. 7 him Philippur æfter for. 7 þa buþr abrac. 7 þa brofor offlor. 7 eall þæt pærinne pær. þa þrý gebroðra næron na Philippure gemesreð. ac pæron gefæðreð: .

On þam ðazum. on Thracia þam lande. pæron tpegen cýningar ymb ꝥ rice rinnenðe. þa pæron gebroðra. þa ſendon hý to Philippure. 7 bædon ꝥ he hý ýmbe ꝥ rice gerefmeðe. 7 on pære geritneſſe pære ꝥ hit emne gebæled pære: . Ðe þa Philippur to heora gemote com mið micelne fýrðe. 7 þa cýningar begen offlor. 7 ealle þa ritan. 7 ſenz him to ðam riceum bam: . Aftur þam Aþenienſe bædon Philippur. ꝥ he heora ladteop pære wið Focenſe þam folce. þeh hý ær heora cluſan him onſean beluce. 7 ꝥ he oðer þæra dýðe. oððe hý gerefmeðe oððe him gefultumade. ꝥ hý hý oferrinnan mihtan. he him þa gehet. ꝥ he him gefultumian ſolde. ꝥ hý hý oferr-

all Greece into his power. When the Greeks became sensible of that, and also being sorely mortified that a king, so easily, without any war, should reduce them under his power, as though they were his slaves (he also often sold them in thralldom to other nations, whom before no nation could overcome in war); they thereupon all raised war against him, and he humbled himself to that people whom he most sorely dreaded, namely, the Thessalians, and by his flattery induced them to make war with him on the Athenians. When they came to the boundary with their army, they [the Athenians] had shut up all the passes. When Philip could not enter, that he might avenge his mishap, he turned against those who alone had been true to him and took their city, and slew all the people and overthrew their temples, as he did all that he found in any place, yea, even his own, until the priests said to him that all the gods were wroth with him, and warring against him; and although they all were wroth with him for the five-and-twenty years that he was engaged in war and fighting, he was not overcome. He afterwards proceeded to the land of Cappadocia, and there, by his treachery, slew all the kings, and afterwards all Cappadocia submitted to him; and he afterwards turned against his three brothers and slew one [of them], and the two fled to the town of Olynthus, which was the strongest and wealthiest of the realm of Macedon; and Philip followed them and captured the town, and slew his brothers and all that were in it. The three brothers were not [related] to Philip by the mother, but by the father.

In those days, in the country of Thrace, there were two kings contending for the kingdom; they were brothers. They then sent to Philip, and prayed that he would reconcile them with regard to the kingdom, and be witness that it was equally divided. Philip thereupon came to their assembly with a large army, and slew both the kings and all their councillors, and succeeded to both the kingdoms. After that the Athenians prayed Philip to be their leader against the Phocians, although they had previously closed their passes against him; and that he would do either the one or the other, either reconcile them, or aid them that they might overcome them [the Phocians]. He thereupon promised them that he would aid them, so that they should conquer

ƿunnon: . Eac æt þam ilcan cýrpe. bæðan Focenſe hiſ
fuldumeſ ƿið Aþhene. he him þa gehet ƿæt he hý ƿeſeman
ƿolde: . Siððan he þa cluſan on hiſ ƿeſealde hæfde. þa ðýde
he him eac þa ƿicu to ƿeſealdan. 7 hiſ hefe ƿeond þa býrſ
todælde. 7 he bebeað. ꝥ hý ꝥ land heſziende ƿæron. oð ꝥ
hý hit afehton. ꝥ þam folce ƿæſ æzþeſ þa. ƿe ꝥ hý ꝥ mæſte
ýfel ƿorþeþan ƿeolþon. ƿe eac ꝥ hý hiſ ƿcſpan ne ðorſtan. ac
he ealle þa ƿicorþan ƿorþlean het. 7 þa oðre ſume on ƿræcſið
ƿorþende. ſume on oðra mearca ƿeſette: . Sƿa he Philppuſ
þa miclan ƿicu ƿeniðeþaðe. þeþ þe æſ anþa ƿehſýlc ƿende ꝥ
hit ofeſ moniſe oðre anpealð habban mihte. ƿæt hý þa æt
nihtan. hý ſýlfe to nohte be mætan: .

Philppuſe ƿeþuhte æfteſ þam. ꝥ he on lande ne mihte
þam folce mið ƿiſum ƿeſeþeman. þe him on ſimbel ƿæron mið-
ƿinnenðe. ac he ƿcſpa ƿeſaðeþaðe. 7 ƿicſiſaſ ƿurðon. 7 ſona
æt anum cýrpe an c. 7 eahtatiſ ceap-ſcſpa ƿeſenſon: . Ða
ceaf he him ane buþh ƿið þa ſæ. Bizantium ƿæſ haten. to
þon. ꝥ him ƿelcobe. ꝥ hý ƿæſ mihton bette binnan ƿrið
habban. 7 eac ꝥ hý ƿæſ ƿehenðarte ƿæron ƿehſýlc land
þanon to ƿinnanne. ac him þa buþh-leobe ƿæſ ƿiðcſæþon.
Philppuſ mið hiſ fuldume hý beſæt 7 him onþann: . Seo ilce
Bizantium ƿæſ æfeſt ƿetimþreð fram Paſſania. Læceþemonia
laðteope. 7 æfteſ þam fram Lonſtantino. ðam cſiſtenan
caſeþe. ƿeſeþeð. 7 be hiſ namon heo ƿæſ ƿehatenu Lonſtan-
tinopolim. 7 iſ nu ꝥ heahſte cýne-ſetl. 7 heafod ealleſ eaſt-
ƿiceſ: . Æfteſ ðam þe Philppuſ lange þa buþh beſeten
hæfde. þa ofþuhte him ꝥ he ꝥ feoh to ſellenne næfde hiſ hefe.
ſƿa hy ƿeſuna ƿæron. he þa hiſ hefe on cſpa todælde. ſum
ýmb þa buþh ƿæt. 7 he mið ſumum hloðum ƿor 7 manega
býrſ beſeafode. on Eþeſanſce. Eþeca folce. 7 ſiððan ƿor on
Sciððie. mið Alexanðre hiſ ſunu. ƿæſ Aþhear ſe cýning ƿice
hæfde. þe æſ hiſ ƿeþofa ƿæſ ƿið Iſðriana ƿeſinne. 7 þa on ꝥ
land ſapan ƿolde. ac hý þa land-leobe ƿið ꝥ ƿeþaſmeþon. 7
him mið ƿýrðe onſean ƿoran: . Ða ƿæt þa Philppuſ ƿeahſode.
þa ſende he æfteſ mapan fuldume to þam þe ða buþh ýmb-
ſeten hæfþon. 7 mið eallum mægene on hý ƿor: . Ðeþ þe

them. At the same time the Phocians also prayed him to aid them against the Athenians. He then promised that he would settle their difference. After he had the passes in his power, he also reduced those countries to subjection, and dispersed his army among all the towns, and commanded that they should harry the land until they had laid it waste. That was a calamity to the people, both that they had to bear that greatest of evils, and also that they could not free themselves from it; for he had commanded all the most powerful to be slain, and of the others sent some into exile, [and] placed some in other confines. Thus did Philip humble those large realms, although each of them before had imagined that it could have power over many others; so that at last they esteemed themselves as nought.

It seemed to Philip after that, that on land he could not conciliate the people with gifts who had been constantly fighting [in alliance] with him, but he collected ships, and they became pirates, and soon, at one time, they captured a hundred and eighty merchant-ships. He then chose him a city on the sea called Byzantium, in order (what seemed desirable to him) that they might therein best have peace, and also that they there might be the nearest at hand to make war from thence on any country. But the inhabitants of the town refused him this, [and] Philip, with his forces, besieged them and made war on them. This same Byzantium was first built by Pausanius, the Lacedæmonian general, and after that enlarged by Constantine, the Christian emperor, and from his name it was called Constantinople, and is now the highest royal seat and head of all the eastern empire. After that Philip had long laid siege to the town, it pained him sorely that he had not money to give to his army, as they had been accustomed to receive. Thereupon he divided his army in two, stationed some about the town, and he with some bodies went and plundered many towns of the Chersonesus, Grecian people, and afterwards marched to Scythia, with his son Alexander (where King Atheas ruled the realm, who had previously been his associate in the Istrian war), and would enter that country; but the people of the country forbade him that, and marched with an army against him. When Philip was apprized of this he sent for a larger force to those who were besieging the town (Byzantium), and

Sciððie hæfðe mapan manna mænige. 7 hý ſelfe hrætrpan
 pæron. Ðý þeah Philippur beſpilde mid hī lottſpencum.
 mid þam þe he hī heſe þriððan dæl gehýððe. 7 himſelf mid
 pæf. 7 þam tſam dælum bebeað. ꝥa hý feohtan ongunnon.
 ꝥ hý wið hī flugon. ꝥ he wiððan mid þam ðriððan dæle hý
 beſpican mihte. þonne hý toſapene pæron. Ðær pearð
 Sciððia xx. M. oſlagen 7 gefanzen. wifmanna 7 pæpmanna.
 7 þær pæf xx. M. hofra gefanzen. þeh hý þær nan liczenðe
 feoh ne metton. ꝥa hý ær gepuna pæron. þonne hý pæl-ſtope
 gepealð ahton. On ðam gereohhte pæf æreſt anfunðen
 Sciððia pannſpeða. Eft þa Philippur pæf þanon cýrpenðe. þa
 of-foſ hýne oðere Sciððie mid lýtelre fýrðe. Tribaballe
 pæron hatene. Philippur him dýðe heopa wꝥ unpeorð. oð
 hýne an cſene ſceat. þurh ꝥ ðeoh. ꝥ ꝥ hofr pæf deað. þe he
 on uſan ſæt. Ða hī heſe gereah ꝥ he mid þý hofre afeol.
 hý þa ealle flugon. 7 eall ꝥ heſe-feoh foſleton. þe hý ær
 gefanzen hæfðon. Pæf ꝥ micel pundor. ꝥ ꝥa micel heſe
 foſ pæf cýnningeſ fýlle fleah. þe na ær þam fleon nolde. þe
 hī monn ſela þuſenða ofſloge. Philippur mid hī lott-
 ſpence. þa hīle þe he pund pæf. alýfðe eallum Lſpecum. ꝥ heopa
 anpealðar moſton ſtanðan him betſeonum. ꝥa¹ ær on ealð-
 dagum dýðon. Ac ſona ꝥa he ſelacnoð pæf. ꝥa heſgæde
 he on Athene. Ða ſenðon hý to Læceðemonium. 7 bæðon
 ꝥ hý geſſýnð purðon. þeh hý ær longe geſýnð pæron. 7
 bæðon ꝥ hý ealle gemænlice cunnoðon. mihtan hý hýra
 gemænan feonð him fram adon. Ðý þa ſume him getiðeðon.
 7 geðaðepoðon mapan mann-ſultum þonne Philippur hæfðe.
 ſume foſ ege ne doſſtan. Philippure geſuhte þa ꝥ he lenz
 mid ſolc-gefeohcum wið hý ne mihte. ac ofſpæðlice he pæf
 mid hloðum on hý heſzenðe. 7 onbutan ſýrpenðe. oð hý eft
 toſpæmðe pæron. 7 þa on ungeapepe on Athene mid fýrðe
 gefoſ. Aet þam cýrpe purðon Athenienſe ꝥa pælhſeoplice
 foſſlagen 7 foſhýneð. ꝥ hý wiððan naner anpealðeſ hý ne
 bemætan. ne naner ſpæoðomeſ.

Æfter þam Philippur gelæððe fýrðe on Læceðemonie 7 on
 Thebane. 7 hý micclum tinteſgæde 7 biſmeaðe. oð hý ealle

with all his power marched against them. Although the Scythians had a greater multitude of men, and were themselves more vigorous; yet Philip deceived them with his artifices, by hiding himself with a third part of his army, with which he himself was, and commanded the two parts, that, when they began to fight, they should flee towards him, that he then, with the third part, might ensnare them, when they were dispersed. There were twenty thousand Scythians slain and captured, females and males, and there were twenty thousand horses taken; though they there found no treasure, as they had previously been accustomed to do, when they kept possession of the field of battle. In that war the poverty of the Scythians first became known. When Philip was on his return, other Scythians met him with a little army; these were called Triballi. Philip regarded their hostility as contemptible, until a woman shot him through the thigh, so that the horse was killed on which he sat. When his army saw that he had fallen together with his horse, they all fled, and left all the booty they had before taken. It was a great wonder that so large an army fled in consequence of the fall of the king, which before that would not flee from those who slew many thousands of them. Philip, with his cunning, during the time he was wounded, allowed all the Greeks to retain their sovereignty among themselves, as they had done before. But as soon as he was cured, he committed ravages on the Athenians. Thereupon they sent to the Lacedæmonians, and besought them that they might be friends, although they had before long been foes, and besought that they might all endeavour in common to drive from them their common enemy. To this some acceded, and collected a larger force than Philip had; some from fear durst not. To Philip it then seemed that he could no longer withstand them in great battles, but he frequently, with detachments, made hostile inroads on them, and laid ambushes around them, until they were again divided, and then unexpectedly marched with his army on Athens. On this occasion the Athenians were so cruelly slaughtered and humbled, that they never afterwards assumed to themselves any power or any freedom.

After that Philip led an army against the Lacedæmonians and the Thebans, and sorely afflicted and misused them, until

ƿæron ƿorðon 7 ƿorhýneð :. Æfter ðam þe Philippus hæfde ealle Egecaſ on hys ƿealð ƿeðon. he ƿealðe hys dohtor Alexanðre þam cýninge. hys aenum mæge. þe he ær Eriþa rice ƿealð hæfde :. Ða on þam dæge ƿeðeðon hy of horſum. ægðer ge Philippus ge Alexanðer. þe he him hys dohtor ƿýllan ƿolde. ge Alexanðer hys azen ſunu. ſƿa heora þear æt ƿýlcum ƿæf. 7 eac mænige oðre mid him :. Ða Philppus ƿebýrðe þ he ƿor þam ƿeðan ut of þam mann-ƿeode arað. þa ge-mette hine ealð ƿeƿana ſum. 7 hine ofſtanð :. Ic nat. cƿæð Orosius. ƿor hƿi eor Romanum ƿýnðon þa æriþan ƿerinn ſƿa ƿel ƿelicoð. 7 ſƿa lufſumlice on leoð-cƿiðum to ƿehýrpanne. 7 ƿor hƿý ge þa tida ƿelcra broca ſƿa ƿel heuðeað. 7 nu þeh eor lýcleſ hƿæt ƿelcra ƿebroca on becume. þonne mænað ge hit to ðam ƿýrreſtan tida. 7 maðon hy ſƿa hreoplice ƿepan. ſƿa ge maðon þæra oðra bliðelice hliðhan :. Líf ge ƿýlce þeðnaſ ſint ƿýlce ge ƿenað þ ge ſien. þonne ſceolðon ge ſƿa luflice eorpe azen brocu aƿerſman. þeh hy læſſan ſýn. ſƿa ge heora ſint to ƿehýrpanne. þonne ƿuhte eor þa tida beteran þonne þa. ƿorþon eorpe brocu nu læſſan ſinðon. þonne heora þa ƿære. ƿorþon Philippus ƿæf xxv. ƿintra. Egeca folc hýnenðe. ægðer ge heora býrð ƿæſnenðe. ge heora folc ƿleanðe. 7 ſume on ellpeode ƿorðenðe. 7 eorper Romana brocu. þe ge þær ealne dæg dƿifað. næf buton þƿý dagaſ :. Philppus ƿefel mýhte þeh þa-ðýt be ſumum dæle gemetlic ƿýncan. ær ƿe ƿelðenð to rice ƿenð Alexanðer. hys ſunu :. Ðeh ic nu hys dæða ſume hƿile ƿeſurpan ſcýle. oð ic Romana ƿeſecge. þe on þam ilcan tida ƿeðone ƿæron :.

VIII.

Æfter þam þe Romeburh ƿetimbred ƿæf iii. hund ƿintra 7 xxvi. Laubeneſ Fupcular ſeo ſtor ƿeƿearð ƿriðe mære. 7 ƿit to-dæge iſ ƿor Romana byrere :. Ðæt ƿeƿearð æfter þam ƿeſeohte. þe Romane 7 Somnrite hæfðon. ſƿa þe ær beforpan ƿæðon. þa þara Somnrite xx. M. oflaðen ƿurðon. unðer Faui þam conſule :. Ac Somnrite æt oðran ƿeſeohte mid mapan ſultume. 7 mid mapan ƿærſcipe. to Romana ƿemetinge

they were all undone and ruined. After Philip had reduced all the Greeks under his power, he gave his daughter to the king Alexander, his own kinsman, to whom he had before given the kingdom of Epirus. On that day when they were playing on horseback, both Philip and Alexander, to whom he would give his daughter, and also Alexander his own son, as was their usage on such [occasions], and also many others with him; when Philip, in the course of the play, had occasion to ride out from the company, he was met by one of his old enemies and mortally wounded. I know not, says Orosius, why by you, Romans, these old wars are so well liked and listened to in poems, and why you so warmly praise times of such miseries; and now, though a very little of such miseries befall you, you bemoan it as the worst of times, and can as bitterly bewail it as you can joyfully laugh over those others. If you are such persons as you imagine you are, then you should as willingly bear your own afflictions (although they are less) as you are [willing] to hear [those] of those [times]; then might these times appear better to you than those, as your afflictions are now less than theirs then were; because Philip was for twenty-five years devastating the Greek nation, either burning their towns or slaying their people, and sending some into exile; and your Roman afflictions, which you are all day adducing, were for three days only. Yet might the evil caused by Philip in some degree be thought moderate, before the drunkard Alexander, his son, succeeded to the kingdom; though I will now for a while be silent as to his deeds, until I relate [those] of the Romans, which were done at the same time.

VIII.

Four hundred and twenty-six years after the building of Rome, the place [called] Caudinæ Furculæ became very famous, and yet to this day is a reproach to the Romans. That befel after the war that the Romans and Samnites had, as we have before said, when twenty thousand of the Samnites were slain [by the former] under the consul Fabius. But in a second war, the Samnites came with a larger force and with more caution than before to meet the Romans, at the

coman. þonne hý ær dýðon. æt þære ƿeope þe mon het
 Laubeneſ Fupcular. 7 þær Romane ƿriðoƿt for þam biſmepe
 þæron. þe him þ̅ land uncudþe þæf þonne hit Somnitum þære.
 7 on unƿerſ on an nýſereƿett beforan oð hý Somnite uton
 beforan. þ̅ hý ƿiððan oðer ƿceolbon. oððe for meteleſte heora
 liſ aleton. oððe Somnitum on hanða ƿan. On þam anpealbe
 þæron Somnite ƿa bealbe. þ̅ ƿe æþeling þe heora laðteop þæf.
 Pontiuſ þæf haten. het ahxian þone cýning hſ ƿæðer. þe þær
 æt ham þæf. hƿæþer him leofne þære. þe he hý ealle acpealbe.
 þe hý libbenbe to biſmepe ƿerenian hete. Ðý þa ƿe æþeling
 to þam biſmepe ƿetapabe. þe þa on þam ðazum mæſt þæf. þ̅
 he hý bepeafobe heora claða 7 heora ƿæpna. 7 vi. hund ƿſla
 on hſ ƿepealb undeſſenƿ. on þ̅ ƿepað. þ̅ hý him ƿiðþan ece
 þeopaf þæron. 7 ƿe æðeling beþeað ƿumum hſ folce. þ̅ hý
 ƿebrohton Romana conſular on heora aƿnum landum. 7 him
 beforan ðriſan ƿa ƿa niðlingaſ. þ̅ heora biſmeſ þý mare
 þære. Leornop ƿe ƿolbon. cƿæð Oſoſiuſ. eopra Romana
 biſmopa beon forƿuƿienbe þonne ƿecƿenbe. þær ƿe for eoppe
 aƿenpe ƿonpnuƿe moſte. þe ƿe ƿið þam cƿiſtendome habbað.
 Ðræt ƿe ƿitan þ̅ ƿe ƿýt to-ðæƿe þæron Somnitum þeope. ƿſf
 ƿe him ne luƿon eopra peðð 7 eopra aðaſ. þe ƿe him ƿealbon.
 7 ƿe muſcmað nu. forþam þe monexa folc þe ƿe anpealb oſer
 hæfbon. nolbon eop ƿelæſtan þ̅ hý eop beheoton. 7 nellað ƿe
 ðencean. hu lað eop ƿýlſum þæf to læſtanne eoppe aðaſ þam
 þe oſer eop anpealb hæfbon. Sona þæf. on ðam æfteran
 ƿeape. forþræcon Romane heora aðaſ. þe hý Somnitum ƿeƿealb
 hæfbon. 7 mið Papirio. heora conſule. hý mið ƿýrðe ƿeſohoton.
 7 þær ðeaðlicne ƿiƿe ƿeſoran. forþam þe æƿðer þæra folca
 þæf þæf ƿeſeohteſ ƿeopn. Somnite for ðam anpealbe. þe hý
 on æƿðre healfe hæfbon. 7 Romane for ðam biſmepe. þe hý
 ær æt him ƿeſoran. oð Romane ƿeſenƿon Somnita cýning. 7
 heora ƿeſten abræcon. 7 hý to ƿafol-ƿýlbum ƿeðýðon. Se
 ilca Papiriuſ þæf æfter þam ƿeſeohte mið Romanum ƿſýlceſ
 ðomeſ beleð. þ̅ hý hine to þon ƿecopen hæfbon. þ̅ hý mið
 ƿeſeohte muhte þam mapan Alexandre ƿiðſtanðan. ƿſf he
 eaſtane of Aſiam Italiam ƿeſohte. ƿa he ƿecpeðen hæfðe.

place called Caudinæ Furculæ; and there the Romans suffered disgrace chiefly because that land was more unknown to them than it was to the Samnites, and in their ignorance they marched into a narrow pass, until the Samnites encompassed them without, so that they must then do one or the other, either perish from want of food, or yield themselves to the Samnites. In their power the Samnites were so confident, that the prince, who was their general, named Pontius, caused the king, his father, who was at home, to be asked, whether he preferred that he should slay them all, or order them to be preserved alive as a mockery. The prince then treated them with that contumely which in those days was the greatest. He bereft them of their clothes and their weapons, and received six hundred hostages into his power, on condition that they should afterwards be perpetual slaves to him; and the prince commanded some of his people to conduct the Roman consuls to their own territories, and to drive them before them like thralls, that their ignominy might be the greater. We would rather, says Orosius, be silent than speaking on the disgraces of you, Romans, if we might, notwithstanding your own discontent which you have with Christianity. What! you know that, even at this day, you would be the slaves of the Samnites, if you had not belied your pledges and your oaths that you gave them; and you now murmur because many nations, over whom you had power, would not perform what they had promised you. And will you not call to memory how hateful it was to yourselves to perform your oaths to those who had power over you? Immediately after this, in the following year, the Romans broke their oaths that they had given to the Samnites, and with Papirius, their consul, sought them with an army, and gained a deadly victory (for both of those nations were eager for battle; the Samnites on account of the power that they had on every side, and the Romans because of the disgrace they had undergone from them); till at length the Romans captured the king of the Samnites, and took their fastness and made them tributaries. The same Papirius was, after that war, invested with such authority, that they chose him to withstand in war the Great Alexander, if he from the East, from Asia, should invade Italy, as he had said.

IX.

Æfter ðam þe Romeburih zetimbred þær iii. hund yntpa 7 xxvi. fenz Alexander to Wæcebonia rice æfter Philppure hij fæder. 7 hij æftertan þezurcipe on þon zecýððe. þa he ealle Erecar mid hij rihtro on hij zereals zenieððe. ealle ða þe rið hine zepinn up-ahoron :. Ðæt pearð æfter from Perþum. þa hý fceolbon¹ Demorþhanare. þam philorophe. liczenðe feoh. rið ðam þe he zelærðe ealle Erecar þ hý Alexandre riðrocon :. Athene buðon zefeohht Alexandre. ac he hý fona forloh 7 zeplymde. þ hý rýððan ungemetlicne ege fram him hæfðon. 7 Thebana færten abrac. 7 mid-ealle topearp. þ ær þær ealra Erecar hearð-rcol. 7 riððan eal þ folc on ellðeode him rið feoh zerealde. 7 ealle þa oðre þeoda þe on Erecum pæron. he to zarol-zýlðum zebýðe buton Wæceboniam. þe him eft to zecýrðon. 7 þanon þær fapenðe on Ilirice 7 on Thracu. 7 hi ealle to him zebýðe. 7 riððan he zaderade fýrðe rið Perþe. 7 þa hpile þe he hý zaderode. he ofloh ealle hij mazar þe he zeræcean mihte :. On hij feðe-hepe pæron xxxii. M. 7 þær zehorþeðan rihte healf M. 7 rcira an hund 7 eahtacið :. Na ic. cræð Oporiur. hræþer mare pundor þær. þe he. mid fpa lýtle fultume. þone mærtan ðæl þifer midðanzearðer zegan mihte. þe þ he. mid fpa lýclan perode. fpa micel anzinnan dorpte :.

On ðam forman zefeohhte þe Alexandre zefeahht rið Dariur an Perþum. Dariur hæfðe fyx hund M. folce. he pearð þeh friðor befpicen for Alexandre færepe þonne for hij zefeohhte :. Ðær þær ungemetlic pæl zerlagen Perþa. 7 Alexandre næf na ma þonne hund trefctið on ðam raðe-hepe. 7 nizon on þam feðe :. Ða afor Alexandre þanon on Fuzam. Afiam land. 7 heora burh abrac 7 topearp. þe mon hætt Sarðr :. Ða ræðe him mon þ Dariur hæfðe eft fýrðe zezaderod on Perþum :. Alexander him þ þa onðred. for þære nearepan ftope þe he þa on þær. 7 hræðlice for þam ege þanon afor. ofer Taupuran þone beorh. 7 ungelýfedlicne micelne pez on ðam

IX.

Four hundred and twenty-six years after the building of Rome, Alexander succeeded to the kingdom of Macedon, after his father, Philip, and manifested his earliest ability by reducing by his policy all the Greeks under his power, all those who had raised up war against him. That arose first from the Persians, when they gave Demosthenes, the philosopher, treasure, in order that he might instruct all the Greeks to oppose Alexander. The Athenians declared war against Alexander, but he forthwith beat and put them to flight, so that from that time they stood in boundless awe of him; and took the fastness of the Thebans, and totally destroyed it, which before had been the capital of all the Greeks; and afterwards sold all the people into foreign countries; and all the other nations that were in Greece he made tributaries, except Macedonia, which again returned to him; and thence he marched against the Illyrians and Thracians, and subjected them all to him; and afterwards he gathered an army against Persia, and while he was gathering it, he slew all his relations that he could reach. In his foot-army there were thirty-two thousand, and of cavalry four thousand five hundred, and of ships a hundred and eighty. I know not, says Orosius, which was the greater miracle, that he with so small a force could overcome the greatest part of this earth, or that he with so little an army durst undertake so much.

In the first battle that Alexander fought with Darius and the Persians, Darius had six hundred thousand people, yet he was defeated more by Alexander's craft than his fighting. There was an immense slaughter of the Persians, and of Alexander's [force] there were no more than a hundred and twenty of the cavalry and only nine of the infantry [slain]. Alexander then marched thence to Phrygia, a country of Asia, and took and destroyed their town called Sardis. It was then told him that Darius had again gathered an army in Persia. At this Alexander was in dread, on account of the narrow place in which he then was, and [urged] by that fear, speedily marched from thence over Mount Taurus, and

ðæge Ʒefop. oð he com to Thaprum Ʒære býrig. on Liliſium þam lande. On þam ðæge he Ʒemette ane ea. Ʒeo hæfðe unƷemetlicne cealb Ʒæter. Ʒeo Ʒæf Lýðnuſ haten. þa onƷan he hýne baðian Ʒæron ƷƷa ƷƷatigne. þa Ʒop þam cýle him Ʒe-ƷcƷuncan ealle æðra. ꝥ him mon Ʒæf liƷef ne Ʒenðe. Raðe æfter ðam com Dapiuſ mið fýrðe to Alexandre. he hæfðe iii. hunð Ʒuŷenða Ʒeðena. 7 an hunð m. ƷehopƷeðra. Alexander Ʒæf þa him Ʒriðe onðræðenðe Ʒop Ʒære miclan mænige. 7 Ʒop Ʒære lýclan þe he Ʒýlf hæfðe. þeð þe ær mið Ʒære ilcan Dapiuſ mapan ofercome. Ðæt ƷefeohƷ Ʒæf Ʒeðon mið micelpe ƷeopnƷulneŷŷe of ðam Ʒolcum bam. 7 Ʒæp Ʒæpan þa cýningaŷ beƷen ƷeƷunðoð. Ðær Ʒæf Ʒeppa x. m. ofƷlaƷen ƷehopƷeðra. 7 eahtatig m. Ʒeðena. 7 eahtatig m. ƷeƷanƷenpa. 7 Ʒæp Ʒæf unƷemetlice licƷenðe Ʒeoh Ʒunden on þam Ʒic-Ʒopum. Ðær Ʒæf Dapiuſ moðop ƷeƷanƷen. 7 hiŷ Ʒif. Ʒeo Ʒæf hiŷ ƷƷeopƷer. 7 hiŷ Ʒpa ðohƷpa. Ða beað Dapiuŷ healf hiŷ Ʒice Alexandre Ʒið þam Ʒifmannum. ac him nolðe Alexander Ʒæf Ʒetidian. Dapiuŷ þa-Ʒýt ƷƷiððan Ʒiðe ƷeƷaðeƷaðe fýrðe of Ʒeppum. 7 eac of oðrum landum. þone Ʒultum þe he him to aƷpanan mihte. 7 Ʒið Alexandre Ʒop. Ða hƷile þe Dapiuŷ fýrðe ƷaðeƷaðe. þa hƷile Ʒenðe Alexander Ʒapmenionem hiŷ laðteop. ꝥ he Dapiuŷ Ʒciphene aƷlýmðe. 7 he Ʒýlf Ʒop in Sipium. 7 hý him onƷean comon. 7 hiŷ mið eaðmoðneŷƷan onƷenƷan. 7 he þeah na þe læŷ heopa land ofercƷeƷaðe. 7 ꝥ Ʒolc ŷum Ʒæp Ʒitcan let. Ʒume þanon aðræfðe. Ʒume on ellþeode him Ʒið Ʒeo ƷeƷealðe. 7 Tipuŷ. þa ealðan buƷh 7 þa ƷeleƷan. he beƷæt 7 tobræc. 7 mið-ealle topeaƷƷ. Ʒopþon hý him luŷlice onƷon nolðon. 7 Ʒiððan Ʒop on Liliſium. 7 ꝥ Ʒolc to him Ʒenýððe. 7 Ʒiððan on Rodum ꝥ iƷland. 7 ꝥ Ʒolc to him Ʒenýððe. 7 æfter þam he Ʒop on EƷýptie. 7 hý to him Ʒenýððe. 7 Ʒæp he heƷ þa buƷh atimbrian. þe mon Ʒiððan be him heƷ Alexandria. 7 Ʒiððan he Ʒop to þam heaƷe þe EƷýpti Ʒæðon ꝥ he Ʒære Ammoneŷ heopa Ʒoðeŷ. Ʒe Ʒæf Iobeŷeŷ ŷunu. heopa oðreŷ Ʒoðeŷ. to þon ꝥ he Ʒolðe be laðian hiŷ moðop Nectanabuŷeŷ Ʒæf ðrýŷ. þe mon Ʒæðe ꝥ heo hý Ʒið Ʒop læƷe. 7 ꝥ he Alexander Ʒæðeŷ Ʒæpe. Ða bebeað Alexander þam hæðenan

proceeded an incredibly long way on that day, until he came to the city of Tarsus in the land of Cilicia. On that day he met with a river that had exceedingly cold water, which was called Cydnus, and all sweaty began bathing in it, when, through the cold, all his veins shrank, so that no one supposed him alive. Quickly after that Darius came with an army to Alexander: he had three hundred thousand foot and a hundred thousand horse. Alexander greatly dreaded him, on account of that great multitude, and of the little that he himself had; although he had before with the same Darius overcome a greater. The battle was fought with great obstinacy by both nations, and both kings were there wounded. Of the Persians there were slain ten thousand horse and eighty thousand foot, and eighty thousand captured, and there was an immense treasure found in the camp. The mother of Darius was there taken, and his wife, who was his sister, and his two daughters. Darius then offered half his kingdom to Alexander for the women, but Alexander would not grant him that. Yet a third time Darius gathered an army from the Persians, and also what aid he could draw to him from other countries, and marched against Alexander. While Darius was collecting an army, Alexander sent his general Parmenio to put the fleet of Darius to flight, and he himself marched into Syria, and they came to meet him, and received him with great humility; yet he, nevertheless, ravaged their country, and of the people he let some remain, drove some thence, sold some into foreign countries. And the ancient and rich city of Tyre he besieged and took, and totally destroyed, because they would not voluntarily receive him; and afterwards proceeded to Cilicia, and subdued that people, and afterwards to the island of Rhodes, and reduced that people under his subjection, and after that proceeded against the Egyptians, and reduced them to subjection, and there commanded the city to be built that from him was afterwards called Alexandria; and afterwards he proceeded to the temple which the Egyptians said was [that] of their god Ammon, who was the son of Jove, their other god, for the purpose of exculpating his mother with reference to Nectabanus the sorcerer, with whom it was said she had committed adultery, and that he was the father of Alexander. Thereupon Alexander com-

bijceope. ꝥ he gecrupe on þær Ammoneꝥ anlicneꝥre. þe inne on þam hearꝥe þær. ærþam þe he 7 ꝥ folc hý þær 7aþeꝥaþe. 7 7æþe hu he him an hī 7epill befoꝥan þam folce anðrýrðan 7ceolþe. þær he hýne ac7aþe. Lenoh 7peotohce uꝥ 7eþýþe nu to 7itanne Alexanþer hꝥýlce þa hæðenan 7oðar 7inðon to 7eopðianne. ꝥ hit 7wiðop iꝥ of þæra bijceopa 7ehloþe. 7 of heopa azenꝥe 7epýrþe. ꝥ ꝥ hý 7ec7eað. þonne of þæra 7oða mihte.

Of þære 7tope for Alexanþer þwiððan 7iðe on7ean Dapiuꝥ. 7 hý æt Thapꝥe þære býꝥ hý 7emetton. On þam 7eꝥeohte þæron Peꝥꝥe 7pa 7wiðe foꝥ7la7en. ꝥ hý heopa miðan an7ealþeꝥ 7 langꝥuman hý 7ýlfe 7iððan wið Alexanþer to nahte beꝥætan. Ða Dapiuꝥ 7eꝥeah ꝥ he ofepꝥunnen beon wolþe. þa wolþe he hine 7ýlfe on þam 7eꝥeohte foꝥ7pillan. ac hine hī þe7naꝥ ofep hī pillan 7nam atuzon. ꝥ he 7iþþan þær 7leonde mið þære 7ýrþe. 7 Alexanþer þær xxxiii. ða7a on þære 7tope. ær he þa 7ic-7toꝥa 7 ꝥ þæl beþeapian mihte. 7 7iððan for an Peꝥꝥe. 7 7e eoðe Peꝥꝥiꝥoliꝥ þa buꝥh. heopa cýne-7tol. 7eo iꝥ 7ýt 7e7e7aꝥt ealpa buꝥa. Ða 7æþe mon Alexanþre. ꝥ Dapiuꝥ hæꝥþe 7ebunðen hī a7ene ma7aꝥ mið 7ýlþeꝥne 7acentan. Ða for he wið hī mið 7ýx M. manna. 7 7unðe hine anne be 7e7e lic7ean. mið 7ꝥeꝥum toꝥ7icod. healf cucne. Ðe þa Alexanþer him anum ðeaðum lýtle miðþeoꝥtneꝥre 7eþýþe. ꝥ he hine heꝥ beþýꝥizean on hī 7ýlþena býꝥ. þe he 7iððan nanum ende hī cýnne 7eðon nolþe. ne hī 7iꝥe. ne hī meðeꝥ. ne hī beapnum. ne ꝥ ealpa læꝥt þær. hī 7ingꝥan ðohtop. he nolþe buton hæꝥtꝥýþe habban. 7eo þær lýtel cild. Uneaðe mæ7 mon to 7e7eapꝥuman 7eꝥeꝥzan. 7pa mæniz7ealð 7ꝥel 7pa on þam ðꝥum 7eapꝥum 7eꝥꝥuðon. on ðꝥum folc-7eꝥeohtum. beꝥeoꝥ 7ꝥam cýningum. ꝥ þæron 7iꝥcýne hunð þꝥenð manna. ꝥ binnan þam foꝥꝥuðon. and of þam ilcan folcum foꝥꝥuðon lýtle æꝥ. 7pa hit heꝥ befoꝥan 7eꝥ7ð. ni7ontcýne hunð þꝥenð manna. butan miðan heꝥ7ungum. þe binnan þam ðꝥum 7eapꝥum 7eꝥꝥuðon. on monizꝥe 7eoðe. ꝥ iꝥ ꝥ Aꝥꝥꝥie eall 7eo 7eoð aꝥeꝥt 7eapð 7nam Alexanþre. 7 mone7a býꝥ on Aꝥiam. 7 Tiꝥuꝥ 7eo mæꝥe buꝥh. eall toꝥeoꝥꝥenu. 7 Liðia ꝥ land eall aꝥeꝥt. 7 Lappaðocia ꝥ land. 7 ealle E7ýꝥꝥie on þeoꝥote 7eþꝥoht. 7

manded the heathen priest to creep into the image of Ammon, that was within the temple, before he and the people had assembled there, and said how he, according to his will, should answer before the people to what he might ask him. Plainly enough Alexander has now given us to know what the heathen gods are for [objects of] worship, [and] that it is rather from the body of priests and their own utterance that which they say, than from the power of the gods.

From that place Alexander marched for the third time against Darius, and they met each other at the city of Tarsus. In that battle the Persians were so totally defeated, that their great and long power they afterwards esteemed as nothing against Alexander. When Darius saw that he should be overcome, he was desirous of perishing in the battle, but his officers drew him away against his will, so that he afterwards fled with the army; and Alexander was thirty-three days on the place before he could plunder the camp and the dead, and afterwards marched into Persia and took the city of Persepolis, their royal residence, which is still the wealthiest of all cities. Then it was told to Alexander that his own relations had bound Darius with a golden chain. He then marched towards him with six thousand men, and found him alone lying by the way pierced with spears, half dead. Alexander then showed to him alone [when] dead a little compassion, by ordering him to be buried in the tomb of his ancestors, which he would not afterwards show to any part of his kin, not to his wife, nor his mother, nor his children, not to that which was least of all, his younger daughter, [whom] he would have only in captivity, who was a little child. Not easily [even] to the credulous can be related so many evils as in those three years befel, in the three great battles between the two kings. It was fifteen hundred thousand men that perished within that [time]; and of the same nations there perished a little before, as has before been said, nineteen hundred thousand men, not to mention the great ravages which took place within those three years among many a people; that is, in Assyria all the nation was plundered by Alexander, and many cities in Asia, and Tyre, the great city, were destroyed, and all the land of Cilicia laid waste, and the land of Cappadocia, and all Egypt reduced to slavery, and

Roðum þ þ izlanð mið-ealle aþeƿt. 7 moniz oðpe lanð ýmbe Taupor þa muntar:.

Na lær þ an þ heora tpeƿna ƿeƿinn þa ƿæpe on þam eaƿt ende þiƿeƿ miððangeaƿbeƿ. ac on emn þam. Aƿiðiz Spactana cýningz. 7 Antipater. oðer Epeca cýningz. ƿunnon him be-tpeonum. 7 Alexanðer Cipia cýningz. þæƿ miclan Alexanðreƿ eam. ƿe ƿilnoðe þæƿ ƿeƿt-ðæleƿ. ƿa ƿe oðer ðýðe þæƿ eaƿt-ðæleƿ. 7 ƿýrðe ƿelæððe in Itaham. 7 þæƿ hƿæðlice ofƿlaƿen ƿeaƿð. 7 on þæpe ilcan tiðe. Zoƿpion Ponto cýningz mið ƿýrðe ƿeƿor. 7 he 7 hiƿ folc mið-ealle þæƿ forƿeaƿð: Alexanðer æƿteƿ Dapiuƿ ðeaðe. ƿeƿann ealle Maƿðor. 7 ealle Ircanian. 7 on oðpe hƿile þe he þæƿ ƿinnenðe þæƿ. ƿeƿelice hine ƿeƿoðce Amothea. ƿeo ðciððizce cƿen. mið ðrým hund ƿiƿmanna. to þon þ þý ƿoðan ƿið Alexanðer 7 ƿið hiƿ mæƿeƿtan cem-pan beapna tƿýnan: Æƿteƿ þam ƿann Alexanðer ƿið Paphum þam folce. 7 he þý neah ealle ofƿloh 7 forðýðe. æƿ he þý ƿeƿinnan mihte. 7 æƿteƿ þam he ƿeƿonn Driancar þ folc. 7 Eueƿzetar. 7 Papamomenar. 7 Aƿapiar. 7 moneta oðra ðeoda. þe ƿeƿetene ƿint ýmbe þa muntar Laucaƿuƿ. 7 þaƿ heƿ ane buƿh atimbrian. þe mon ƿiððan heƿ Alexanðia: Næƿ hiƿ ƿeƿlac. ne hiƿ heƿƿung on þa ƿeƿeðan ane. ac he ƿelice ƿloh 7 hýnðe þa þe him on ƿiml ƿeƿon miðƿeƿenðe 7 ƿinnenðe: Æƿeƿt he ofƿloh Amintar hiƿ moðrian ƿunu. 7 ƿiððan hiƿ hƿoðor. 7 þa Paphmenion hiƿ þeƿn. 7 þa Filoteƿ. 7 þa Latuluƿan. þa Eupilohuƿ. þa Paphanar 7 monete oðpe. þe of Mæceðoniam ƿicoƿte ƿeƿon. 7 Elituƿ. ƿe þæƿ æƿðer ƿe hiƿ ðeƿn ƿe æƿ Philippuƿeƿ hiƿ ƿæðer: Ða þý ƿume ƿiðe ðƿuncne æƿ heora ƿýmble ƿæƿon. þa onƿunnon þý tƿeahtizean hƿæðer ma mæƿlicra ðæða ƿeƿeƿeð hæƿðe. þe Philippuƿ þe Alexanðer. þa ƿæðe ƿe Elituƿ for ealðpe hýlðe. þ Philippuƿ ma hæƿðe ƿeðon þonne he: Þe þa Alexanðer ahleop for þæpe ƿæƿene 7 ofƿloh hine. to-ecan þam þe he hýnenðe þæƿ æƿðer ƿe hiƿ aƿen folc ƿe oðera cýningza. he þæƿ ƿin-þýƿteðne manneƿ bloðeƿ: Raðe æƿteƿ þam he for mið ƿýrðe on Ehoƿamor 7 on Dacoƿ 7 him to ƿaƿol-ƿýlðum þý ƿeƿýððe: Ehalƿten þone ƿiloƿoƿum he ofƿloh. hiƿ emn-ƿeolepe. þe þý æƿtæðepe ƿelæpeðe ƿeƿon. æƿ Aƿitoteleƿ heora maƿizte. 7 moneta menn mið him. forþon þý nolðan to him ƿeƿiððan. ƿa to heora ƿoðe:

the island of Rhodes totally laid waste, and many lands about the mountains of Taurus.

Not only was then the war of those two in the east part of this earth, but coeval with that Agis, the Spartans' king, and Antipater, another Greek king, were at war with each other; and Alexander, the uncle of Alexander the Great, desired the west part as the other did the east part, and led an army into Italy, and was there speedily slain. And at the same time, Zopyrion, king of Pontus, marched with an army, and he and his people there totally perished. After the death of Darius, Alexander won all the Mardi and all Hyrcania; and at another time, when he was there carrying on war, Minothæa, the Scythian queen, with three hundred women, shamelessly sought him, because they wished to conceive children by him and his greatest warriors. After that Alexander made war on the Parthian nation, and slew and destroyed them nearly all before he could overcome them. After that he subdued the nations of the Drangæ, the Euergetæ, and the Parapameni, and the Adaspîi, and many other nations that are seated about the mountains of Caucasus, and there commanded a city to be built, that was afterwards called Alexandria. Neither his treachery nor his ravages were exercised only on foreigners, but he slew and injured alike those who were constantly his associates and fellow-warriors. First he slew Amyntas, the son of his maternal aunt, and afterwards his brother, and then Parmenio, his general, and then Philotas, and then Attalus; then Eurylochus, then Pausanias, and many others that were the most powerful of Macedonia; and Clitus, who was both his servant and previously his father, Philip's. When they on one occasion were sitting drunk at their feast, they began to discuss who had performed the greater deeds, whether Philip or Alexander; when Clitus, from old affection, said that Philip had done more than he. Alexander then, on account of that speech, leapt up and slew him; besides that, he was the oppressor both of his own people and those of other kings; he was ever thirsting after human blood. Quickly after that he marched with an army against the Chorasmi and Dahæ, and forced them to be tributaries to him. Callisthenes, the philosopher, his fellow-disciple, he slew (they had been taught together by their master, Aristotle), and many men with him, because they would not worship him as their god.

Æfter þam he for on Indre. to þon þ he hir rice gebraððe oð þone eart gearfecg. On þam riðe he geeode Niran. India heafod-burh. 7 ealle þa beorðar þe mon Deðolar hæc. 7 eall þ rice Eleofiler þære cene. 7 hý to zelizne zenýððe. 7 for þam hire rice eft-azear. Æfter þam þe Alexander hæfðe ealle Indre him to gepýlðon geðon. buton anre býrig. reo þær un-gemætan fæte. mið cluðum ýmbreaxen. þa geahroðe he þ Ercol re ent. þær þær to-gefaran on ær-ðazum. to þon þ he hý abrecan pohte. ac he hit forþam ne anzan þe þær þær eorðbeorung on þære riðe. Þe þa Alexander hit riðort forþam onzann þe he polbe þ hir mæpða þæron mapan þonne Ercoler. þe þe he hý mið micle forlone þær folcer bezeate. Æfter þam Alexander hæfðe gefeoht rið Porore. þam rrenge-ertan Indea cýnmze. On þam gefeohte þæron þa mærtan bloð-gýtar on ægðre healfe þæra folca. On þam gefeohte Poror 7 Alexander gefuhton anrig on horrum. þa ofrolo Poror Alexander horf. þe Bucefal þær haten. 7 hine rýlfne mihte þær. gif him hir þeznar to fultume ne comon. 7 he hæfðe Poror monezum punðum gepunðoðne. 7 hine eac gepýlðne dýðe. riððan hir þeznar him to comon. 7 him eft hir rice to-forlet for hir þezengcipe. þý he rra riðe þær feohtenðe anzean hine. And he Alexander him het riððan tra býrig atimbrian. oðer þær hatenu be hir horre Bucefal. oðer Nicea. Siððan he for on Abraertar þa leode. 7 on Eathenar. 7 on Pperidat. 7 on Eangetidat. 7 rið hi ealle gefeahc 7 oferþonn. Ða he com on India eart gemæra. þa com him þær onzean tra hund þrenða gehorðader folcer. 7 hý Alexander uneaðe oferþonn. ægðer ge for þære rumor-hæte ge eac for ðam oftræðlican gefeohtum. Siððan æfter þam he polbe habban mapan pic-rtora. þonne hir gepuna ær þære. forþon he him riððan æfter þam gefeohte. riðor anræt þonne he ær dýðe. Æfter þam he for ut on gearfecg. of ðam muðan þe reo ea þær hatenu Ezinenre. on an izland. þær Siuor þ folc 7 Ierromar on earðoðon. 7 hý Ercol þær ær gebrohte 7 gefette. 7 he him þa to gepýlðum gebyðe. Æfter þam he for to þam izlande þe mon þ folc Gandar hæc. 7 Subaror.

After that he proceeded to India, for the purpose of extending his dominion to the eastern ocean. In that expedition he took Nyssa, the chief city of India, and all the mountains called Dædali, and all the realm of Cleophis, the queen, and compelled her to prostitution, and for that restored to her her kingdom. After Alexander had reduced all India under his power, excepting one town that was exceedingly strong, surrounded by rocks, he was informed that Hercules, the giant, had journeyed thither in days of old, with the design of taking it; but he did not attempt it, because there was an earthquake at that time. He, Alexander, then undertook it, chiefly because he would that his glory should be greater than Hercules's, although he gained it with a great loss of his people. After that Alexander had a battle with Porus, the most valiant king of India. In that battle there was infinite bloodshed of those people on both sides. In that battle Porus and Alexander fought in single combat on horseback, when Porus killed Alexander's horse that was named Bucephalus, and might [have killed] himself, if his attendants had not come to his succour; and he had wounded Porus with many wounds, and also made him prisoner, after his attendants had come to him; and left him his kingdom again, on account of his valour, because he had so stoutly fought against him. And Alexander afterwards commanded him to build two cities, one was called after his horse, Bucephala, the other Nicæa. He afterwards proceeded against the nation of the Adrestæ, and against the Cathæi, and against the Præsidæ, and against the Gangaridæ, and fought against them all and overcame them. When he came to the east confines of India, there came against him two hundred thousand people on horseback, and Alexander with difficulty overcame them, both on account of the summer heat, and of the frequent battles. After that, he would have a larger encampment than he was previously wont to have; because, after that battle, he stayed within it more than he had done previously. After that he marched out to the ocean, from the mouth of the river which was called Acesine, on to an island where the nation of the Sibi and the Gessonæ dwell (and Hercules had before brought them thither and established them), and them he reduced to subjection. After that he proceeded to the island the people of which

7 hý him brohtan angean ehta hund \bar{M} .¹ feðena. 7 lx. \bar{M} . gehorþa-
 ðer folcer. 7 hý lange þæron þ̅ ðreozende. ær heora aþer
 mihte on oðrum riȝe ȝeræcan. ær Alexandeþ late unþeopð-
 licne riȝe ȝeræhte :·. Æfter þam he ȝeƿor to anum færtene.
 þa he þær to com þa ne mihton hý nænne mann on þam
 færtene utan ȝeƿeon :·. Ða punðraðe Alexandeþ hri hit ȝƿa
 æmenne þære. 7 hræðlice þone peall ȝelf oþerclomm. 7 he þær
 ƿearð fram ðam buþhrarum inn-abroðen. 7 hý hiȝ riððan
 þæron ȝƿa ȝriðe ehtende. ȝƿa hit iȝ unȝeliefeðlic to ȝecȝenne.
 ȝe mið ȝeƿceotum. ȝe mið ȝtana toƿfunȝum. ȝe mið eallum
 heora riȝcraeftum. 7 ȝƿa-þeah ealle þa buþhrare ne mihton
 hine ænne ȝenȝðan þ̅ he him on hanð ȝan ƿolde :·. Ac þa him
 þ̅ folc ȝriðoȝt onðranȝ. þa ȝeƿtop he to aneȝ pealles bȝȝe. 7
 hine þær aþeƿeðe :·. And ȝƿa eall þ̅ folc ƿearð mið him anum
 aȝæleð. þ̅ hy þær pealles nane ȝȝman ne dȝðan. oð Alexanðreȝ
 þeȝnaȝ to-emneȝ him þone peall abraecan 7 þærum comon :·.
 Ðær ƿearð Alexanðeþ ðuþhrceoten mið anre flæn unðerneodan
 þ̅ oðer breoȝt :·. Nȝte þe nu hræþeȝ ȝȝ ȝriðor to punðrianne.
 þe þ̅ hu he ana rið ealle þa buþhrare hine aþeƿeðe. þe eft þa
 him fultum com. hu he buþh þ̅ folc ȝeðranȝ. þ̅ he þone ilcan
 offloð. þe hine ær ðuþhrceat. þe eft þæra ðeȝna onȝin. þa hý
 untreozenðlice ƿenðon þ̅ heora hlaƿorð þære on heora feonða
 ȝeƿealde. oððe cuca oððe deað. þ̅ hý ȝƿa-þeah nolðon þær peall-
 ȝebreceȝe ȝeƿican. þ̅ hý heora hlaƿorð ne ȝeƿræcon. þeð þe hý
 hine meðȝne on cneopu riȝtende metten :·. Siððan he þa
 buþh hæfðe him to ȝeƿȝlðum ȝeðon. þa ƿor he to oðre byȝȝ.
 þær Ambia ȝe cȝning on ƿunaðe. þær ƿorþearð micel Alex-
 anðreȝ heȝeȝ ƿor ȝeætteðum ȝeƿcotum. ac Alexanðre
 ƿearð on ðære ilcan niht on ȝeƿne an ƿȝȝt oðȝeð. þa nam
 he þa on meȝȝen. 7 ȝealde hý þam ȝeƿunðeðum ðrimcan. 7 hý
 ƿurðon mið þam ȝehæleð. 7 riððan þa buþh ȝeƿann 7 he riððan
 hƿearȝ hamƿearð to Babȝlonia. þær þæron ærenðracan on
 anbiðe of ealne ƿeopold. þ̅ þær fram Spaneum. 7 of Affrica.
 7 of Gallium. 7 of ealne Italia :·. Ðra eȝeƿfull þær Alexanðeþ.
 þara he þær on Indeum. on eaȝteƿearðum þȝum miððaneapde.
 þ̅ þa fram him abraeban þa þæron on ƿeȝteƿearðum :·. Eac
 him comon ærenðracan of moneȝum ƿeodum. þe nan mann

are called Mandræ and Subagri, and they brought against him eight hundred thousand foot¹ and sixty thousand horse, and they were long contending before either of them could attain the victory over the other, until Alexander at length gained a dishonourable victory. After that he proceeded to a fortress, when he came to which he could from without see no man in the fortress. Thereupon Alexander wondered why it was so deserted, and quickly climbed over the wall himself, and he was there dragged in by the inhabitants, and they then assailed him so violently that it is incredible to relate, both with arrows and casting of stones, as well as with all their warlike devices; and yet all the inhabitants could not compel him, a single man, to surrender to them. But when the people pressed on him most violently, he stepped to the angle of a wall and there defended himself. And thus were all the people hindered by him alone, so that none guarded the wall, until Alexander's followers broke down the wall opposite to him and came in. There was Alexander pierced with an arrow underneath one of his breasts. We know not now which is most to be wondered at, how he alone defended himself against all the inhabitants, or, on the other hand, when aid came to him, how he pressed through that people, so that he slew the same who had before shot him; or again, the conduct of his followers, when they knew without a doubt that their lord was in the power of their enemies, either alive or dead, that they, nevertheless, would not cease from breaking down the wall, [and] that they did not avenge their lord, although they found him faint, resting on his knee. After he had reduced the city to subjection he proceeded to another city, in which the king Ambira dwelt, where many of Alexander's army perished by poisoned arrows. But in that same night a plant was shown to Alexander in a dream; this he took in the morning, and gave it to the wounded to drink, and they were thereby healed, and afterwards took the city; and he afterwards returned homewards to Babylon, where ambassadors were awaiting him from all the world, that was, from Spain, and from Africa, and from Gaul, and from all Italy. So terrible was Alexander when he was in India, in the east of this earth, that those dreaded him who were in the west. There came to him also ambassadors from many nations to whom

Alexandres zeferscipe ne sende. ꝥ mon his namon wite. 7 him frides to him wilneðon. Ða-ȝit þa Alexander ham com to Babylonia. þa-ȝit wæs on him se mæsta þurh mannes bloðe. Ac þara his zeferan onȝeatan ꝥ he þæs zewinner þa-ȝit zefrican nolde. ac he sæde ꝥ he on Affrica faran wolde. þa zeleornedon his býrelas him betreonum. hu hý him mihton ꝥ his oðþringan. 7 him zerealdan attor drincan. þa forlet he his lif. Eala. cwæð Orosius. on hu micelre dýrgnerre menn nu findon on wýron criſtendome. fpa-þeah þe him lýcles hræt unedde gý. hu eapodlice hý hit gemænað. Oðer þara is. oððe hý hit nýton. oððe hý hit witan nýllað. an hwelcan brocum þa lifdon þe ær him wæran. nu wenað hý hu þam wære þe on Alexandres zewalde wæran. þa him þa fpa fride hine andredan þe on werteapardum þiges midðanȝeapdes wæran. ꝥ hý on fpa micle nefinge. 7 on fpa micel unȝerif. ægðer ȝe on fæs fýrhto. ȝe on wercennum wildeora 7 wýrm-cýnna mifrenlicra. ȝe on weoda zereorðum. ꝥ hý hine æfter fride fohton. on eapteapardum wýran midðanȝeapde. Ac þe witan ȝeorne. ꝥ hý nu ma for ýrðde. nafes ne dýrran. ne fpa feor frid zerecean. ne furþon hý felfe æt heora cotum wæran. þonne hý mon æt ham fecð. ac ꝥ hý þas cida leahtren.

X.

Æfter þam þe Romebure ȝetimbred wæs iii. hund wintra 7 l. under þam tream conſulum. þe oðer wæs haten Faurus. 7 oðran namon Maximus. 7 under þam þe Crintus wæs haten. 7 oðran namon Decius. on heora conſulatu. on Italium feoper þa fcrenȝeftan weoda hý him betreonum ȝefpæcan. ꝥ wæran Umbri. 7 Drýgi. 7 Somniti. 7 Gallie. ꝥ hý woldon on Romane winnan. 7 hý him ꝥ fride onðredan. hu hý wið him eallum endemes mihte. 7 ȝeorne fipeðon hu hý hý totræman mihtan. 7 zewealdenne hefe on Drýgi 7 on Umbre fendon an hepgunge. 7 ꝥ folc to amýrranne. Ða hý ꝥ ȝeacredan. þa wendan hý him hamweapd. to þon ꝥ hý heora land befeoredan. 7 Romane þa hwile mid heora maran fultume. þe hý æt ham

no one of Alexander's associates imagined that his name was known, and desired peace of him. Even after Alexander came home to Babylon, there was in him the greatest thirst after human blood. But when his associates found that he yet would not desist from war, for he said he would march to Africa, his cup-bearers devised among themselves how they might deprive him of life, and gave him poison to drink. He then abandoned his life. Alas ! says Orosius, in how great a delusion men now are in this Christendom ; although [only] some little thing befall them that is unpleasant, how bitterly they bewail it. It is one of these, they either do not know, or they will not know, in what miseries those lived who were before them. Let them now think how it was with those who were in the power of Alexander, when they who were in the west of this earth so greatly feared him, that they were in such great degradation and such great ignorance, that not only on the dread of the sea, and in the deserts of wild beasts and the various serpent kinds, and in tongues of people, they sought him for peace in the east of this earth. But we know well that they now, more from fear, neither dare either seek peace so far away, nor, indeed, defend themselves in their cots, when any one seeks them at home ; but [yet] that they criminate these times.

X.

After Rome had been built four hundred and fifty years, under the two consuls, one of whom was called Fabius, and, by another name, Maximus, and under him who was named Quintus, and, by another name, Decius, in their consulship four of the strongest nations in Italy, the Umbrians, the Etruscans, the Samnites, and the Gauls, agreed among themselves to make war on the Romans ; and they greatly dreaded how they might finally withstand them, and diligently planned how they might divide them, and sent a powerful army to harry on the Etruscans, and on the Umbrians, and to ruin that people. When they were apprized of that, they returned homewards, that they might defend their country ; and the Romans in the meanwhile with their large force,

hæfðon. foran on gearum Somnrite. 7 on gearum Lallie. Dær on þam gearum æfter þær Lintur ge conful oflagen. 7 Fauur ge oðer conful. æfter þær oðre fülle. riðe hæfðe. Dær wearð Somnita 7 Lallia feoreftig M. oflagen. 7 gearum M. Romana. on þam dæle þe Decur on oflagen þær. Donne fæde Libur þ Somnita 7 Lallia þære oðer healf hund M. oflagen þæra feðena. 7 gearum M. gehorfeðra. Eac ic gehyrðe to godum reczan. cweð Orosiur. þ hit na nære on ðam dagum mið Romanum buton gerinne. oððe wið oðra folc oððe on him selfum. mið monigfealdum polum 7 mann-cwealmum. fpa fpa hit þa þær. Ða Fauur ge conful of þam gearum hamwearð for. þa dyde mon þone triumphan him beforan. þe heora gearuna þær þonne hy riðe hæfðon. Ac ge geara wearð fride riðe on heora mode to geðræfðneffe gecýrpeð. þa hy gearan þa deaðan menn fpa ðiclice to eorðan bepan. þe þær ær æt ham wearan. forþon þe þær þær ge micla mann-cwealm on ðære tide.

7 þær ymb an gear. Somnita gefuhton wið Romanum. 7 hy geflymðon. 7 hy bebrifan into Romebyrig. 7 hræðlice æfter þam Somnrite apanðan on oðre fpan. ægðer ge heora fceopp. ge eall heora þærn ofer-fylefpan. to tacne þ hy oðer polðan. oððe ealle libban. oððe ealle licgean. On þam dagum gecurpon Romane Papiriur him to conful. 7 riðe þær fýrðe zelæððan on gearum Somnitum. þeh þe heora biſceopas fram heora godum fædon. þ hy þ gearum forbuðe. Ac he Papiriur þa biſceopas for þære regene fride biſmpeðe. 7 þ fæpels fpa-þeah gefor. 7 fpa weorðlice riðe hæfðe. fpa he ær unweorðlice þara goda biſceopan oferhyrðe. Dær wearð Somnita twelf M. oflagen. 7 iii. M. gefangen. 7 riðe æfter þam mæpican riðe. hy purðon eft geunret mið mann-cwealme. 7 ge þær fpa ungemetlic 7 fpa langum. þæt hy þa æt nihtan ritende mið deofol-cwæftum rohton hu hy hit geftillan mihtan. 7 gefetton Ercolapir þone fcinlacan mið þære ungemetlican næðpan. þe mon Eriðaurur het. 7 onlicoſt dyðon fpylce him næfre ær þam gelic fpe on ne become. ne æfter þam eft ne become. Ðy æfterpan geara þær þe Fauur heora conful. þe oðrum namon þær haten Lurur. gearum wið Somnitum. 7 heanlice hamwearð ofleah. þa polðan

which they had at home, marched against the Samnites and against the Gauls. There in that war, Quintus, the consul, was slain, and Fabius, the other consul, after the other's fall, gained a victory. Of the Samnites and Gauls forty thousand were there slain, and seven thousand of the Romans, in that part where Decius was slain. Now Livy has said, that of the Samnites and Gauls a hundred and fifty thousand foot were slain, and seven thousand horse. I have also heard say for a truth, says Orosius, that with the Romans in those days it was nothing but war, either against other nations or among themselves, together with manifold plagues and pestilences as then were. When the consul Fabius returned homewards from that war, they brought a triumph to meet him, as was their custom when they had victory. But joy was very quickly turned in their minds to grief, when they saw the dead bodies so thickly borne to earth, that had been previously at home; because the great pestilence was there at that time.

And about a year afterwards the Samnites fought against the Romans and put them to flight, and drove them into Rome, and speedily after that the Samnites changed to another fashion, and covered with silver both their garb and all their weapons, as a token that they would either all live or all fall. In those days the Romans chose Papirius for their consul, and soon after led an army against the Samnites, although their priests told them from their gods that they (the gods) forbade the war. But Papirius scoffed much at the priests for their declaration, and, nevertheless, proceeded on his march, and had as honourable a victory as he before had dishonourably condemned the priests of the gods. Of the Samnites there were twelve thousand slain and four thousand taken. And soon after that glorious victory they were again saddened by pestilence, and it was so violent and so lasting, that they at last wittingly sought by devilish arts how they might stay it; and fetched the image of *Æsculapius* with the immense adder that is called the *Epidaurian*; and they did like as if a similar evil had never before befallen them, and was afterwards never to befall them again. In the second year after this, Fabius, their consul, who by another name was called Gurgus, fought against the Samnites, and ignominiously fled homewards. Thereupon the senate would

þa renatur hine afeorpan. forþon he ꝥ folc on fleame ge-
brohte. þa bæð hī fæder. pær eac fauuf haten. ꝥ þa renatur
forgeafon þam runa ðone gylt. ꝥ ꝥ he moſte mið ðam runa
æt oðran cýrre wið Somnitum mið heora ealpa fultume. ꝥ hý
him pær getiðeðon:· Ða bebed ꝥ fæder þam conſule. ꝥ he
mið hī fīrde onſean for. ꝥ he beæftan gebed mið rumum
þam fultume:· Ða he gereah ꝥ Pontiuſ Somnita cýning
hæfde þone conſul hī runu berped. ꝥ mið hī folce utan
befangen. he him þa to fultume com. ꝥ hine fīrde geanmette.
ꝥ Pontiuſ Somnita cýning gefengon:· Ðær pearð Somnita
xx. M. oflagen. ꝥ iii. M. gefangen mið þam cýninge:· Ðær
pearð Romana gefinn ꝥ Somnita geenðoð. forþon þe hý heora
cýning gefengon. ꝥ hý ær ðreogenðe pæron Lviu. pntpa.
Ðær on oðrum gearfe Luriuſ ꝥ conſul mið Romanum gereahc
wið Sabīan. ꝥ heora ungemet ofloh. ꝥ riſe hæfde. be ðon
mon mihte pītan. þa hī þa conſulaſ hý atellan ne mihtan:·

XI.

Æfter ðam þe Romeburh getimbreð pær iii. hund pntpum
ꝥ Lxiii. þaþa Dolabella ꝥ Domituſ pæron conſulaſ on Rome.
þa Lucani. ꝥ Brut. ꝥ Somnite. ꝥ Gallie of Senno angunnon
wið Romanum punnan:· Ða renðon Romane ærenðpacan to
Gallium ymbe fīrð. þa oflozon hý þa ærenðpacan:· Ða
renðon hý eft Leciliuſ heora pnetorium mið fīrde pær
Gallie ꝥ Brut ætgæðere pæron. ꝥ he pær pearð oflagen. ꝥ
ꝥ folc mið him. ꝥ pær xviii. M:· Ða ofc Galli wið Romanum
punnon. ꝥa purðon Romana neh gecnýgeðe:· Forþon. ge
Romane. cƿæð Oporuſ. þonne ge ymbe ꝥ an gereohc ealneſ
ceoruað þe eop Gotan geðýðon. hī nellað ge geðencan þa
monegan æppan. þe eop Gallie ofpæðlice biſmerlice ðuphtu-
zon:·

Ic ſceal eac gemýnðgian be rumum ðæle pær þe Alexandreſ
æfter-fýlgenðar ðýðon on ðam tīðan. þe ðiſ gerearð on Rome-

depose him, because he had brought the people to flight; then his father prayed (he was also named Fabius) the senate to forgive his son his crime, and that, with his son, he might a second time march against the Samnites with their whole force: and this they granted him. The father then commanded the consul that he with his army should go against (the enemy), and he would stay behind with some of the force. When he saw that Pontius, the king of the Samnites, had ensnared the consul, his son, and surrounded him with his people, he came to his succour, and greatly encouraged him; and they took Pontius, the king of the Samnites. Of the Samnites twenty thousand were there slain, and four thousand taken, together with the king. There was the war of the Romans and the Samnites ended, because they (the Romans) had taken their king, which they had been carrying on for fifty-nine years. In the second year after this, Curius, the consul, with the Romans, fought against the Sabines, and slew an infinite number of them, and had the victory; which may be known by that, that they, the consuls, could not reckon them (the slain).

XI.

After Rome had been built four hundred and sixty-three years, when Dolabella and Domitius were consuls in Rome, the Lucani, and Brutii, and Samnites, and the Seno-Galli raised war against the Romans. Thereupon the Romans sent ambassadors to Gaul [praying] for peace; and they slew the ambassadors. They then afterwards sent Cæcilius, their prætor, with an army to where the Gauls and the Brutii were together, and he and the people with him were there slain, that was eighteen thousand. As often as the Gauls warred with the Romans, the Romans were nearly crushed. Therefore, ye Romans, says Orosius, when ye are always murmuring about that war which the Goths made on you, why will you not think of the many earlier ones that the Gauls frequently, to your disgrace, have carried on against you?

I shall also record in some measure what the successors of Alexander did in those times, when this took place at Rome,

býrniz. hu hý hý gýlfe mid myrrenlican zereohctum forðýdon :·
 Hit is. cpæð he. þam zelicoft. þonne ic hig zefencan sceal. þe ic
 ritte on anre heahne ðune. 7 zereon þonne on rmedum felða
 fela fýra býrnan. swa ofer eall Mæcebonia rice. þ̅ is ofer ealle
 þa mapan Ariam. 7 ofer Europe þone mærtan ðæl. 7 ealle
 Libiam. þ̅ hit na næf buton hete 7 zepinum :· Ða þe under
 Alexandre fýrmeft æran. þær þær hý æfter him riweðan hý
 þ̅ mid zepinum afeftan. 7 þær þær hý næran. hý zedýðan
 þone mærtan ege. swýlce ge biterefta smic upp-aftege. 7 þonne
 riðe tofare :· Alexandre xii. gear þigne midðangeapð under
 him þriýmde 7 egraðe. 7 hig æfter-folgera xiii. gear hit
 riððan totuzon 7 totæron. þam zelicoft þonne reo leo
 bryngð hig hunzreðum hrelpum hræt to etanne. hý þonne
 zecýpað on þam æte hrýlc heora mæft mæz zehryftnian :·
 Ða þonne dýðe Pholomeuf. Alexandre þegna an. þa he
 tozæðere zefceop ealle Ezýptum 7 Arabia. 7 Laumeðon. hig
 oðer þegn. ge befez ealle Arrie. 7 Thelenuf Liciam. 7
 Filotoz Iliricam. 7 Arparatuþ þa mapan Meðiam. 7 Scromen
 þa læfpan Meðiam. 7 Perðice þa læfpan Ariam. 7 Surana þa
 mapan Frixan. 7 Antigonuf Liciam 7 Pamphiliam. 7 Ne-
 archuf Lariam. 7 Leonatuþ þa læfpan Frixiam. 7 Lirimachuf
 Thraciam. 7 Eumener Lappaðotiam 7 Parlaðoniam. 7 Seleucuf
 hæfðe ealle þa æðeleftan menn Alexandre herer. 7 on lenzðe
 mid him he bezeat ealle þa eart land. 7 Laffanðer þa cempan
 mid Lalbeum. 7 on Pactrium 7 on Inbeum þæron þa ealðor-
 menn þe Alexanðer zefette. 7 þ̅ land betux þam tþam ean.
 Indure 7 Idarrene. hæfðe Taxilef. 7 Ichona hæfðe calonie. þa
 þeode on Inbeum. 7 Parapamenaf hæfðe Oxiarchefer. æt þær
 beorger ende Laucaruþ. 7 Ara 7 Aratharheðroþ hæfðe Sibur-
 tuþ. 7 Stontoz hæfðe Dranceaf 7 Apeaf þa ðeoda. 7 Omintaf
 hæfðe Arrianuf. 7 Sicheuf hæfðe Sorcianof þ̅ folc. 7 Nicanof
 hæfðe Parthof. 7 Philippuf Ircanof. 7 Fratafeþneþ hæfðe
 Armenie. 7 Theleomomof hæfðe Mæðaf. 7 Feuceftuf hæfðe
 Babýloniaþ. 7 Pelaufoþ hæfðe Archof. 7 Archelauþ Meþopotamiam¹ :·
 Eall heora zepinn apæcneðon æreft fram Alexandre
 epytole. forþon þe he þæron bebeað. þ̅ mon ealle þa ppeccan
 on cyðþe lete. þe on þam landum þæron þe he ær gýlf zeherp-

how they ruined themselves with divers wars. It is, says he, when I think of it, most like as if I were sitting on a high mountain, and then see many fires burning in the smooth field; so over all the realm of Macedonia, that is, over all the Greater Asia, and the greatest part of Europe, and all Libya, it was nothing but hate and wars. They who were foremost under Alexander, ravaged with wars there where they reigned after him; and there where they were not, they caused the greatest terror, like as the bitterest smoke ascends and is then widely dispersed. Alexander, for twelve years, oppressed and terrified this world under him; and his successors, for fourteen years after, rent and tore it, most like to when the lion brings his hungry whelps something to eat; then they show in that food which of them can tear it the most. So then did Ptolemæus, one of Alexander's officers, when he united together all Egypt and Arabia, and Laomedon, his other officer, who seized on all Assyria, and Thelenus Cilicia, and Philotas Illyria, and Atropatus the Greater Media, and Stromen the Lesser Media, and Perdiccas the Lesser Asia, and Susana the Greater Phrygia, and Antigonus Lycia and Pamphylia, and Nearchus Caria, and Leonnatus the Lesser Phrygia, and Lysimachus Thrace, and Eumenes Cappadocia and Paphlagonia; and Seleucus had all the noblest men of Alexander's army, and at length with them he acquired all the east lands, and Cassander the common soldiers, together with the Chaldeans. And in Bactria and in India were those prefects whom Alexander had appointed; and Taxiles had the land between the two rivers, the Indus and the Hydaspes, and Pithon had the colonies, nations in India, and Oxyartes had the Paraparameni at the end of Mount Caucasus, and Sibyrtius had the Arachosii and Gedrosia, and Stasanor had the nations of the Drangæ and the Arei, and Amyntas had the Bactrian people, and Scythæus had the Sogdiani, and Nicanor had the Parthians, and Philippus the Hyrcanians, and Phrataphernes had Armenia, and Tlepolemus had the Medes, and Peucestes had the Babylonians, and Archon had the Pelasgi, and Archelaus Mesopotamia. All their wars arose first from Alexander's epistle, because he therein commanded, that all the exiles should be permitted [to return to their] country, who were in those lands which he himself had previously

gād hæfde. Ða nolban Epecaſ þam bebode hýpan. forþon hý ondræban. þonne hý hýg egaðereðon. ꝥ hý on him gæppæcan þa teonan þe hý ær mið him gæþoleban. ge eac riðrocon ꝥ hý lenz rið Læcedemonium hýpan nolban. þær heora hearoð-ſtol pæg. And paðe pæg Athenienſe gelæddan xxx. m. folceſ 7 tpa hund ſcipa onſean Antigonē. þam cýninge. þe eall Epeca rice habban ſceolde. forþon þe he pæg ærenðeſ ærenðraca pæg fram Alexandre. 7 geſetton him to laðteope Demorſtenon þone floroſum. 7 arponon him to ſultume Lophanthum þa buphleode. 7 Sihonaſ. 7 Maſzaſ. 7 beſætan Antipatrum. þone cýning. on anum fæſtene. forþon þe he pæg Antigonē on ſultume. Ðær pearð Leorſteneſ. oðer heora laðteopa. mið anre flan ofſcoten. Ða hý fram þære býrig hampearð pæron. þa gemetton hý Leonantiuſ. þe ſceolde Antipatrum to ſultume cuman. 7 þær offlagen pearð. Æfter þam Perdicca. þe þa læſſan Aſiam hæfde. onſann pinnan rið Aſia-paðe. Cappadoca cýninge. 7 hine beþraf into anum fæſtene. 7 þa buphpape ſelfe hit onbærndon on feoper healfa. ꝥ eall forþearþ ꝥ þær binnan pæg.

Æfter þam Antigonuſ 7 Perdicca gebeotecban ꝥ hý polban him betreonum geſeohtan. 7 lanze ýmb ꝥ riþedan hpær hý hi gemetan polban. 7 monig iſland aſeſtan on þam geſlute. hpæper heora mihte mapan ſultum him to geſean. On þam anbiðe Perdicca for mið fýrðe on Eſýptum. þær Phtolomeuſ pæg ſe cýning. forþon þe him pæg geſæð. ꝥ he polde Antigonē fýlſtan. þam cýninge. Ða gezaðerabe Phtolomeuſ micle fýrðe onſean him. Ða hpile þe hý tozaðere-pearð fundeban. geſuhton tpegen cýningaſ. Neoptolemuſ 7 Eumeneſ. 7 he Eumeneſ geſlýmde Neoptolemuſ. ꝥ he com to Antigonē. þam cýninge. 7 hine ſpeon ꝥ he on Eumeneſ unmyndſluga mið hepe become. Ða ſenðe Antigonuſ hine fýlfne. 7 hiſ oðerne þeſn Polipercon mið miclan ſultume. ꝥ hý hine beſpiceſ. Ða geahrode ꝥ Eumeneſ. 7 forſætade hý þær þær hý geſoht hæfðon ꝥ hý hine beſæteðon. 7 hý bezen offla. 7 þa oðre geſlýmde. Æfter þam geſeahc Perdicca 7 Phtolomeuſ. 7 þær pearð Perdicca offlagen. Æfter þam pearð Mæcedonium cuð. ꝥ Eumeneſ. 7 Piſon. 7 Ilirguſ. 7 Alceta. Perdiccan bro-

ravaged. Then the Greeks would not obey that command, because they dreaded, when they were all gathered [together], that they would avenge on them the injuries that they had previously suffered with them; yea, they even refused longer to obey Lacedæmonia, where their chief city was. And soon afterwards, the Athenians led thirty thousand men and two hundred ships against the king Antigonus, who was to have all the Grecian realm, because he was the messenger of that errand from Alexander; and they appointed for their leader Demosthenes, the philosopher, and drew to their support the inhabitants of Corinth, and Sicyon, and Argos, and besieged the king Antipater in a fortress, because he was a supporter of Antigonus. There was Leosthenes, another of their leaders, shot with an arrow. When they were [returning] homewards from that city, they met Leonnatus, who was coming to the aid of Antipater, and was there slain. After that, Perdiccas, who had the Lesser Asia, began to war against Ariarathus, king of Cappadocia, and drove him into a fortress, and the inhabitants themselves burnt it on four sides, so that all that were within it perished.

After that, Antigonus and Perdiccas threatened that they would fight with each other, and were long planning about where they should meet, and laid waste many islands in the contest, which of them might draw to him the greater aid. In that interval, Perdiccas proceeded with an army into Egypt, where Ptolemy was king, because it had been told him that he (Ptolemy) would aid King Antigonus. Thereupon Ptolemy gathered a great army against him. While they were proceeding to meet each other, the two kings, Neoptolemus and Eumenes, fought, and Eumenes put Neoptolemus to flight, so that he came to King Antigonus, and prevailed on him to come unawares upon Eumenes with an army. Thereupon Antigonus sent himself (Neoptolemus) and his other officer, Polyperchon, with a large force, that they might take him by surprise. When Eumenes was informed of that, he beset them where they had thought to beset him, and slew them both, and put the others to flight. After that Perdiccas and Ptolemy fought, and Perdiccas was there slain. After that, it became known to the Macedonians that Eumenes, and Pithon, and Illyrius, and Alceta, the

ðor. polðan þinnan on hý. 7 fundon þ̅ Antigonu7 him 7ceolde mið fýrðe on7ean cuman. On þam 7e7eoh7e 7eplýmde Antigonu7 Eumene7. 7 hine beðra7 into anum 7e7enne. 7 hine þær be7æt. Ða 7ende Eumene7 to Antipat7e þam cýninge. 7 hine 7ultume7 bæð. Ða Antigonu7 þ̅ on7eat. þa 7oplet he þ̅ 7etl. Ac he Eumene7 him 7ende 77am Antigonu7 ham-7æpelde micel7a unt7eopða. 7 him to 7ultume a77on þa þe æ7 7æ7on Alexand7e7 cempan. þa 7æ7an hatene A77ipa77iðe7. 7op7on þe ealle heopa 7æ7n 7æ7an o7e7-7ýle77eðe. Ða on þam 77eon. þe hý 77a un7eopne hi7 7ullan 7ulleoðon. þa becom him Antigonu7 mið fýrðe on. 7 hý benæmde æ7ðe7 7e heopa 7i7a. 7e heopa beapna. 7e heopa eapðe7. 7e ealle7 7æ7 lic7enðan 7eop. þe hý unðe7 Alexand7e be7eat. 7 hý 7ýl7e uneaðe oð77u7on to Eumene. A77e7 þam þa 7endon hý to Antigone ýmb heopa þ̅ mæ77e bi7me7. 7 hine bæðon þ̅ he him a7eape þ̅ he æ7 on him be7eapðe. Ða onbeað he him. þ̅ he him 7æ7 7e7ýgðian polde. 77 hý him Eumene7. þone cýning. þe heopa hla7opð þa 7æ7. 7ebundenne to him b7oh7e. 7 hý þ̅ 7e77emeðan 77a. Ac he heopa e7t æ7ðe7 7e mið bi7me7e on7e7. 7e hi eac on þone bi7me7licop7an eapð 7e7e7te. þ̅ 7æ7 on þam ý7eme7tan ende hi7 manna. 7 him 77a-7eah nanuht a77an nolde 7æ7 þe hý bena 7æ7on.

A77e7 þam Eup7iða. A77iðe7e7 c7en. Mæceðonia cýninge7. heo 7æ7 þam 7olce moni7 ý7el ðonðe. 7up7 Laj7anðe7. hi7e hla7opðe7 þe7n. mið þam heo hæ7ðe ðý7ne 7eli77e. 7 unðe7 þam heo 7elæ7ðe þone cýning. þ̅ he hine 77a upp-ahof. þ̅ he 7æ7 bu7an eallum þam þe on þam 7ice 7æ7on to þam cýninge. 7 heo 7eðýðe mið hý7e lape. þ̅ ealle Mæceðonie 7æ7on þam cýninge 7iðe77eapðe. oð hý fundon þ̅ hý 7endon a77e7 Olimpiaðum. Alexand7e7 meðe7. þ̅ heo him 7e7ýl7e. þ̅ hý mihtan æ7ðe7 7e þone cýning 7e þa c7ene him to 7e7ýlðum 7eðon. Ðeo þa Olimpiaðe him to com mið E7i7a 7ultume. hi7e a7ene7 7ice7. 7 hi7e to 7ultume abæð Eaceðan. Molo77opum cýning. 7 hý butu o77loh. 7e þone cýning 7e þa c7ene. 7 Laj7anðe7 oð77eah. 7 Olimpiaðe 7e7 to þam 7ice. 7 þam 7olce 7ela laðe7 7eðýðe. þa h7ile þe heo þone an7ealð hæ7ðe. Ða Laj7anðe7

brother of Perdiccas, would make war on them, and settled that Antigonus should go against them with an army. In the battle Antigonus put Eumenes to flight, and drove him into a fortress, and there besieged him. Thereupon Eumenes sent to King Antipater, and implored his aid. When Antigonus was apprized of that, he abandoned the siege. But Eumenes, expecting from Antigonus a homeward march of great perfidies, would draw to him the aid of those who had been previously Alexander's soldiers, who were called *Agyraspidæ*, because all their weapons were silvered over. While in doubt whether they, though with no zeal, should fulfil his wishes, Antigonus came upon them with an army, and took from them their wives, and their children, and their land, and all the treasure, which they had acquired under Alexander; and they themselves with difficulty fled to Eumenes. After that they sent to Antigonus, on account of this great contumely, and prayed him that he would restore that of which he had previously bereft them. He thereupon announced to them that he would grant it them, if they would bring to him King Eumenes bound, who was at that time their lord; and they did so. But he afterwards both received them with contumely, and also set them on the most squalid land, which was at the extreme end of his people, and, at the same time, would restore them nothing that they had prayed for.

After that, Eurydice, the queen of Arridæus, king of Macedon, did much evil to the people, through Cassander, her lord's minister, with whom she had secretly criminal intercourse, and during which she persuaded the king that he so raised him up, that he was above all who were in the kingdom [next] to the king; and by her counsel she was the cause that all the Macedonians were hostile to the king, until they resolved on sending for Olympias, the mother of Alexander, that she might support them, that they might compel both the king and the queen to their will. Then she, Olympias, came to them with a force of Epirots, of her own realm, and requested aid from *Æacidæ*, king of the Molossians, and they slew both the king and the queen, and Cassander fled; and Olympias succeeded to the kingdom, and did much that was hostile to the people while she had the government. When Cassander was apprized that she

þ þæcraðe. þ heo þam folce laðaðe. þa zegaðeþaðe he fýrðe. Ða heo þ þæcraðe þ þær folceþ þær gpa fela to him zecyrreð. þa ne trreþðe heo þ hipe polðe ge oðer ðæl zelaþfull beon. ac zenam hipe rnope Roxan. Alexanðreþ lafe. 7 Alexanðreþ runu Ercoleþ. 7 fleah to þam færtene þe Fidenam þær haten. 7 Larranðer hipe æfter-foþ. 7 þ færten abraec. 7 Olimpiadum offloþ. 7 þa burh-leoðe oðbrudon þa rnope mið hýpe runa. þa hý onzeatan þ þ færten rceolðe abriocen beon. 7 hý renðon on oðre færteþ færten. 7 Larranðer hý het þær berittan. 7 him ealleþ þær anpealðeþ reolð Mæcebonia riceþ. Ða renðe mon þ þ zepynn zeenðað þære betreox Alexanðreþ folzerum. þa ða þæpan zefeallen þe þær mære zepunnon. þ þær Perðicca. 7 Cumeneþ. 7 Alciden. 7 Polipercon. 7 Olimpiadþ. 7 Antipater. 7 manege oðre. Ac Antigonuþ. ge mið unzemetete zyrðe anpealða ofer oðre. 7 to þam færtene for þær Alexanðreþ laf þær. 7 hir runu. 7 hý þær bezeat. to þon þ he polðe þ þa folc him þý rriðor to buze. þe he hæfðe heora ealð hlaforðeþ runu on hir zepealðe. Siððan Larranðer þ zeahraðe þa zefoþaðe he rið Phtolomeuþ. 7 rið Lirmachuþ. 7 rið Seleucuþ. þone earc cýning. 7 hý ealle pinnenðe þæpan rið Antigonuþ 7 rið Demetriuþ hýr runu. rume on lande rume on pætere. On þam zefeohete zefeoll ge mæra ðæl Mæcebonia buzude on æzðre healfe. þeah hý rume mið Antigone þære. rume mið Larranðre. Ðær pearð Antigonuþ zeflymeð. 7 hir runu. Efter þam Demetriuþ. Antigoneþ runu. zefeahc on rirum rið Phtolomeuþ. 7 hine beþraf on hir agen land. Efter þam Antigonuþ bebeað. þ mon æzðer hete cýning ze hine ze hir runu. forþon þe Alexanðreþ folzeþ næpan ær þam gpa zehatene. buton laðceopar. Gemonz þam zepinnum. Antigonuþ him onðreð Ercoleþ. Alexanðreþ runu. þ þ folc hine polðe to hlaforðe zecceorþan. forþon þe he rýht cýne-cýnneþ þær. het þa æzðer ofrlean. ze hine ze hir modor. Ða þæt þa ðrý zeahroðan. þ he hý ealle berpican pohte. hý þa eft hý zegaðeþeban 7 riðrunnan. Ða ne ðorste Larranðer rýlf on þam færleðe cuman for hir þam nihtan feondum. þe him ýmb þæpan. ac renðe hir fultum to Lirmachre hir zefoþan. 7 hæfðe hýr riran rriðorþ beþoht to Seleucuþe. forþon þe he

was detested by the people, he gathered an army. When she was informed that so many of the people had turned to him, she did not trust that the other part would be obedient to her, but took her daughter-in-law, Roxane, Alexander's relict, and Alexander's son, Hercules, and fled to the fortress which was called Pydna; and Cassander followed her, and took the fortress, and slew Olympias; and the inhabitants carried off the daughter-in-law with her son, when they were aware that the fortress would be taken, and sent them to another stronger fortress; and Cassander ordered them to be besieged there, and wielded all the power of the Macedonian realm. Now, it was imagined that the war among Alexander's successors was ended, when those had fallen who had most contended in it, namely, Perdiccas, and Eumenes, and Alceta, and Polyperchon, and Olympias, and Antipater, and many others. But Antigonius, who immoderately desired power over others, proceeded to the fortress where Alexander's relict was with his son, and got them, because he would that the people should the more readily submit to him, when he had their old lord's son in his power. When Cassander was informed of that, he made a league with Ptolemy, and Lysimachus, and with Seleucus, the east king, and they all made war on Antigonius, and on Demetrius, his son, some on land, some on water. In that war the greatest part of the flower of Macedonia fell, although some were with Antigonius, some with Cassander. There was Antigonius with his son put to flight. After that Demetrius, the son of Antigonius, fought in ships against Ptolemy, and drove him to his own country. After that Antigonius commanded that the people should call both him and his son *king*; because Alexander's successors had not previously been so called, but *generals*. In the midst of these wars, Antigonius dreaded Hercules, the son of Alexander, lest the people should choose him for sovereign, because he was of the right royal race: he therefore commanded both him and his mother to be slain. When the three were informed that he intended to deceive them all, they again assembled and warred against him. But Cassander himself durst not join in the expedition, on account of his nearest enemies, who were about him; but sent his force to his ally, Lysimachus. His councillors had also bethought themselves of Seleucus,

monize anpealðar mið Ʒepinnum Ʒeeode on þam eaƷt-landum. ꝥ þær æper Babýlonie. 7 Pactriane. 7 æfter þon he Ʒefor on Indie. þær nan man ær ne riððan mið fýrde Ʒefaran ne ðorƷte. buton Alexanðre. 7 he Seleucur Ʒenýððe ealle þa laðteopar to hiƷ hýrŷumneƷre. 7 hý ealle AntiƷonur and Demetriur hiƷ ŷunu mið fýrde Ʒeohton. on þam ƷefeohƷe þær AntiƷonur offlaƷen. 7 hiƷ ŷunu of þam Ʒice aðræfeð. Ne þene ic. cƷæð Oŷoriur. ꝥ æniƷ þære þe ꝥ atellan mihte. ꝥ on þam ƷefeohƷe Ʒefor.

On þære tide Ʒefor LaƷrandeƷ. 7 hiƷ ŷunu fenz to þam Ʒice. Philppur. Ða þenðe mon eft oðre riðe ꝥ ꝥ Ʒepinn AlexanðreƷ-fołƷeƷa Ʒeenðoð þære. Ac hy ŷona þær him betreonum Ʒunnon. 7 Seleucur 7 Demetriur. AntiƷonur ŷunu. heom toƷæðeƷe ƷeoƷteðan. 7 rið ðam ðrim Ʒunnon. PhilppuƷe. LaƷrandeƷ ŷuna. 7 rið PholomeuƷe. 7 rið LiƷmachuƷe. 7 hý ꝥ Ʒepinn þa þær licoƷt anƷunnon. þe hý hit ær ne onƷunnon. On þam Ʒepinne offlaoh AntiƷateƷ hiƷ moðor. LaƷrandeƷ lafe. þeþ þe heo eaƷmlice hiƷe feoƷeƷ to him Ʒilnoðe. Ða bæð AlexanðeƷ hiƷe ŷunu Demetriur. ꝥ he him ƷefýlƷte. ꝥ he hiƷ moðor fleƷe on hiƷ breðeƷ Ʒeppenan mihte. 7 hý hýne raðe þær offloƷon. Æfter þam Ʒepunnon Demetriur 7 LiƷmachuƷ. ac LiƷmachuƷ ne mihte DemetriuƷe riðrtanðan. forðon þe DoƷur. Thracea cýning. him eac onpann. Ða þær Demetriur on þære hƷile Ʒriðe Ʒeanmett. 7 fýrde Ʒelæððe to PholomeuƷe. Ða he ꝥ ƷeahƷoðe. þa beƷeaƷ he Seleucur him to fultume. 7 PiƷpur ÉriƷa cýning. 7 PiƷpur him forþam ƷriðoƷt fýlƷte. þe he him Ʒýlfum facaðe Mæceðonia onpealð. 7 hý þa Demetriur of þam aðriƷan 7 PiƷpur tofenz. Æfter þam LiƷmachuƷ offlaoh hiƷ aƷenne ŷunu Agathoclen. 7 AntiƷateƷ hiƷ aƷum. On þam ðaƷum LiƷmachia ŷeo buƷh beƷanc on eoƷðan mið folce mið-ealle. 7 æfter þam þe LiƷmachuƷ hæfðe ŷƷa rið hiƷ ŷunu Ʒeðon 7 rið hiƷ aƷum. þa onƷcuneðon hýne hiƷ aƷene leoðe. 7 moniƷe ŷƷam him cýrðan. 7 Seleucur Ʒreonan. ꝥ he LiƷmachuƷ beƷƷice. Ða Ʒýc ne mihte Ʒe nið betux him tƷam ƷelicƷean. þeþ heoƷa þa na ma ne liƷðe. þæra þe AlexanðreƷ fołƷeƷar Ʒænon. ac ŷƷa

because he had conquered many states by wars in the east countries, namely, first the Babylonians and the Bactrians, and after that he marched to India, where no man, before or since, durst march with an army, save Alexander. And he, Seleucus, reduced all the generals to his obedience, and they all sought Antigonus and his son, Demetrius, with an army. In that war Antigonus was slain, and his son driven from the kingdom. I do not imagine, says Orosius, that there was any one who could tell what [number] perished in that war.

At that time Cassander died, and his son, Philip, succeeded to the kingdom. Then again, a second time, people imagined that the war of Alexander's successors was ended. But soon after, they warred among themselves; and Seleucus, and Demetrius, the son of Antigonus, made a league together, and warred against the three, against Philip, the son of Cassander, and against Ptolemy, and against Lysimachus; and they entered upon that war just as if they had not previously begun it. In that war Antipater slew his mother, the relict of Cassander, although she miserably begged her life of him. Thereupon Alexander, her son, prayed Demetrius to aid him, that he might avenge his mother's death on his brother; and they soon after slew him. After that Demetrius and Lysimachus made war; but Lysimachus could not withstand Demetrius, because Dorus, king of Thrace, also made war on him. Then was Demetrius at that time greatly elated, and led an army against Ptolemy. When he received intelligence of that, he got Seleucus to aid him, and also Pyrrhus, king of the Epirots. And Pyrrhus chiefly supported him, because he was craftily aiming at the dominion over Macedonia; and they then drove Demetrius from it, and Pyrrhus took possession [of the kingdom]. After that Lysimachus slew both his own son, Agathocles, and Antipater, his son-in-law. In those days the city of Lysimachia sank into the earth with all its inhabitants. And after Lysimachus had so acted towards his son and his son-in-law, his own people shunned him, and many turned from him, and prevailed on Seleucus to deceive Lysimachus. Not even yet could the grudge between the two be allayed, although at that time no more of them were living who had been followers of Alexander; but old as they then were, they

ealbe ꝥa hý ꝥa ƿæron hý Ʒefuhton :· Seleucur hæfde Ʒeoƿon Ʒ hund-Ʒeoƿontiz ƿintꝥa. Ʒ Lirimachur hæfde ƿneo Ʒ hund-Ʒeoƿontiz ƿintꝥa :· Ðær ƿearð Lirimachur offlagen. Ʒ ƿær ýmb ƿneo niht com Pholomeur. ƿe Lirimachur hiƷ Ʒƿeoƿter hæfde. Ʒ dýgellice æfter Seleucure ƿor. ƿa he hamƿearð ƿær. oð hýƷ fýrð toƿaren ƿær. Ʒ hine offlah :· Ða ƿær Ʒeo riðb Ʒ Ʒeo milcheortneƷ Ʒeenðað. ƿe hý æt Alexanðre Ʒeleoƿnoðon. ꝥ ƿær ꝥ hý tƿegen. ƿe ƿær lenƷƷte liƷdon. xxx. cýninga offlagon. heora aƷenna ealb ƷeƷeƿena. Ʒ him hæƷdon riððan ealle ƿa anƿealðar. ƿe hý ealle æƿ hæƷdon ƷemonƷ ƿam Ʒeƿinum :· Lirimachur Ʒoƿlet hiƷ xv. Ʒuna. Ʒume he Ʒýlf offlah. Ʒume on ƷeƷeohtum beƿoran him Ʒýlfum mon offlah :· Ðýllene ƷebroðorƷiƿe. cƿæð OƿoƷur. hý heolðan him betƿeonum ƿe on anum hiƷeðe ƿæƿan aƷeððe Ʒ ƷeƷýðe. ꝥ hit iƷ uƷ nu Ʒriðor biƷmpe Ʒelic. ꝥ ƿe ƿær beƿeƿeað. Ʒ ꝥ ƿe Ʒeƿinn nu haƿað. ƿonne uƷ Ʒƿeððe Ʒ ellƿeoðƷe on becuƿað. Ʒ lytleƷ hƿæt on uƷ Ʒeƿeafað. Ʒ uƷ eft hƿæðlice Ʒoƿlætað. Ʒ nellað Ʒeðencan hƷýlc hit ƿa ƿær. ƿa nan mann ne mihte æt oðrum hiƷ Ʒeoph Ʒe-býcƷan. ne Ʒurðon ꝥ ƿa ƿolðan Ʒeƿƿýnð beon. ƿe ƿæron Ʒebroðra of Ʒæðer Ʒ of meðer :·

BOOK IV.

I.

ÆFTER ƿam ƿe RomebuƷh Ʒetimbƿeð ƿær cccc. ƿintꝥum Ʒ Lxiiii. Tapentine ꝥ folc ƿleƷeðon binƿan Tapentan heora býriƷ. æt heora ƿeacra. ƿe ƿær binƿan Ʒeoƿoht ƿær. ƿa ƷeƷapan hý Romana Ʒiƿa on ƿære Ʒæ ýƿnan. ƿa hƿæðlice coman Tapentine to heora aƷnum Ʒiƿum. Ʒ ƿa oðre hiñðan ofƿoran. Ʒ hý ealle him to ƷeƷýlðum Ʒeðýðon. buƿon v. Ʒ ƿa ƿe ƿær ƷeƷanƷene ƿæƿan. hý ƿaƿeðan mið ƿære mæƷtan unieðneƷe. Ʒume offlon. Ʒume ofƿunƷon. Ʒume him rið Ʒeo ƷeƷealðan :· Ða Romane ꝥ ƷeahƷoðan. ƿa Ʒenðon hý æƿenð-ƿacan to him. Ʒ bæðan ꝥ him mon ƷebetƷe. ꝥ him ƿær to æbýlƷðe Ʒeðon ƿær :· Ða ƿaƿeðon hý eft ƿa æƿenðƿacan mið ƿam mæƷtan biƷmeƿe. ƿa hý ƿa oðre æƿ dýðon. Ʒ hý riððan ham Ʒoƿletan :· Æfter ƿam Ʒoran Romane on Tapen-tine. Ʒ ƿa clæne hý namon heora Ʒultum mið him. ꝥ heora

fought. Seleucus was seventy-seven years [old], and Lysimachus was seventy-three. There was Lysimachus slain, and three days after came Ptolemy, whose sister Lysimachus had married, and marched secretly after Seleucus, as he was proceeding homewards, until his army was dispersed, and slew him. Then that peace and mercy which they had learned from Alexander, were ended. That was, that those two, who lived the longest, had slain thirty kings, their own old companions, and afterwards had for themselves all the dominions, which they [the thirty] had previously had during those wars. Lysimachus lost his fifteen sons, some he himself slew, some were slain in the wars before his eyes. Such brotherhood, says Orosius, they held among themselves, who were nurtured and instructed in one family, that it is now to us rather ridiculous that we complain, and that we now call it war, when strangers and foreigners come upon us, and plunder us of some little, and again quickly leave us, and will not think how it then was, when no man could buy his life of another, nor even would those be friends, who were brothers by father and by mother.

BOOK IV.

I.

AFTER Rome had been built four hundred and sixty-four years, the Tarentine people were playing in their city of Tarentum, at their theatre, which had been therein built, when they saw Roman ships running on the sea. Thereupon the Tarentines went quickly to their own ships and sailed after them, and got them all into their power, save five, and those who were there taken they treated with the greatest barbarity: some they slew, some they scourged, some they sold for money. When the Romans were informed of that, they sent envoys to them, and demanded reparation for what had been done to [excite] their indignation. They then treated the envoys with the greatest ignominy, as they had before done the others, and afterwards let them go home. After that, the Romans marched against the Tarentines, and so completely took [all] their force with them, that [even]

ppoleſtaru¹ ne moſton him bæſtan beon: Dæt pæron þa þe hý ƒereſette hæfdon. ꝥ ꝛeolſan be heopa ƛꝛum bearna ƛꝛýnan. þonne hý on ƒerim foran. 7 cƛædon ꝥ him ƛꝛlicpe þuhte. ꝥ hý þa ne forlune þe þær utfope. hæfde bearn ƒe þe mihte:

Ðý þa Romane comon on Tapentine. 7 þær eall afeſtan ꝥ hý ƒemettan. 7 moneƒa býmƒ abƛæcan: Ða ƒenſon Tapentine æƒhrap æfter fultume. þær hý him æniger penſon. 7 Pippuſ. ƒꝛipa cýning. him com to mið þam mæſtan fultume. æƒðer ƒe on ƒanƒ-hepe ƒe on ƛað-hepe: Ðe pæf on ðam ðaƒum ƒemæfrod ofer ealle oðre cýningaſ. æƒðer ƒe mið hꝛ miclan fultume. ƒe mið hꝛ ƛæð-ƛeahtung. ƒe mið hꝛ ƛꝛƒæfƛe: Forþam fýlƛe Pippuſ Tapentinum. forþon þe Tapente ƒeo buhþ pæf ƒetimbꝛeð of Læceðemonium. þe hꝛ ƛice þa pæf. 7 he hæfde Theſſali him to fultume. 7 Ŵæceðonie. 7 he hæfde xx. elpenða to þam ƒefeohƛe mið him. þe Romane ær na ne ƒeƛaron. he pæf ƒe forþma mann þe hý æfeſt on Italium brohte. he pæf eac on ðam ðaƒum ƒleapaf to ƛiƒe 7 to ƒerimne. buton þam anum ꝥ hine hꝛ ƒoðaf 7 hꝛ ðiofołƒýlð be-ƛꝛicon þe he beƒanƒenðe pæf: Ða he hi ahrode hꝛ ƒoðaf. hꝛæðer heopa ƒeolde on oðrum ƛiƒe habban. þe he on Romanum. þe Romane on him. þa andſýrðan hi him ƛeolice 7 cƛædon. Ðu hæfƛt oððe næfƛt²: Ðæt forþme ƒefeohƛ ꝥ he ƛið Romanum hæfde. hit pæf in Compania. neah þæpe ea þe mon Liſum hæƛ: Ða æfter þam þe þær on æƒðre heafpe micel ƛæl ƒerleƒen pæf. þa heƛ Pippuſ ðon þa elpenða on ꝥ ƒefeohƛ: Ðiþþan Romane ꝥ ƒeƛaran. ꝥ him mon ƛꝛýlcne ƛꝛene to ðýðe. ƛꝛýlcne hý ær ne ƒeƛaron. ne ƛeƒƒan ne hýrðon. þa ƛuƒon hý ealle buton anum menn. ƒe pæf Ŵmutiuſ haƛen. he ƒeneððe unðer anne elpenð. ꝥ he hine on þone naſelan ofſtanƒ: Ða ƛiððan he ýrpe pæf 7 ƒerunðoð. he offoh micel pæf folceſ. ꝥ æƒðer ƒe þa forþuſiðon þe him on uſan pæran. ƒe eac þa oðre elpenða ƛꝛicabe 7 ƒꝛemeðe. ꝥ þa eac mæfƛ ealle forþuſiðon. þe þær on uſan pæron. 7 þeh þe Romane ƒerfýmeð pæpe. hý pæran þeh ƒebýlðe. mið þam ꝥ hý ƛiƛon hu hý to þam elpenðam ƒeolſan: On ðam ƒefeohƛe pæf Romana xiiii. m. offoƒen ƛeðena. 7 hunð-eahtatig 7 viii. hunð. ƒeƒanƒen. 7 þæra ƒehorƒeðra pæran offoƒen iii. hunð 7 an m. 7 þær pæron vii. hunð ƒuðƛanena ƒenumen: Ðiƛ næf na

their *proletarii* might not remain behind. These were those whom they had appointed that they might beget children by their wives, while they went forth to war, and said that it seemed to them wiser not to dispense with those who there went forth, let whoever might have children.

The Romans then came upon the Tarentines, and there laid waste all that they found, and took many towns. Thereupon the Tarentines sent everywhere for aid, where they could expect any: and Pyrrhus, king of Epirus, came to them with the greatest aid, both of foot and horse. He was, in those days, famed above all other kings, as well for his great army as for his counsels, and for his military skill. Pyrrhus aided the Tarentines, because the city of Tarentum had been built by the Lacedæmonians, who were then under his government; and he had the Thessalians to aid him, and the Macedonians; and he had twenty elephants with him for that war, which [animals] the Romans had not before seen: he was the first man who introduced them into Italy: he was also in those days the most expert in battle and warfare, except only that his gods and his idols that he worshiped deceived him. When he inquired of his gods, which of them should have victory over the other, he over the Romans, or the Romans over him, they answered him ambiguously: "Thou wilt have it or not have it." The first battle that he had with the Romans was in Campania, near the river called the Liris. There, after a great slaughter was made on both sides, Pyrrhus commanded the elephants to be led into the battle. When the Romans saw that such a wile was practised on them, such as they before had not seen nor heard spoken of, they fled, all save one man, who was called Minutius. He ventured [to go] under an elephant, so that he stabbed it in the navel. When it was angry and wounded it slew many of the people, so that both those perished who were upon it, and he also wounded and irritated the other elephants, so that most of those also perished who were on them; and although the Romans were put to flight, they were, nevertheless, emboldened by knowing how they should [act] with elephants. In that battle fourteen thousand foot of the Romans were slain, and eight hundred and eighty taken prisoners; and of the horse there were slain one thousand three hundred; and there were seven hundred ensigns

ȝeƿæð hƿæt Pippurȝ folceȝ ȝeƿeallen ƿæne. forþon hit næȝ
 ƿear on þam tidum. ꝥ mon ænig ƿæl on þa healfe riðme. þe
 þonne ȝylðre ƿæȝ. buton þær þȝ læȝ oflazen ƿæne. ȝƿa mið
 Alexandre ƿæȝ. on þam forman ȝeƿeohte. þe he rið Dapiur
 feaht. þær næȝ hiȝ folceȝ na ma oflazen þonne niȝon. Ac
 Pippurȝ ȝebicneðe eft hu him ȝeo riȝe ȝelicoðe. þe he ofȝ Ro-
 mane hæfðe. þa he cƿæð æt hiȝ ȝoðeȝ ðura. ȝ hit ȝƿa þæron
 aƿƿat. Ðanc haȝa ðu Iofeȝ. ꝥ ic þa moȝte ofeƿƿinnan. þe
 æȝ ƿæron unoƿeƿƿunnen. ȝ ic eac ȝƿam him ofeƿƿunnen
 eom. Ða ahȝeðon hine hiȝ þeȝnaȝ. hƿi he ȝƿa heanlic ƿoȝð be
 him ȝylfum ȝecƿæðe. ꝥ he ofeƿƿunnen ƿæne. þa andȝȝrðe he
 him ȝ cƿæð. Liȝ ic ȝeȝape eft ȝȝylcne riȝe æt Romanum. þonne
 mæȝ ic riððan butan ælcon þeȝne Lpeca land ȝecean¹. Ðæt
 ƿearð eac Romanum on ȝȝelum tacne oðȝȝeð æȝ þam ȝeƿeohte.
 þa hȝ on ȝȝrðe ƿæron. ꝥ þær folceȝ ȝeolðe micel hȝȝȝe beon.
 þa ðunop oflloh xxiiii. heopa foðreȝa. ȝ þa oðre ȝebƿocade
 aȝeȝ comon. Aȝȝeȝ þam ȝeƿuhton Pippurȝ ȝ Romane in
 Apulia. ƿæne þeode. þær ƿearð Pippurȝ riðð on oðran eaȝme.
 ȝ Romane hæfðon riȝe. ȝ hæfðon ȝeleopnoð ma cƿæȝta. hu hȝ
 þa elpenðar beȝƿican mihton mið þam þe hȝ namon tȝeoȝu. ȝ
 ȝloȝon on oðerne ende moniȝe ȝceapȝe ȝȝene næȝlaȝ. ȝ hȝ
 mið ȝlexe beȝunðon. ȝ onbæȝnðon hit. ȝ beȝȝððon hit þonne on
 ðone elpenð himðan. ꝥ hȝ þonne foran þeðenðe. æȝðeȝ ȝe for
 þær ȝlexeȝ hȝȝȝe. ȝe for þæȝa næȝla ȝȝicunȝe. ꝥ æt ælcan þa
 forȝƿurðon æȝeȝ þe him on uȝan ƿæȝan. ȝ riððan ꝥ oðeȝ folc
 ƿæron ȝƿa ȝȝiðe ȝleanðe. ȝƿa hȝ him ȝeilsan ȝeolðan. On
 þam ȝeƿeohte ƿæȝ Romana elhta M. oflazen. ȝ xi. ȝuðȝanon
 ȝenumen. And Pippurȝe heȝeȝ ƿæȝ xx. M. oflazen. ȝ hȝȝ
 ȝuðȝana [Liii.]² ȝenumen. Ða ƿearð Pippurȝe cuð ꝥ Aȝa-
 thocleȝ. Siȝacuȝa cȝȝning. þæȝa buȝh-leoða. ƿæȝ ȝeȝapen on
 Sicilia þam lande. Ða for he riðeȝ. ȝ ꝥ riȝe to him
 ȝenȝððe.

Sona ȝƿa ꝥ ȝeȝinn mið Romanum ȝeenðoð ƿæȝ. ȝƿa ƿæȝ þær
 ȝeo moniȝȝealðeȝte ȝol mið man-cȝealme. ȝe eac ꝥ nanuht
 beȝenðeȝ. ne riȝ ne nȝȝen. ne mihton nanuht libbenðeȝ ȝe-
 beȝan. ꝥ hȝ þa æt nȝȝȝtan ƿæron optȝeoȝe. hƿæðeȝ him
 ænig mann eac acuman ȝeolðe. þa þenðe Pippurȝ ȝƿam Sicilum

taken. It was not said how many of Pyrrhus's people were slain, because it was not the custom in those times to count any slaughter on that side which was the prevailing one, unless a very small number were slain, as it was with Alexander, in the first battle he fought against Darius, where of his people there were no more than nine slain. But Pyrrhus testified afterwards how he liked the victory he had over the Romans, when at the door of his god he said, and thereon so wrote it: "Have thanks, thou Jove, that I have been able to overcome those who before had not been overcome; and I am also overcome by them." His officers thereupon asked him why he said such debasing words of himself, that he was overcome, when he answered: "If I again gain such a victory over the Romans, I may afterwards return to Greece without any soldier." For the Romans also it appeared as an evil token, before the battle, when they were in camp, that there would be a great fall of the people, when thunder slew twenty-four of their fodderers, and the others came away half-dead. After that Pyrrhus and the Romans fought in the country of Apulia, where Pyrrhus was wounded in one of his arms, and the Romans had the victory, and had learned more devices, how they might circumvent the elephants, by taking stakes, into one end of which they drove many sharp iron nails, and wound flax about them and set it on fire, and then drove it into the hinder part of the elephant, so that they ran raging mad, both in consequence of the burning of the flax and the pricking of the nails; so that with every one those first perished that were upon them; and afterwards they as impetuously slew the other people as they should have protected them. In that battle eight thousand of the Romans were slain and eleven ensigns taken. And of Pyrrhus's army twenty thousand were slain, and [fifty-three] of his ensigns taken. It then became known to Pyrrhus, that Agathocles, king of the citizens of Syracuse, was dead in the land of Sicily. Thereupon he proceeded thither, and subjected that realm to him.

As soon as that war with the Romans was ended, there was such a complicated pestilence with mortality, that even nothing bearing, neither women nor cattle could bring forth anything living; so that at last they were in despair whether any man should be born to them. Pyrrhus then turned

eft to Romanum. 7 him onȝean com Ēþur. 7e conȝul. 7 heopa ꝥ ȝriððe ȝeƿeoht ƿæſ on Lucaniam. on Aþroſur ƿære ðune. Deh 7e Romane¹ ſume hƿile hæfðon 7riðor ƿleam ȝeƿoht þonne ȝeƿeoht. ær þonne hý ȝeſapon ꝥ man ƿa elpenðar on ꝥ ȝeƿeoht ðýðe. ac 7iððan hý ƿa ȝeſapan hu hý hi ȝeȝne- meðan. ꝥ hý ƿa ƿæpan 7riðe ƿleanðe 7e hý 7ýlȝtan 7ceolðan. 7 ƿiſſur 7e he ƿearð 7orþam 7riðor on ƿleame. On þam ȝeƿeohte ƿiſſur hæfðe hund-eahtatiȝ M. 7eðena. 7 v. M. ȝe- horȝeðra. 7 ƿær ƿær xxxvi. M. ofſlaȝen. 7 iii. hund ȝeſanȝen. Æfter þam ƿiſſur 7or of Italium. ýmb v. ȝear ƿær 7e he ær ƿæron com. 7 ƿaðe ƿær 7e he ham com. he ƿolðe abſecan Aþur ƿa buſh. 7 ƿær ƿearð mið anum 7tane ofſorpen.

Æfter þam 7e Tarentine ȝeahȝoðan ꝥ ƿiſſur ðeað ƿær. ƿa 7enðon hý on Affrice. to Capataginienȝe. æfter 7ultume. 7 eft rið Romanum 7unnan. 7 ƿaðe ƿær 7e hý toȝæðere co- mon. Romane hæfðon 7iȝe. Ðær onſunðon Capataginienȝe ꝥ him mon oferiſſan mihte. 7e hý nan 7olc ær mið ȝeƿeohte oferiſſan ne mihte. Gemonȝ þam 7e ƿiſſur rið Romane 7innenðe ƿær. hý hæfðon ehta leȝian. Ða hæfðon hý ƿa eahteðan Reȝienȝe to 7ultume ȝeſette. Ða ne ȝeȝrupaðe 7e ehtaða ðæl ƿæra leȝian ꝥ Romane ƿiſſur 7iðtanðan mihte. anȝunnon ƿa heȝian 7 hýnan ƿa 7e hý 7riðian 7ceol- ðan. Ða Romane ꝥ ȝeahȝoðan. ƿa 7enðon hý 7ýðer Lenu- tiur heopa conȝul mið 7ultume. to þon ꝥ he on him ȝeppæce. ꝥ hý ƿa 7loȝon 7 hýnðon 7e ealle Romane 7riðian ƿolðon. 7 he ƿa 7ra ȝeðýðe. Sume he ofſloh. ſume ȝebanð 7 ham 7enðe. 7 ƿær ƿæran 7iððan 7itnaðe. 7 7iððan ƿa heafða mið ceorſ- æxum of-acorſene.

II.

Æfter þam 7e Romane-buſh ȝetimbred ƿær cccc. 7intȝum 7 Lxxvii. ȝeȝurðon on Rome ƿa ýfelan 7unðor. ꝥ ƿær æreȝ. ꝥ ðunor toȝloh hýra heȝtan ȝoðeȝ huȝ. Ioſeȝeȝ. 7 eac ƿære buȝe 7eall miðel to eorðan ȝehȝeȝ. 7 eac ꝥ 7riȝ 7ulȝar on anȝe niht 7rohton aneȝ ðeaðeȝ manneȝ lichoman binnan ƿa buſh. 7 hýne ƿær 7iððan 7týccemælum tobruðon. oð ƿa menn

from Sicily again to the Romans, and Curius, the consul, came against him, and their third battle was in Lucania, on the mountain of Arusius. Although the Romans had for some while thought more of flight than of fighting, before they saw that the enemy brought the elephants into the battle; yet after they saw how they could irritate them, so that they impetuously slew those whom they should aid, Pyrrhus's army was chiefly on that account put to flight. In that battle Pyrrhus had eighty thousand foot and five thousand horse, and there were thirty-six thousand slain and four hundred captured. After that Pyrrhus departed from Italy, about five years from the time he first came thither; and soon after he came home, he would take the city of Argos, and was there mortally struck with a stone.

After the Tarentines had been informed that Pyrrhus was dead, they sent to Africa, to the Carthaginians, for succour, and again warred against the Romans; and quickly after they came together the Romans had the victory. There the Carthaginians found that they could be overcome, although no people had before been able to conquer them in war. While Pyrrhus was warring against the Romans, they had eight legions. They then appointed the eighth to aid the people of Rhegium. When this eighth part of the legions felt not confident that the Romans could withstand Pyrrhus, they began to plunder and oppress those whom they should protect. When the Romans were informed of that, they sent thither their consul Genucius with a force, in order that he might take vengeance on them, for slaying and oppressing those whom all the Romans should protect; and he did so. Some he slew, bound and sent some home, and there they were afterwards scourged, and their heads afterwards cut off with axes.

II.

After the city of Rome had been built four hundred and seventy-seven years, there happened in Rome evil prodigies. The first was, that thunder struck the house of their highest god, Jove; and also much of the city-wall fell to the earth; and also three wolves, in one night, brought a dead man's body into the city, and there afterwards tore it piecemeal,

onpocan. 7 ut-unnon. 7 hý riððan onpex fluzon :. On þam ðazum zereapð. þ on anpe ðune neah Romebýrig. tohlað reo eorðe. 7 þær byrnenðe fýr up of þære eorðan. þ on ælce healfe þær fýrre reo eorðe þær fíf æcere bræde to axran geburpen :. Sona þær. on þam æfterpan zeare. zefor ðempro-niur je conful. mið fýrðe rið Pencente Italia folc :. Ða mið þam þe hý hi zetpýmeð hæfðon 7 tozædere polðan. þa reapð eorðbeofung. þ ægðer þæra folca penðe untpeozenðlice. þ hý jceolðan on þa eorðan bejncan. 7 hý þeah fpa anðræ-ðenðe zebidan þ je eze ofepzan þær. 7 þær riððan pælgumlice zefuhton :. Ðær þær je mæta bloðgýte on ægðre healfe þæra folca. þe þe Romane riðe hæfðe. þa reapan þær to lafe purðon :. Ðær þær zefyne þ reo eorðbeofung zacnabe þa miclan bloð-ðrýncar. þe hýre mon on þære tide to-forlet :.

III

Æfter þam þe Romeburh zetimbped þær iii. hund rintpum 7 Lxxx. zemonz þam oðrum monezum punðpum. þe on ðam ðazum zelumpan. þ mon zereah peallan bloð of eorðan. 7 jnan meolc of heofenum :. On þam ðazum Captagunizenjer renðon fulcum Tarpentinum. þ hý þe eað mihton feohtan rið Romanum :. Ða renðon Romane æpenðpacan to him. 7 hý ahreðon for hpý hý þ ðýðon :. Ða oðrpopan hý þam æpenð-pacan mið þam birmerliceftan aðe. þ hý him næfre on fulcume næpon. þe þe þa aðar þæran neap mane þonne foðe :. On þam ðazum Ulcimenjer 7 Thruyci þa folc forneah ealle forpurðon for heora agnum ðýrige. forþam þe hý fume heora þeopar zefreoðan. 7 eac him eallum purðon to milðe 7 to forgifene :. Ða ofpuhte heora ceorlum¹. þ man þa þeopar freoðe. 7 hý nolde :. Ða riðþaran hý þam hlaforðum 7 þa þeopar mið him. oð hý pýlðpan þæron þonne hý :. Anð hý riððan mið-ealle of ðam eapðe aþripon. 7 him to rifum ðýðon þa þe ær þæran heora hlafeðian :. Ða riððan zefohtan þa hlaforðar Romane. 7 hý him zefýlftan. þ hý eft to heora agnum becomon :.

until the men awoke and ran out, and they afterwards fled away. In those days it befel, that on a hill near the city of Rome, the earth opened and there was burning fire up from the earth, so that on each side of the fire, the earth, for the breadth of five acres, was burnt to ashes. Soon after this, in the following year, Sempronius the consul marched with an army against the Picentes, a people of Italy. Then, when they had put themselves in array, and would engage, there was an earthquake, so that both people imagined indubitably that they would sink into the earth, and they, nevertheless, continued thus dreading until the terror had passed over, and afterwards there fiercely fought. There was a vast bloodshed of those people on both sides, though the Romans had the victory, when few were left there. There was seen that the earthquake betokened the great blood-drenchings which they let flow on her.

III.

After Rome had been built four hundred and eighty years, among many other wonders that happened in those days, blood was seen to boil from the earth, and milk to rain from the heavens. In those days the Carthaginians sent succour to the Tarentines, that they might the more easily fight against the Romans. Thereupon the Romans sent messengers to them, and asked them why they so did? They then swore to the messengers with a most shameful oath, that they had never afforded them aid; although those oaths were nearer to falsehood than to truth. In those days, the nations of the Vulsinienses and Etruscans almost all nearly perished through their own folly, because they had freed some of their slaves, and were also too mild to them all, and too indulgent. Then their churls took it ill that the lords had freed the slaves, and would not [free] them. They thereupon rose against the lords, and the slaves with them, until they were stronger than they. And they afterwards entirely drove them from the country, and took for wives those who had previously been their mistresses. Afterwards the lords applied to the Romans, and they aided them, so that they again came to their own.

IV.

Æfter ðam þe Romeburh zetimbres þær cccc. rintum 7 Lxxx. becom on Romane micel mann-cpealm. þ þ hý þa æt nýhtan ne ahreban hræt þæra zefarenra þære. ac hræt heora þonne to lafe þære. And eac þa deofola þe hý on rýmbel weorðodon hý amýrðon. to-eacan þam oðrum monigfealdum bymrum þe hý lærenðe wæron. þ hý ne cuðan ongan þ hit Godes wraacu wæs. ac heton þa byceopas þ hý fædon þam folce. þ heora godas him wæron ýrre. to þam þ hý hi him þa-git wriðor offredon 7 blotton þonne hý ær dýdon. On þære ilcan tide Laperponie wæs hatenu heora goda nunne. þa gebýrðe hýre þ heo hý forlæz. Ðý þa Romane for þam gýlde hi ahenzan. 7 eac þone þe þone gýlt mid hýre zewerhte. 7 ealle þa þe þone gýlt mid him wæron 7 mid him hælon. Ðu wene we nu Romane him gýlf dýlllice wuton 7 fetton for heora azenum gýlpe 7 heringze. 7 weah gemong þære heringze þýllica bymra on hý gýlfe awædon. hu wene we hu monegra maran bymra hý forwýgeðon. æzðer ze for heora azenre lufan 7 landleoda. ze eac for heora renatum ege.

BE CERTAINA LEWINNE. Nu we fculon fon. cwæð Orosius. ýmb þ Punicas gewinn. þ wæs of þam folce of Cartaina wære býrig. seo wæs zetimbres fram Elifann þam wímen Lxxxii. rintum ær Romeburh. fpa rome wæra burhwarena ýfel 7 heora bymres weard lýtel awæð 7 awuten. fpa fpa Trogus 7 Justinus fædon. fwear-witepas. forþon þe heora wífe on nænne fæl wel ne zefor. naðer ne innan fram him gýlfum. ne utane fram oðrum folcum. Ðra-weah. to-eacan þam ýfelum. hý zefetton. þonne him micel mann-cpealm on becom. þ hý fceolðon menn heora godum blotan. Ðra eac þa deofla. þe hý on zelýfðon. zelærðon hý þ þa þe wæs onhælede wæran. þ hý hale for hý cpealðon. 7 wæron þa menn to þon dýrige. þ hý wendðon þ hý mihton þ ýfel mid þam zertillan. 7 þa deofla to þon lýtze. þ hý hit mid þam gemicleðan. 7 forþon þe hý fpa wriðe dýrige wæron. him com on Godes wraacu. on zefeohtum

IV.

After Rome had been built four hundred and eighty years, a great mortality came on the Romans, so that at last they did not ask how many had died, but how many of them then remained. And also the devils, whom they constantly worshiped, led them astray, in addition to the other manifold scandals that they taught them, so that they could not understand that it was the vengeance of God; but commanded the priests to tell the people that their gods were wroth with them, in order that they might more frequently offer and sacrifice to them than they had ere done. At the same time it happened that a vestal of their gods, who was named Capparonia, committed incontinence. For that crime the Romans hanged her, and also him who had perpetrated the crime with her, and all those who were privy to the crime, and concealed it among themselves. How can we now imagine, that the Romans themselves wrote and composed such [narratives] for their own glory and praise, and yet, in the midst of the praise, have related such disgraces of themselves? How many may we imagine greater disgraces they have passed in silence, both for love of themselves and countrymen, as well as for fear of their senate?

OF THE CARTHAGINIAN WAR. We will now, says Orosius, begin concerning the Carthaginian war (that was of the people of the city of Carthage, that was built by the woman Elisa eighty-two years before Rome), as of the calamities of the citizens and their disasters little has been said and written, as Trogus and Justinus, the historians, have related; because their affairs at no time succeeded well, neither within among themselves, nor without from other nations. And yet, in addition to these evils, they decreed, when a great pestilence came upon them, that they should sacrifice men to their gods. In like manner, the devils, in whom they believed, instructed them, that for those who were unhealed there they should slay the hale; and men were so foolish, that they imagined they might thereby still the evil, and the devils so crafty that they thereby augmented it. And because they were so very foolish, the vengeance of God came upon them, in wars, besides other

to-eacan oðrum ýfelum. þæt þær oftoſt on Sicilium 7 on Sardinium þam iſlandum. on þa hý ſelomlicorſt punnon :· Æfter þam þe him ſpa oftræðlice miſlamp. ꝥ hý angunnon hit ričan heora laðteorū 7 heora cempū heora earfeða. 7 him bebūdon ꝥ hý on þræcſiðar ſoran 7 on ellþioðe :· Raðe æfter þam hý bæðan. ꝥ hý mon to heora earðe ſoplete. ꝥ hi moſtan ſeandian. hræðer hý heora meðſælþa ofeþſiðan mihton :· Ða him mon þær ſorþſyrinde. þa ſeohſtan hý mið ſiðe :· On þære heþgunge ſemette ſe ýlðeſta laðteor. Mazeuſ. hiſ aſenne ſunu. mið purpurū ſeſýneðne on biſceophaðe. he hine þa ſor þam ſýnelan ſeðealh. 7 he hine ofeþſon het 7 ahon. 7 þenðe ꝥ he ſor hiſ ſorſepenneſſe ſpelc ſceopp pepeðe. ſorþon hit næſ þear mið him ꝥ æniſ oðer purpuran pepeðe buton cýningūm :· Raðe æfter þam hý beſeatan Lartana þa buþh. 7 ealle þa ælſæpeſtan ofſlogon. þe þærinne þæron. 7 þa oðre to him ſenýðdon :· Ða æt nihtan. he þearð ſýlf beſýneð 7 ofſlaſen :· Ðiſ þær ſeopðen on Lirueſ dæge. Peſſa cýningeſ :

V.

Æfter þam Þimilco. Lartana cýning. ſeſor mið ſýrðe on Sicilie. 7 him þær becom ſpa ſærlíc ýfel. ꝥ þa menn þæron ſpa raðe ðeaðe. ſpa hit him on becom. ꝥ hý þa æt nihtan hý bebýrſean ne mihton. 7 ſor þam ege hiſ unþillum þenðe. 7 ham ſor. mið þam þe þær þæron :· Sona ſpa ꝥ ſorme ſcip lañð ſeohſte. 7 ꝥ egeſlice ſpell ſeðoðaðe. ſpa þæron ealle þa buþhpape Lartaſimigenſeſ mið ſiðlice heafe 7 pope onſtýneð. 7 ælc ahſienðe 7 ſimienðe æfter hiſ ſſýnð. 7 hý untpegenðlice nanpa treopða him ne þenðon. buton ꝥ hý mið-ealle ſorþeopðan ſceolðan :· Mið þam þe þa buþhpape ſpa ſeomoplic anſim hæfðon. þa com ſe cýning ſýlf mið hiſ ſcipe. 7 lañð ſeohſte mið ſiðe lýðerlican ſeſýnelan. 7 æðer ſe he ſýlf hamþearð ſor. ſe ꝥ ſolc ꝥ him onſean com. eall hit him þepenðe hamþearð ſolgoðe. 7 he ſe cýning hiſ hanða þær upþearðeſ þræðenðe rið þær heofoneſ. 7 mið ofeþheortneſſe him þær panienðe æðer ſe hiſ aſenne hearðſælþa. ſe ealleſ þær ſolceſ. 7 he þa-ſýt him ſýlfum ſeðyðe ꝥ þær ſýnſt þær. þa he to hiſ

evils. That was oftenest in the islands of Sicily and Sardinia, in which they most frequently warred. After they had so often been unsuccessful, they began to blame their generals and their soldiers for their disasters, and commanded them to go into exile and banishment. Shortly after, they prayed to be re-admitted to their country, that they might try whether they could overcome their bad fortune. When this was refused them, they attempted with an army. In the ravage, the general-in-chief, Mazeus, met his own son clad in purple, though one of the priesthood. On account of that garment he was incensed, and he commanded him to be seized and crucified; and thought that in contempt of him he wore such a garment; because it is not a custom with them that any other should be clad in purple but kings. Shortly after this they got the city of Carthage, and slew all the chiefs that were in it, and reduced the others to subjection. Then at last, he was himself circumvented and slain. This happened in the days of Cyrus, king of the Persians.

V.

After that Himilco, king of Carthage, proceeded with an army to Sicily, and there came upon them such a sudden evil, that men were dead as soon as it came upon them, so that at last they could not bury them; and from fear against his will departed, and proceeded home with those that there were. As soon as the first ship reached the land and announced the fearful intelligence, then were all the Carthaginian citizens affected with violent groaning and weeping, and every one asking and inquiring after his friends, and would positively believe nothing true, but that they must all have perished. While the citizens were engaged on so mournful a subject, the king himself came with his ship, and landed in a very squalid garment, and both he himself proceeded homewards, and the people who had come to meet him, all followed him homewards weeping; and he, the king, stretched out his hands upwards towards heaven, and with overflowing heart, bewailed both his own hard fortune and that of all the people; and he, moreover, did to himself that which was worst, when he came to his house, when he there

inne com. þa he þ̅ folc þær-ute betýnde. 7 hine ænne þær-
inne beleac. 7 hine gýlfne offlōh. Æfter þam þær sum peliz
mann binnan Captaina. ge þær haten Panno. 7 þær mið unge-
mete þær cýneðomeſ gýrnenðe. Ac him gefuhte þ̅ he mið
þæra wítana willum him ne mihte tocuman. 7 him to þæðe
genam þ̅ he hý ealle to gefeorðum to him gehet. þ̅ he hý
wiððan mihte mið attre acpellan. ac hit gefearð purh þa
amelðoð. þe he gefoht hæfðe þ̅ him to ðære ðæðe gýlftan
feolðe. Ða he onfunde þ̅ þ̅ cuð þær. þa gefaðeraðe he ealle
þa þeowas 7 þa ýfelan menn þe he mihte. 7 fohte þ̅ he on þa
burhware on ungearewe become. ac hit him fearð ærow cuð.
Ða him æt þære byrig ne gefeor. þa gefenðe he mið xxiiii. m.
to anre oðerre byrig. 7 fohte þ̅ he þa abraece. Ða hæfðon
þa burh-leoða Maurítane him to fultume. 7 him on gear comon
butan færtene. 7 Pannon gefenzon. 7 þa oðre geflýmðon. 7
þær wiððan tintergað fearð. Aferst hine man gpanz. þa
fticode him mon þa ezan ut. 7 wiððan him mon flōh þa handa
of. þa þ̅ heafod. 7 eall hý cýnn mon offlōh. þý læs hit mon
weſpan ðagum wraece. oððe ænig oðer ðorhte eft gýlc ongun-
nan. Ðis gefearð on Philppureſ ðæge. þær cýninges. Æfter
þam hýrðon Capitanes þ̅ ge mæra Alexanðer hæfðe abrocen
Tirum þa burh. geo þær on ær-ðagum heora ýlðrena eðel. 7
onðreðon þ̅ hý eac to him cuman wolðon. Ða renðon hý
wiðer Amilcor. heora þone gleaſertan mann. þ̅ he Alexanðer
wiſan befearoðe. gpa he hit him eft ham onbeað. on anum
breðe arriten. 7 wiððan hit arriten þær he hit ofer-forhte
mið weaxe. Eft þa Alexanðer gefaren þær 7 he ham com. þa
tuozon hine þære burge witan. þ̅ he heora gwidomeſ wið Alex-
anðer fremmenðe þære. 7 hine for þære tihrtlan offlōzon.
Æfter þam Capitanes punnon on Sicilie. þær him felðon
teala gefeor. 7 beſætan heora heafod-burh. Sipacureſ þær
hatenu. Ða ne onhagoðe Azathocle. heora cýninge. þ̅ he
wið hý mihte buton færtene gefeohtan. ne eac þ̅ hý ealle
mihton for meteferste þær binnan gebiðan. ac leton heora
fultum þær binnan beon. be þam ðæle. þe hý ægzðer mihton ge
heora færtan gehealsan. ge eac þ̅ þa mete hæfðon þa hwile. 7
ge cýning mið þam oðrum ðæle on fciſum for on Capitanes.
7 hý raðe þær forbernan het. þe he to lande gefor. forþon

shut the people out, and locked himself therein alone, and slew himself. After that, there was a wealthy man in Carthage, who was named Hanno, and was immoderately craving after the kingship. But it seemed to him that with the will of the senators he could not attain it, and he took the resolution that he would bid them all to a feast, in order that he might then kill them by poison. But it was divulged through those who he had thought would have aided him in the deed. When he found that it was known, he gathered all the slaves and the evil men that he could, and thought that he could come on the citizens unawares; but it had been previously made known to them. When he did not succeed at the city, he betook himself with twenty-four thousand to another city, and thought he could capture it. But the citizens had the Mauritians to aid them, and came against him outside the fortress, and took Hanno, and put the others to flight, and there he was afterwards tortured. First they scourged him, then put his eyes out, and afterwards struck off his hands, then his head, and slew all his kin, lest they at a future day might avenge it, or any other might again dare the like. This happened in the days of Philip the king. After that, the Carthaginians heard that the Great Alexander had taken the city of Tyre, which, in days of old, was the country of their forefathers, and dreaded lest they should also come to them. Thereupon they sent Amilcar thither, their most expert man, that he might observe Alexander's movements, so that he might announce it to them at home written on a board; and after it was written, he worked it over with wax. After Alexander was dead and he was come home, the senators of the city accused him of having acted treacherously towards them with Alexander, and for that accusation slew him. After that the Carthaginians made war on Sicily, where they seldom succeeded well, and besieged their chief city called Syracuse. Then it did not seem advisable to Agathocles, their king, that he should fight with them outside his fortress, nor also that, on account of want of food, they should all remain within it; but let a part of their force be within, both that they might hold their fastness, and also that during that while they might have food; and the king with the other part proceeded in ships to the Carthaginian territory, and immediately after he had reached land com-

he nolde þ̅ þ̅ h̅r f̅r̅n̅d̅ heora eft ænigne anpeals hæfde. 7 him þær raðe færcen ƷeƷorhte. 7 þær þ̅ folc þanon-ut fleande 7 h̅nen̅de. oðþ̅ Ðanno. þær folceƷ oðer c̅n̅n̅g. hine æt þam færcene ƷeƷorhte mið xx. M̅. Ac hine AƷathocleƷ ƷeƷflymde 7 h̅r folceƷ offloƷ u. M̅. 7 him æfter-f̅l̅g̅ende þær oð v. mila to þære býr̅g̅ Lartamienre. 7 þær oðer færcen ƷeƷorhte. 7 þær i̅mbutan þær heƷen̅de 7 bærcnen̅de. þ̅ Lartamienre mihton ƷeƷeon of heora býr̅g̅ þ̅ f̅r̅. 7 þone teonan þonne h̅ on f̅ore þæron. Ymbe þone t̅man þe ð̅r þær. Andra þær haten AƷathocleƷ broðor. þone he æt ham on þære býr̅g̅ him beæftan let. he beƷneðe þ̅ folc þe hi embȳeten hæfðon. on anre niht unƷearepe. 7 hit mærc eall offloƷ. 7 þa oðre to f̅cipan oðfluzon. And raðe þær þe h̅ ham comon. 7 þ̅ f̅pell cuð pearð Lartamienr̅um. f̅ra purðon h̅ f̅ra f̅riðe f̅orþoh̅te. þ̅ nalær þ̅ an þ̅ AƷathocle maneƷa býr̅g̅ to Ʒarol-Ʒ̅l̅d̅um purðon. ac eac h̅ him hearmælum f̅yl̅fe on hand eodon. f̅ra eac Of̅erleƷ re c̅n̅n̅g. mið Lipene h̅r folce. hine eac ƷeƷorhte. Ac AƷathocleƷ Ʒeð̅ðe untƷeoplice pið hine. þ̅ he hine on h̅r þærum beƷpac 7 offloƷ. f̅ra him eac f̅yl̅fum f̅iððan æfter lamp. L̅f̅ he ða þa ane untƷeopða ne Ʒeð̅ðe. f̅rom þam ðæƷe he mihte butan broce ealra Lartama anpeals beƷitan. On þære h̅pile þe he þone unrað ðurhteah. Bomilcor [Amilcor]. Pena c̅n̅n̅g. þær mið f̅ibbe pið h̅r faren̅de. mið eallum h̅r folce. Ac betux AƷathocle 7 h̅r folce pearð unƷeræðneƷ. þ̅ he f̅yl̅f̅ offlaƷen pearð. Æfter h̅r ðeaðe f̅oran eft Lartamienre on Sicilie mið f̅cipum. Ða h̅ þ̅ Ʒeahreðon. þa f̅enðon h̅ æfteri P̅r̅p̅ure. EƷra c̅n̅n̅ge. 7 he him f̅ume h̅pile ƷeƷf̅yl̅te.

VI.

Æfter þam þe Romeburh Ʒetimbres þær cccc. p̅nt̅rum 7 Lxxxiii. f̅enðon Mameptime. Sicilia folc. æfter Romana fultume. þ̅ h̅ pið Pena folce mihte. Ða f̅enðon h̅ him Appur Claudur þone conful mið fultume. Eft þa h̅

manded them to be burnt, because he would not that his enemies should have afterwards any power over them; and he there speedily constructed a fortress, and was driving out the people thence and oppressing them, until Hanno, the people's other king, sought him at the fortress with twenty thousand men. But Agathocles put him to flight, and slew two thousand of his people, and followed after him to within five miles of the Carthaginian city, and there constructed another fortress, and there about was harrying and burning, so that the Carthaginians might see the fire from their city, and the calamity, while they were [out] in the expedition. About the time that this was, the brother of Agathocles, who was named Andro, whom he had left behind him at home in the city, overcame by artifice the army that had besieged him, in one night unexpectedly, and slew them almost all, and the others fled to their ships. And immediately after they came home, and the intelligence became known to the Carthaginians, they were so despised, that not only many cities became tributaries to Agathocles, but also surrendered to him in bodies. So also Ophellas, the king, with Cyrene, his people, likewise sought him. But Agathocles acted treacherously towards him, by deceiving him into a compact with him, and slew him; as it happened afterwards also to himself. If he had not done that one act of treachery, he might from that day, without difficulty have acquired the rule over all the Carthaginians. During the time that he was following that evil counsel, Bomilcar, the Punic king, was peaceably marching towards him with all his people. But there was dissension between Agathocles and his people, so that he himself was slain. After his death the Carthaginians proceeded again to Sicily with ships. When they (the Sicilians) were apprized of that, they sent for Pyrrhus, king of Epirus, and he for some time aided them.

VI.

After Rome had been built four hundred and eighty-three years, the Mamertini, a Sicilian people, sent to the Romans for aid, that they might withstand the Punic people. Whereupon they sent to them the consul, Appius Claudius, with aid. Then after they had proceeded together with their

tozæðere-pearð foran mið heopa folcum. þa fluxon Pene. gpa hý eft gýlfe ræðon. 7 hý pundreðan þ hý ær fluxon ær hý tozæðere genealæhton. For þam fleame þanno. Pena cýning. mið eallum hý folce. pearð Romanum to garol-gýlbum. 7 him ælce gearpe gerealdre tra hund talentana reolfer. on ælcpe anpe talentan pær Lxxx. punða. After þam Romane berætan þone ýlðran þannibalan. Pena cýning. on Agzugente. Sicilia býrig. oð he forneah hungre rpealt. Ða com him Pena oðer cýning to fultume mið rciphere. þanno pær haten. 7 pær geflymeð pearð. 7 Romane riððan þ færten abhæcan. 7 þannibal re cýning on niht ut-oðfleah mið fearum mannum. 7 Lxxx. rcipa gezæðraðe. 7 on Romana land-gezæro hergaðe. On þa ppace fundon Romane æreft þ hý rcipa porhtan. þ gefremede Duilur heopa conful þ þ angin pearð tidlice þurhtogen. gpa þ æfter gýxtigum saga pær þe þ timber acorfen pær. pær pæron xxx. 7 c. gearopa. ze mið mæfte ze mið regle. 7 oðer conful. re pær haten Corneliur Agina. re gefor on Lipari þ izland. to þannibale to fundor-gpræce mið xvi. rcipan. þa offloð he hine. Spa þ þa re oðer conful gehýrðe. Duilur. gpa gefor he to þam izlande mið xxx. rcipum 7 þannibaler folcer iii. hund offloð. 7 hý xxx. rcipa zenam. 7 xiii. on re berencte. 7 hýne gýlfe geflymde. After þam Punici. þ fundon Carthagenre. hý geferdon þannonan ofer heopa rcipa. gpa þannibaler pær ær. þ he berenede Sarduniam 7 Corricam þa izland rið Romanum. 7 he raðe pær rið hý gereahc mið rciphere. 7 offlagen pearð.

Ðær on þam æfteran gearpe Calatunur re conful for mið fýrðe to Caperinam. Sicilia býrig. ac him hæfðon Pene þone peð forfeten. pær he ofer þone munt fapan rceolde. Ða zenam Calatunur iii. hund manna mið him. 7 on anpe diðelpe rtope þone munt oferftah. 7 þa menn afærðe þ hý ealle ongear hine pæron feohtenðe. 7 þone peð letan butan pape. þ reo fýrð riððan pær ðurh for. 7 pær pearð þa iii. hund manna offlagen ealle. buton þam conful anum. he com punð areð. After ðam Punice geferdon eft þone ealðan þannibalan. þ he mið rcipum on Romane punne. ac eft þa he pær

people, the Carthaginians fled, as they themselves said afterwards; and they wondered that they fled before they had engaged together. Through that flight, Hanno, the Punic king, with all his subjects, became tributaries to the Romans, and paid them every year two hundred talents of silver, in each single talent were eighty pounds. After that the Romans besieged the elder Annibal, the Punic king, in Agrigentum, a city of Sicily, until he nearly perished with hunger. Then the other Punic king, who was named Hanno, came to his aid with a fleet, and was there put to flight, and the Romans afterwards took the fortress, and the king, Annibal, fled away by night with a few men, and gathered eighty ships, and pillaged on the Roman coasts. In retaliation, the Romans first resolved to construct ships, which Duilius, their consul, promoted, so that the undertaking was speedily accomplished; so that after sixty days from the time that the timber was cut, a hundred and thirty were ready, both with mast and sail; and the other consul, who was named Cornelius Asina, proceeded to the island of Lipara with sixteen ships, to a private conference with Annibal, when he slew him. When Duilius, the other consul, heard that, he proceeded to the island with thirty ships, and slew three hundred of Annibal's people, and took thirty of his ships, and sank thirteen in the sea, and put himself to flight. After that the Pœni, that is, the Carthaginians, placed Hanno over their ships, as Annibal had previously been, that he might defend the islands of Sardinia and Corsica against the Romans; and he soon after fought against them with a fleet and was slain.

In the year after this, the consul Calatinus proceeded with an army to Camerina, a city of Sicily; but the Carthaginians had beset the way, where he was to pass over the mountain. Calatinus thereupon took with him three hundred men and ascended the mountain at a secret place, and the men feared that they were all fighting against them, and left the way without defence, so that the army afterwards passed there-through; and there were all the three hundred men slain, save the consul alone; he came away wounded. After that the Carthaginians again appointed the old Annibal to make war on the Romans with ships; but again, when he was about to harry there, he was quickly put to flight, and in the

herizean sceolde. he wearð raðe geflýmēð. 7 on þam fleame hýne oftrýrðon hýr azene zefepan: . Æfter þam Atihur je conful afepte Liparum 7 Melitam. Sicilia ızlanð: . Æfter þam foran Romane on Affrice mið iii. hund ƿcra 7 þritigum: . Ða renðon hý heora tpezen cýningar him onzean. Þannan 7 Amilcor. mið ƿcra. 7 þær ƿurðon bezen zeflýmēð. 7 Romane zenamon on him Lxxxiii. ƿcra. 7 riððan hý abƿæcon Elýpeam heora buph. 7 ƿæron herzenðe oð Laptaina heora heafod-buph: . Æfter þam Regulur je conful underfeng Laptaina zepinn: . Ða he æfepte riðer mið fýrðe ƿapenðe ƿæf. þa zepicode he neah anre ea. ƿeo ƿæf haten Bagraba. þa com of þam ƿætere an næðre. ƿeo ƿæf ungemetlice micel. 7 þa menn ealle ofgloh þe neah þam ƿætere comon: . BE ÐÆRE NÆDRAN: . Ða zezaderabe Regulur ealle þa ƿcýttan þe on þam ƿærelde ƿæron. þ hý mon mið planum ofepcome. ac þonne hý mon floh oððe ƿceat. þonne glað hit on þam ƿcillum. ƿpýlce hit ƿære ƿmeðe ƿren: . Ða het he mið þam ƿalſtaf. mið þam hý ƿeallar bƿæcan. þonne hý on ƿæfenne fuhton. þ hipe mon mið þam þriper onpuppe: . Ða wearð hipe mið anum pýrpe an riðð forod. þ heo riððan mæzen ne hæfðe hý to zepcýlðanne. ac raðe þæf heo wearð offlagen. forþon hit ƿ næðrena zecýnð. þ heora mæzen 7 heora feðe bið on heora riðbum. ƿpa oðera cƿeopenðra pýrma bið on heora fotum: . Ða heo zefýlleð ƿæf. he het hý behýlðan. 7 þa hýðe to Rome bƿingzan. 7 hý þær to mæpðe aƿenian. forþon heo ƿæf hund-tƿelftigef fotla lang: . Æfter þam zefeahc Regulur rið ðrý Pena cýningar on anum zefeohte. rið tpezen Þarðrubaſar. 7 je ðriðða ƿæf haten Amilcor. je ƿæf on Sicilum him to fultume zefett: . On þam zefeohte ƿæf Laptamienra xvii. M. offlagen. 7 xv. M. zefanzen. 7 ix. elpenðar zenumen. 7 Lxxxii. tuna him eoðon on hanð: .

Ða æfter þam þe Laptamienre zeflýmðe ƿæron. hý ƿilneðon ƿriðer to Regule. ac eft þa hý onzeatan. þ he ungemetlic zafof rið þam ƿriðe habban ƿolde. þa cƿæðon hý þ him leofne ƿære þ hý on ƿpýlcon niðe ðeað forname. þonne hý mið ƿpýlcan meðe ƿrið bezeate: . Ða renðon hý æfter fultume. azðer ze on Gallie. ze on Ippanie. ze on Læceðemonie. æfter Exantipurfe. þam cýninge: . Eft þa hý ealle zefomnað ƿæpan. þa befohtan hý ealle heora ƿzcpæftar to Exantipurfe. 7 he riððan þa folc

flight his own companions stoned him to death. After that the consul Atilius laid waste the Sicilian islands of Lipara and Melita. After that the Romans proceeded to Africa with four hundred and thirty ships. Thereupon they sent their two kings, Hanno and Amilcar, against them with ships; and there were both put to flight, and the Romans took from them eighty-four ships, and they afterwards took their city of Clupea, and harried as far as their chief city, Carthage. After that the consul Regulus undertook the Carthaginian war. When he first came thither with an army, he encamped near a river that was named Bagrada, when there came from the water a serpent that was enormously large, and slew all the men that came near the water. OF THE SERPENT. Thereupon Regulus gathered all the archers that were in the expedition, that they might overcome it with arrows; but when they struck or shot at it, it (the missile) glided on its scales as if they were smooth iron. He then commanded that with the balistas, with which they break walls when they fight against a fortress, they should cast at it obliquely. Thereupon with one cast one of its ribs was broken, so that afterwards it had no power to protect itself, but shortly after was slain; because it is the nature of serpents, that their power and their locomotive faculty is in their ribs, as of other creeping worms it is in their feet. When it was killed, he ordered it to be flayed and the hide brought to Rome, and there to be stretched out as a wonder; because it was a hundred and twenty feet long. After that, Regulus fought against three Punic kings, in one battle, against the two Asdrubals, and the third called Amilcar, who was in Sicily, [but] fetched to aid them. In that battle seventeen thousand Carthaginians were slain, and fifteen thousand captured, and nine elephants taken, and eighty-two towns surrendered to him.

Then, after the Carthaginians had been put to flight, they desired peace from Regulus; but after they had ascertained that he would have an immoderate tribute for the peace, they said that they would rather that death should destroy them in such [a state of] hate, than that they under such hard conditions should obtain peace. Thereupon they sent for succour to Gaul, to Spain, and to Lacedæmonia, to the king, Xantippus. After they were all assembled, they com-

Ʒelæððe þær hý toƷaðere Ʒecpeðen hæfðon. Ʒ Ʒefette tpa folc
 dieƷellice on tpa healfa hƷ. Ʒ ðriððe beæftan him. Ʒ bebeað
 þam tƷam folcum. þonne he Ʒýlf mið þam fýrmeftan ðæle
 rið þaƷ æftemeftan flugæ. þ hý þonne on Regulef fýrðe on
 tpa healfa þrýrfe onfpre. þær pearð Romana xxx. M. offlagen.
 Ʒ Reguluf ƷefanƷen mið v. hunð manna. ðer riƷe Ʒepearð
 Punicum on þam teoðan Ʒeape heora Ʒerinner Ʒ Romana. ð
 Raðe þaƷ Exantipur for eft to hƷ aƷnum riƷe. Ʒ him Romane
 onðreð. forþon þe hý for hƷ lape æt heora ƷemittinƷe
 beƷricene Ʒurðon. ð. Æfter þam Æmiluf Pauluf Ʒe conful for
 on Æffricam mið iii. hunð Ʒipa to Elýream þam iƷlanðe.
 Ʒ him comon þær onƷean Punice mið Ʒpa fela Ʒipa. Ʒ þær
 Ʒeflýmðe þæron. Ʒ heora folceƷ þaƷ v. M. offlagen. Ʒ heora
 Ʒipa xxx. ƷefanƷen. Ʒ iii. Ʒ an hunð aðƷuncen. Ʒ Romana
 þaƷ an c. Ʒ an M. offlagen. Ʒ heora Ʒipa ix. aðƷuncen. Ʒ hý
 on þam iƷlanðe fæƷten forhtan. Ʒ hý þær eft Pene ƷeƷohton
 mið heora tƷam cýningum. þa þæran beƷen þannon hatene.
 Ʒ þær heora þæron ix. M. offlagen. Ʒ þa oðre Ʒeflýmðe. ð.
 Mið þære hepe-hýðe Romane oferhlæƷtan heora Ʒipa. þa hý
 hampearð þæron. þ heora ƷeðraƷ cc. Ʒ xxx. Ʒ Lxx. pearð to
 lape. Ʒ uneaðe Ʒenereð mið þam þ hý mæƷt ealle ut-aƷurpon
 þ þæron þaƷ. ð. Æfter þam Æmilcor. Pena cýning. for on
 Numidiam Ʒ on Mauritaniam. Ʒ hý oferherƷaðe. Ʒ to Ʒarol-
 Ʒýldum Ʒefette. forþon þe hý ær Regule on hanð eoðan. ð.
 ðaƷ ýmb vi. Ʒear ðerfuluf Lepio and Sempromiuf Bleuf. þa
 confulaƷ. foran mið iii. hunð Ʒipa Ʒ Lx. Ʒum on Æffrice. Ʒ
 on Cartanienfum moneƷa byrƷ aþræcon. Ʒ riððan mið
 miclum þingum hampearð foran. Ʒ eft heora Ʒipa ofer-
 hlæƷtan. þ heora ƷeðruƷon L. Ʒ c. ð. Æfter þam Lotta Ʒe
 conful for on Sicilie Ʒ hý ealle forherƷaðe. þær þæron Ʒpa
 micle mannfýhtaƷ. on æƷðre healfe. þ hý mon æt nýhta
 bebýrƷean ne mihte. ð. On Luciuf ƷæƷe Leliuf. þaƷ con-
 ful. Ʒ on Metelluf Ʒauiuf. Ʒ on Furiuf Pacifiuf. com
 AƷterbal. Ʒe nƷra cýning. of Cartanum on Lilibum þ iƷlanð
 mið xxx. M. Ʒehorfeðra. Ʒ mið xxx. Ʒum elpenða Ʒ c. Ʒ raðe þaƷ

mitted all their military force to Xantippus, and he subsequently led those nations to where they had agreed together, and placed two nations secretly on each side of him, and the third behind him, and commanded the two nations, when he himself with the foremost part should flee towards the hindmost, that they then should march on the army of Regulus, on each side obliquely. There were slain thirty thousand Romans, and Regulus with five hundred men was taken. This victory happened to the Carthaginians in the tenth year of their war with the Romans. Shortly after, Xantippus returned to his own kingdom, and the Romans were fear-stricken, because by his instruction, in their engagement, they had been overreached. After that, the consul *Æmilius Paulus* proceeded to Africa with three hundred ships, to the island of *Clupea*, and there the Carthaginians came against him with as many ships, and were there put to flight, and five thousand of their people were slain, and thirty of their ships taken, and a hundred and four sunk; and of the Romans one thousand one hundred were slain, and nine of their ships sunk: and they constructed a fortress on the island; and there the Carthaginians again sought them with their two kings, who were called the two *Hannos*, and there nine thousand of them were slain, and the others put to flight. With the booty the Romans overloaded their ships when they were [proceeding] homeward, so that two hundred and thirty were lost, and seventy were left, and with difficulty saved, by casting out almost all that was in them. After that, *Amilcar*, the Punic king, proceeded to *Numidia* and to *Mauritania*, and ravaged them, and made them tributary, because they had before submitted to Regulus. Six years after, *Servilius Cæpio* and *Sempronius Blæsus*, the consuls, proceeded with three hundred and sixty ships to Africa, and took many towns from the Carthaginians, and afterwards with much spoil proceeded homewards, and again so overloaded their ships, that a hundred and fifty of them were lost. After that, the consul *Cotta* proceeded to Sicily, and ravaged it all; there were so many slaughters on both sides, that at last they could not be buried. In the days of the consul *Lucius Cælius*, and of *Metellus Caius*, and of *Furius Pacilus*, *Asdrubal*, the new king of Carthage, came to the island of *Lilybæum* with thirty thousand horse, and with a

gefeahht wið Metellus pone cýning. Ac riððan Metellus þa elpenðar ofercom. riððan he hæfðe eac raðe þ̅ oðer folc geflymeð. Æfter þam fleame. Afterbal wearð oflagæn fram hys agnum folce.

Ða wæron Carthagine gwa ofercomene. 7 gwa geðrefeðe betux him sylfum. þ̅ hý hi to nanum onwealde ne bemætan. ac hý gewearð. þ̅ hý wolðan to Romanum frider wylman. Ða sendon hý Regulus ðone consul. pone hý hæfðon mið him fr̅ winter on bendum. 7 he him gefr̅or on hys gōða namon. þ̅ he ægðer wolde. ge þ̅ ærenðe abeoðan. gwa gwa hý hine heton. ge eac him þ̅ andwýrðe eft gecýðan. 7 he hit gwa zelæhte. 7 abeað þ̅ ægðer þæra folca oðrum azeafe ealle þa menn þe hý gehergað hæfðon. 7 riððan him betreonum sibbe heoldan. 7 æfter þam þe he hit aboden hæfðe. he hý halrode. þ̅ hý nanuht þæra ærenða ne underfengon. 7 cwæð. þ̅ him to micel ærste wære. þ̅ hý gwa emnlíce wuxleðon. 7 eac þ̅ heora gefirna nære þ̅ hý gwa heane hý gefohtan. þ̅ hý heora gelican wurðon. Ða æfter þam wordum. hý buðon him þ̅ he on cýððe mið him wunode. 7 to hys rice fenge. þa andwýrðe he him 7 cwæð. þ̅ hit na gereorðan sceolde. þ̅ se wære leoða cýning. se þe ær wæs folce weor. Ða aræðan hys geferman hu he heora ærenða abeað. ða forwurpon hi him þa tra æðran. on tra healfa þæra eagan. þ̅ he æfter þam wlaran ne mihte. oð he gwa wearigenðe hys lif forlet.

Æfter þam Atilius Regulus 7 Manlius Ulpius. þa consular. foron on Carthagine on Lilibeiū þ̅ iðlanð. mið tram hunð scira. 7 þær bejætan an fæsten. Ða befor hine wæs Hannibal se geonga cýning. Amilcoris sunu. wæs hý ungearefe buton fæstene fætan. 7 þær ealle oflagene wæran buton fearum. Æfter þam Claudius se consul for eft on Punice. 7 him Hannibal ut on fæ ongean com 7 ealle ofloð. butan xxx. scirlæhta þa oðfugon to Lilibeiū þam iðlanðe. þær wæs oflagæn ix. m̅. 7 xx. m̅. gefangen. Æfter þam for Caius Iunius. se consul. on Affrice. 7 mið eallum hys færelde on fæ forwearð. Ðær on þam æfterran gearfe. Hannibal sende sciphere on Rome. 7 þær ungemetlic gehergaðon. Æfter þam Lucatius se consul for on Affrice mið iii. hunð scira.

hundred and thirty elephants, and immediately after fought with the king Metellus. But after Metellus had overcome the elephants, he also quickly put the other people to flight. After the flight, Asdrubal was slain by his own people.

Then were the Carthaginians so overcome and so perplexed among themselves, that they could not assume to themselves any power, but they determined that they would desire peace of the Romans. Thereupon they sent the consul Regulus, whom they had had five years with them in bonds; and he swore to them, in the name of his gods, that he would both announce the errand, as they commanded him, and also again declare the answer. And that he so performed, and announced, that each people should restore to the other all the men that they had captured, and afterwards preserve peace between them. And after he had announced that, he implored them not to accept aught of the errands, and said, that it would be a great disgrace to them to exchange on such equal terms; and also that it was not fitting that they should think so meanly of themselves that they were their equals. Then, after those words, they enjoined him to stay at home with them, and assume the government; but he answered them and said, that it could not be that he should be a king of nations, who had before been a slave to people. When his companions had related how he had announced their errands, they cut the two nerves on the two sides of his eyes, so that after that he could not sleep, until thus enduring pain, he yielded up his life.

After that Atilius Regulus and Manlius Vulso, the consuls, proceeded against the Carthaginians, on the isle of Lilybæum, with two hundred ships, and there besieged a fortress. Then the young king, Annibal, the son of Amilcar, betook himself there where unprepared they were sitting about the fortress, and there all were slain save a few. After that the consul Claudius again proceeded to Carthage, and Annibal met them out at sea and slew them all, except thirty transports that escaped to the island of Lilybæum. There were slain nine thousand, and twenty thousand captured. After that the consul Caius Junius proceeded to Africa, and perished at sea with his whole expedition. In the year after, Annibal sent a fleet to Rome, and there they committed great ravages. After that, Lutatius, the consul, proceeded against Africa

to Siciliam. 7 him Punice þær wið gefuhton. ðær wearð Lutacia wuð þurh þ̅ oðer cneop. þær on merzen com þanno wið Hannibalef fýrde. 7 þær gefeahc wið Lutacia þe he wuð þære. 7 þannan geflýmde. 7 him æfter for. oð he com to Linam þære býrig. Raðe þær comon eft Pene wið fýrde to him. 7 geflýmde wuðan. 7 oflagen ii. M. .:

Ða wuðon Carthage oðre fýrde fýrde to Romanum. 7 hý hit him on þ̅ geara gearan. þ̅ hý him Siciliam to ne tuzon. ne Sardiniam. 7 eac him gefealdon þær on-ufan iii. M. talentana ælce geare.:

VII.

Æfter þam þe Romeburh getimbreð þær v. hund wintum. 7 vii. wearð ungemetlic fýrbryne wið Romanum. þ̅ nan mann nýrte hwanon hit com. Ða þ̅ fýr alet. þa wearð Tiber þeo ea fýr fleða fýr heo næfre ær næf ne wiððan. þ̅ heo mærc eall genam þ̅ binnan þære býrig þær þæra manna andlýfene. ge eac on heora getimbrum. On þam dagum þe Titus Sempromius 7 Gracius Gaius wæron confulas on Rome. hý gefuhton wið Falcus þam folce. 7 heora oflogon xii. M. .:

On þam geare wuðon Gallie Romanum wiberwearde. þe mon nu hætt Langbeardas. 7 raðe þær heora folc tozædere gelæddon. on heora þam forman gefeohte þær Romana iii. M. oflagen. 7 on þam æfteran geare þær Gallie iii. M. oflagen. 7 ii. M. gefangen. Ða Romane hamwearð wæran. þa nolðan hý ðone triumphan beforan heora confulum. þe heora gewuna þær þonne hý riðe hæfðon. forþon þe he æt þam ærran gefeohte fleah. 7 hý þ̅ wiððan feala geara on mýrgenlicum riðum ðreogenðe wæron. Ðara Titus Manlius. 7 Torquatus Gaius. 7 Atilius Bubulcius wæran confulas¹ on Rome. þa ongunnon Sardinie. fýr hý Pene gelæfðon. winnan wið Romanum. 7 raðe oferfýrðe wæron. Æfter þam Romane wunnon on Carthage. forþon þe hý fýrð abrocen hæfðon. Ða wuðon hý tua heora ærendwaca to Romanum æfter fýrde. 7 hit abiddan ne mihton. Ða æt þam ðriððan

with three hundred ships to Sicily, and the Carthaginians there fought against him. There was Lutatius wounded through one knee. On the morrow came Hanno with Annibal's army, and there fought against Lutatius, although he was wounded, and he put Hanno to flight, and proceeded after him, until he came to the city of Erycina. Quickly after, the Carthaginians came to him again with an army, and were put to flight, and two thousand slain.

The Carthaginians then a second time sued for peace to the Romans, and they granted it to them on condition that they should not take possession of Sicily nor Sardinia; and should, moreover, pay them three thousand talents every year.

VII.

After Rome had been built five hundred and seven years, there was an immense conflagration among the Romans, and no man knew whence it came. When the fire ceased, the river Tiber was so swollen as it had never been before nor since; so that it carried away almost all the sustenance of the people that was within the city, yea, even in their dwellings. In those days, when Titus Sempronius and Caius Gracchus were consuls at Rome, they fought against the people of the Falisci, and slew twelve thousand of them.

In that year, the Gauls, who are now called Longobards, were hostile to the Romans, and shortly after, led their people together. In their first battle three thousand of the Romans were slain; and in the following year four thousand Gauls were slain, and two thousand captured. When the Romans were [returning] homeward, they would not make a triumph before their consuls, as was their wont when they had victory, because in the first battle they had fled; and they for many years after endured that in divers victories. When Titus Manlius, and Caius Torquatus, and Atilius Bulbus were consuls at Rome, the Sardinians, as the Carthaginians had taught them, began to war against the Romans, and were soon overpowered. After that the Romans made war on the Carthaginians, because they had broken the peace. They thereupon sent two of their messengers to Rome for peace, but could not obtain it. Then, at the third time, they sent

cýrpe hý renðon x. heora ylðertan pítana. ⁊ hý hit aþiððan ne mihton: . Ac þam feorðan cýrpe hý renðon þannan heora þone unþeoriðertan þegn. ⁊ he hit abeað: . 7itoblice. cræð Oporiur. nu þe riðnon cumen to þam goðan tidum. þe ur Romane oðriçað. ⁊ to þære genitcrumnerre. þe hý ur ealrig forpe zylpað. þ upe ne rien þam gelican: . Ac riune hý mon þonne. æfter hu moneza pincpum reo riðb zepuribe. þær þe hý æfter unriðbe rið monegum folcum hæfðon: . Ðonne iſ þær l. pincra ⁊ cccc. Ahrige þonne eft hu lange reo riðb zertode. þonne þær þ an gearp: .

Sona þær on þam æfterþan gearpe. ƿalhe punnon wið Ro-
mane. ⁊ ƿene on oðre heaƿe. Ðu ðincð eop nu Romanum
hu ƿeo riðð gearfeartnos þære. hƿæðen heo ri þam gelicort þe
mon nime anne elef ðropan ⁊ ðrype on an mýcel fýr. ⁊ ðence
hit mið þam aþƿærcan. þonne iſ ƿen gƿa micle gƿiðor gƿa
he ðencð ꝥ he hit aþƿærce. ꝥ he hit gƿa micle gƿiðor on-
týnde. Ða þonne þær mið Romanum. ꝥ an gear ꝥ hý riðbe
hæfton. ꝥ hý unþer þære riðbe to þære mærcan face become.

On heora þam ærftan geyrninge. Amilcor Laptaina cýnung.
þa he to Romanum mið fýrðe faran wolde. þa wearð he fram
ðrenum befrýað 7 ofslagen: On þam gearwe ðurice ofslogan
Romana ærenðpacan: Æfter þam Fulwur Portumwur re
conful for þam on hi fýrðe zelæbbe. 7 þela ofslagen wearð on
æððre healfe. 7 he peah riȝe hæfðe: Sona þær on þam
æfterþan gearwe. zelæpðan Romana byrceopar rýrlice nýre
pæðar. rýrlice hý full oft ær ealðe geðýðon. þa him mon on
ðreo healfa onpinnende þær. ægðer ge Gallie be rýðan muntum.
ge Gallie be norðan muntum. ge Pene. ꝥ hý rceolban
mið mannum for hý heora godum blotan. 7 þæt rceolbe beon
an Gallicr pærneð-mann. 7 an Gallicr rýrman. 7 hý þa Ro-
mane be þæra byrceopa lape. hý rra cuce bebýrgdon: Ac
hit God þræc on him. rra he ær ealneȝ dýðe. rra oft rra hý
mið mannum ofpærðan. ꝥ hý mið heora cucum guldon ꝥ hý
ungýltige cpealbon: Ðæt þær ærft geyrne on þam ge-
feohhte be hý rið Gallium hæfðon. þeh þe heora agener ful-
tomer pære eahta hund M. buton oðrum folcum þe hý hæfðon
to-arponen. ꝥ hý paðe fluzon. þær þe heora conful ofslagen

ten of their eldest senators, and they could not obtain it. At the fourth time, they sent Hanno, their unworthiest minister, and he obtained it. Verily, says Orosius, we are now come to the good times that the Romans twit us with, and to the abundance that they are always boasting of before us, [saying] that ours are not like to them. But let then any one ask them, after how many years the peace was, from the time they first had war with many people? It is then after four hundred and fifty years. Then let him again ask, how long the peace lasted? It was one year!

Immediately after, in the following year, the Gauls made war against the Romans, and, on the other side, the Carthaginians. How think ye now, Romans, how the peace was established, whether it were not likest to any one taking a drop of oil and dropping it on a great fire, and thinking thereby to quench it, when the probability is much greater that, when he thinks that he quenches it, he makes it burn so much more fiercely? So then it was with the Romans, that the one year they had peace, during that peace, they fell into the greatest strife.

In their first war, Amilcar, king of Carthage, when he was about to proceed against the Romans with an army, was surrounded by the Spaniards and slain. In that year the Illyrians slew the Roman envoys. After that Fulvius Postumius, the consul, on that account, led an army against them, and many were slain on both sides, yet he had the victory. Soon after, in the following year, the Roman priests taught, as new doctrines, such as they had very often practised in former times: when a war was raging on three sides of them, with the Gauls on the south of the mountains, the Gauls on the north of the mountains, and the Carthaginians, that they should sacrifice for themselves to their gods with human beings, and that should be a Gaulish man and a Gaulish woman. And the Romans then, by the instruction of their priests, thus buried them alive. But God avenged it on them, as he had always done before. So often as they sacrificed with human beings, they paid with their living ones, for having slain the guiltless. That was first seen in the battle that they had with the Gauls, although their own force was eight hundred thousand, besides other nations that they had drawn to them, when they quickly

pær. 7 heopa oðres folces iii. m̃. ꝥ him þa geðuhte ƿp̃ylc ꝥ mæſte pæl. ƿp̃ylc hý oft ær for naht hæfðon :. Æt heopa oðran gefeohte pær Gallia ix. m̃. offlagen. pær on þam ðriððan gearpe Manlius Torcuatus 7 Fuluius Flaccus pæron confulas on Rome. hý gefuhton ƿið Gallium. 7 heopa hund m̃. offlagon. 7 vi. m̃. gefengon :.

On þam æfterran gearpe pæran monige ƿunðra gefepene. an pær ꝥ on Piceno þam ƿuða an ƿille peoll bloðe. 7 on Thracia þam lande mon gear ƿp̃ylce ge heofon burne. 7 on Ariminio pære býrig pær niht oð midne dæg. 7 pearð ƿpa micel eorðbeofung. ꝥ on Capia 7 on Roðum. þam iġlandum. ƿurðon micle hrýras. 7 Lolofrus gehƿear :. Ðý gearpe Flaminius ge conful forſeah þa fægene þe þa hlýttan him fædon. 7 him lozan ꝥ he æt þam gefeohte ne come ƿið Gallie. ac he hit ðurhteah. 7 mid peorðſcipe geeendaðe. þær pær Gallia vii. m̃. offlagen. 7 xv. m̃. gefangen :. Æfter þam Claudius ge conful gefeahc ƿið Gallie. 7 heopa offlah xxx. m̃. 7 he ƿýlf gefeahc ƿið þone cýning anrig 7 hýne offlah. 7 Mezelan þa buh geode :. Æfter þam punnon Itrus on Romane. þa fendon hý heopa confulas on gear. Cornelius 7 Mutius. þær pær micel pæl geflagen on ægðre healfe. 7 Itrus ƿurðon þe Romanum underfeode :

VIII.

Æfter þam þe Romebuh getimbreð pær v. hund ƿintum 7 xxxiii. Hannibal. Pena cýning. befaet Saguntum Iſpania buh. forþon þe hý on ſumbel ƿið Romane ƿebbe heoldan. 7 þær pær ƿittenðe viii. monað. oð he hý ealle hunſre acƿealde 7 þa buh toƿearp. þe þe Romane heopa ærenðracan to him fendon. 7 hý ƿurmetton ꝥ hi ꝥ gear ƿorleton. ac he hý ƿpa unpeorðlice forſeah. ꝥ he heopa ƿýlf onfeon nolde on þam gearne. 7 eac on monezum oðrum :. Æfter þam Hannibal gecyððe þone nið 7 þone hete. þe he beforan hi fæder gefeop. þa he niðon ƿintre cniht pær. ꝥ he næfre ne ƿurðe Romana ffeond :. Ðaþa

fled, because their consul was slain, and of their other people three thousand; that seemed to them as an immense slaughter, what they had often before regarded as naught. In their second battle, nine thousand Gauls were slain. In the third year after this, Manlius Torquatus and Fulvius Flaccus were consuls at Rome. They fought against the Gauls, and slew a hundred thousand of them and took six thousand.

In the year after, there were many wonders seen. One was, that in the wood of Picenum a spring welled with blood; and in the land of Thrace it was seen as if the heavens were burning; and in the city of Ariminum there was night until mid-day; and there was so great an earthquake that in Caria and the isle of Rhodes there were great ruins, and the Colossus fell. In this year, the consul Flaminius despised the sayings that the augurs had said to him, and falsely warned him not to engage in war against the Gauls; but he carried it through and with honour ended it. There were seven thousand of the Gauls slain, and fifteen thousand captured. After that, the consul Claudius fought against the Gauls and slew thirty thousand of them; and he himself fought with the king in single combat, and slew him, and took the city of Milan. After that, the Istrians warred against the Romans; they thereupon sent their consuls, Cornelius and Minucius, against [them]. There was a great slaughter made on both sides, though the Istrians became subjected to the Romans.

VIII.

After Rome had been built five hundred and thirty-three years, Annibal, the Punic king, besieged Saguntum, a city of Spain, because they had ever held peace with the Romans; and was sitting there eight months, until he had killed them all by hunger and destroyed the city; although the Romans sent their messengers to him, and prayed him to abandon the war, but he so injuriously slighted them, that he declined even the sight of them in that war, and also in many others. After that, Annibal manifested the enmity and hate, that he had sworn before his father, when he was a boy of nine years, that he would never be a friend of the Romans. When

Publiuſ Cornehiuſ. ⁊ Scipio Publiuſ. ⁊ Sempromiuſ Longuſ¹. þa hý ærnon conſulaſ. Ðannibal abrac mið zefeohce ofer þa beorȝaſ þe mon hætt Perenei. þa riðdon betȝȝx Galleum ⁊ Spaneum. ⁊ riððan he zefor ofer þa moneȝan þeoda. oð he com to Alpiſ þam muntum. ⁊ þær eac ofer abrac. þeh him mon ofraeblice mið zefeohcum riðtoðe. ⁊ þonne þeȝ zeporhte ofer munti. for ſpa. þonne he to þam riðndriȝum ſtane com. þonne het he hine mið fýre onhætan. ⁊ riððan mið matucum heapan. ⁊ mið þam mæȝtan zepince þa muntaſ oferfor. Ðiſ hepeſ þæſ an M. feðena. ⁊ xx. M. zehopfeðra. Ða he hæfde on þam emnette zefaren oð he com to Ticinum þære ea. þa com him þær onȝean Scipio ſe conſul. ⁊ þær fpecenlice zepunðoð þearð. ⁊ eac ofrlagen þære. ȝiſ hiſ ſunu hiſ ne zehulpe. mið þam þe he hine foran fortoð. oð he on fleame fealh. þær þearð Romana micel þæl zeflagen. Ðeora æftere zefeohc þæſ æt Treſia þære ea. ⁊ eft ærnon Romane forpleȝen ⁊ zeflýmbeð. Ða þæt Sempromiuſ zehýrðe. heora oðer conſul. ſe þæſ on ſicilium mið fýrðe zefaren. he þonan afor. ⁊ beȝen þa conſulaſ ærnon mið fýrðe onȝean Ðannibal. ⁊ heora zemittinȝ þæſ eft æt Treſia þære ea. ⁊ eac Romane zeflýmbeð ⁊ riðdon forrlagen. ⁊ Ðannibal zepunðoð. Æfter þam for Ðannibal ofer Barðan þone beorh. þeh þe hiſ ýmbe þone tīman ærnon ſpa micel ſnap-ȝebland. ſpa þ̅ æȝðer ȝe þæra horȝa ſela forpurdon. ȝe þa elpenðaſ ealle buton anum. ȝe þa menn fýlfe uneaðe þone cýle ȝenæran. Ac forþam he ȝeneððe riðort ofer ðone munt. þe he riſte þ̅ Flaminiuſ ſe conſul penðe þ̅ he buton forȝe mihte on þam riſter-ſetle zepunian. þe he þa on þæſ mið þam folce þe he þa ȝeȝaðeþað hæfde. ⁊ untpeoȝenðlice penðe þ̅ nan næpe þe þ̅ færlt ýmbe þone tīman angimnan ðorſte oððe mihte. for þon unȝemetlican cýle. Mið þam þe Ðannibal to þam lande becom. ſpa ȝepicobe he on anpe ðyȝelpe ſtope neah þam oðrum folce. ⁊ ſum hiſ folc ſenðe ȝind þ̅ land to bærnanne ⁊ to herȝeanne. þ̅ ſe conſul þæſ penenðe þ̅ eall þ̅ folc þære ȝeond þ̅ land tobræð. ⁊ riðer-þearð farenðe þæſ. ⁊ ðencenðe þ̅ he hý on þære herȝunȝe beſpice. ⁊ þ̅ folc buton truman læððe. ſpa he riſte þ̅ þ̅ oðer þæſ. oð þ̅ Ðannibal him com ðýrpeſ on mið þam fultume þe he ætȝæðere hæfde. ⁊ þone conſul ofrlah. ⁊ þæſ oðreſ folceſ

Publius Cornelius, and Publius Scipio, and Sempronius Longus were consuls, Annibal burst with warfare over the mountains called the Pyrenees, that are between Gaul and Spain, and afterwards he traversed many nations, until he came to the mountains of the Alps, and burst across them also, although oftentimes opposed with battle; and then wrought a way over the mountain [and] so proceeded. When he came to the rock itself, he commanded it to be heated with fire, and afterwards hewed with mattocks, and with the greatest toil crossed the mountains. Of his army there were a [hundred] thousand foot and twenty thousand horse. When he had marched on the plain until he came to the river Ticinus, the consul Scipio came against him, and was there dangerously wounded, and would also have been slain, if his son had not helped him, by placing himself before him, until he betook himself to flight. There was a great slaughter made of the Romans. Their second battle was at the river Trebia, and the Romans were again beaten and put to flight. When Sempronius, their other consul, who was gone with an army to Sicily, heard that, he departed thence, and both consuls proceeded with an army against Annibal, and their meeting was again at the river Trebia, and the Romans [were] also put to flight, and more completely beaten, and Annibal wounded. After that, Annibal proceeded over the Apennine mountains, although about that time there were such great snow-storms, that of the horses many perished, and all the elephants but one; yea, the men themselves with difficulty could sustain the cold. But he ventured across the mountain, chiefly because he knew that the consul Flaminius imagined that he might without apprehension abide in the winter-station in which he then was with the army he had gathered, and imagined undoubtingly that there was no one who durst or could undertake the passage at that season, on account of the intense cold. When Annibal came to that land, he encamped in a secret place near the other army, and sent some of his people over the country to burn and pillage; so that the consul imagined that all the army was dispersed over the land, and proceeded thitherward, and thought he should circumvent them in the plundering, and led the army in disorder, as he knew that the other was, until Annibal came upon his flank with the force that he had together, and slew

xxv. m̃. 7 vi. gefangen. 7 Hannibales folces pær tpa m̃. offlagen :. Æfter þam Scipio 7e conful. pær oðres Scipiones broðor. pær monega gefeohc donbe on Ippanium. 7 Mazonem Pena laðteop gefenz :. 7 monega pundor gepurdon on þære tide :. Æfter pær. þ̃ 7eo runne pær 7pýlce heo pære eal zelýclaðu :. Oðer pær þ̃ mon gefeah 7pýlce 7eo runne 7 7e mona fuhton :. Ðar pundor gepurdon on Apriþ þam lande. 7 on Sardiniu mon gefeah tpezen 7cýlðar bloðe 7pætan. 7 Falſci þ̃ folc hý gefapan 7pýlce 7eo heofon pære tohliden. 7 Achium þ̃ folc him gefuhte. þ̃ hý heora corn-7upan 7 heora caplar afýlles hæfdon. þ̃ eall þa ear pæron bloðige :.

IX.

Æfter þam þe Romeburh zetimbres pær v. hund 7inturum 7 xl. paþa Luciu Æmilu. 7 Paulu Publu. 7 Terentiu Uarro¹. þa hý pæron confular. hý geforan mið fýrðe onzean Hannibal. ac he hi mið þam ilcan 7pence berpac. þe he æt heora ærran gemetinge dýðe. 7 eac mið þam nýpan. þe hý ær ne cuðan. þæt pær. þ̃ he on færtre 7tope let 7um hý folc. 7 mið 7umum for onzean þa confular. 7 naðe pær þe hý togomne comon. he fleah rið þær² bæftan pæran. 7 him þa confular pæron æfter-fýlzenbe. 7 þ̃ folc 7leanbe. 7 penðon þ̃ hý on þam dæge 7ceolban habban þone mæftan 7ize. ac naðe pær þe Hannibal on hý fultume com. he 7erlýmbe ealle þa confular. 7 on Romanum 7pa micel pæl 7erloh. 7pa heora næfre næf. ne ær ne riððan. æt anum gefeohce. þæt pær xliii. m̃. 7 þæra confula tpezen ofloh. 7 þone ðriððan gefenz. 7 þa on dæz he mihte cuman to ealra Romana anpealbe. þær he forð gefore to dære býruz :. Æfter þam Hannibal 7enbe ham to Lapitana ðreo miðð 7ýlbenra h7ingra hý 7ize to tacne :. Be þam h7ingum mon mihte 7itan h7æt Romana duzude gefeallen pær. forþon þe hit pær þear mið him on þam dazum. þ̃ nan oðer ne mozte 7ýlbenne h7ing 7erian. buton he æðelef cýnnes pære :. Æfter þam gefeohce pæron Romana 7pa 7riðe forþohce. þ̃ Leciliu Metellu. þe þa heora conful pær. ze ealle heora fena-

the consul, and of the other people twenty-five thousand, and six [thousand] were captured; and of Annibal's people two thousand were slain. After that, the consul Scipio, the brother of the other Scipio, fought many battles in Spain, and took Mago, a general of the Carthaginians, prisoner. And many wonders happened at this time. The first was, that the sun was as if it were all diminished. The second was, that it was seen as if the sun and moon were fighting. These wonders happened in the land of Arpi. And in Sardinia two shields were seen to sweat blood. And the people of the Falisci saw the heavens, as it were, cloven. And it seemed to the people of Antium, that, having thrown their bundles of corn into their baskets, all the ears were bloody.

IX.

After Rome had been built five hundred and forty years, when Lucius Æmilius, and Paulus Publius, and Terentius Varro were consuls, they marched with an army against Annibal; but he deceived them by the same stratagem that he had used at their former meeting, and also with a new one which they knew not before; which was, that he left some of his army in a strong place, and with some marched against the consuls, and as soon as they came together, he fled towards those who were behind, and the consuls pursued him and slew his people, and thought that they on that day should have the greatest victory. But as soon as Annibal came to his force, he put all the consuls to flight, and made so great a slaughter of the Romans as never had been of them, neither before nor since, in one battle; that was forty-four thousand; and he slew two of their consuls and captured the third; and on that day he might have come to the dominion of all the Romans, if he had marched on to the city. After that Annibal sent home to Carthage three measures of golden rings, in token of his victory. By the rings might be known how many noble Romans had fallen; because it was their custom in those days, that no one might wear a golden ring, unless he were of noble lineage. After that battle the Romans were so very desponding, that Cæcilius Metellus, who was then their consul, yea, all their senate, had resolved

tur hæfðon gefoht. ꝥ hý jceolðon Romebuph forlætan. ge
 furðon ealle Italiam. 7 hý ꝥ gpa zelæjton. 3if him Scipio ne
 3erçýrðe. je pæj þæra cempena ýlðerç. mið þam þe he hif
 greorðe 3ebræð. 7 gpor ꝥ him leorpe pære. ꝥ he hine gýlfne
 acpealde. þonne he forlete hif fæðer-eðel. 7 jæðe eac ꝥ he
 þæra ælceſ ehtenð polðe beon. gpa gpa hif feonðer. þe pæj
 porðer pære ꝥ fram Romebýmz pohte. 7 he hý ealle mið þam
 3enyððe. ꝥ hý aðar gporan. ꝥ hý ealle ætſæðere polðon. oððe
 on heora earðe licgean. oððe on heora earðe libban :. Æfter
 þam hý 3erettan tictator. ꝥ he jceolðe beon heppa ofeþ þa
 conſular. je pæj haten Deciuſ Iuniuſ. he næj buton xvii.
 rintre¹. 7 Scipian hý 3erettan to conſule. 7 ealle þa men þe hi
 on þeorðome hæfðon. hý 3efreodon. on ꝥ 3eræð. ꝥ hý aðar
 gporan. ꝥ hý him æt þam 3erinnum zelæjton. 7 rume þa þe
 heora fregean nolðan. oð hine anſoðe ꝥ hy mihton. þonne 3ul-
 ðon hi þa conſular mið heora 3emænan feo. 7 riððan freodon.
 7 ealle þa þe forðemeðe pæron ær þam. oððe hý gýlfre for-
 porht hæfðon. hý hit eall forgeafon. rið þam þe hi him æt þam
 3erinnum fulleodon. þæra manna pæj vi. M. þa hý 3eðaðeþað
 pæron. 7 ealle Italiam 3erþican Romanum. 7 to Þannibale 3e-
 cýrðon. forþon þe hý pæron orþene. hþæðer æfre Romane to
 heora anpealde become :. Ða 3eþon Þannibal on Beneſente. 7
 hý him ongean comon. 7 him to 3eciþon :. Æfter þam Rþ-
 mane hæfðon 3eðaðeþað iii. leſian heora folceſ. 7 jendon
 Luciuſ Porçumiuſ þone conſul on þa Gallie þe mon nu Lang-
 beapðar hæç. 7 þær ofrlagen pearð. 7 pæj folceſ jela mið
 him :. Æfter þam Romane 3erettan Clauðiſ Marcelluſ to
 conſule. je pæj ær Scipioneſ 3eþeþa. he for ðearninga mið 3e-
 pealdeþenan fulcume on þone enðe Þannibaleſ folceſ þe he gýlf
 on pæj. 7 jela pæj folceſ ofrlah. 7 hine gýlfne 3eþlýmðe :. Ða
 hæfðe Marcelluſ Romanum cuð 3eðon. ꝥ mon Þannibal 3e-
 þlýman mihte. þeh he hý ær treoðe hþæðer hine mon mið
 æniſon man-fulcume 3eþlýman mihte :. Lemonz þam 3erim-
 num. þa tregeþ Scipion. þe þa pæron conſular 7 eac 3ebroðor.
 hý pæron on Ippanium mið fýrðe. 7 3efuhton rið Þarçerþale.
 Þannibaleſ fæðeran. 7 hine ofrlagon. 7 hif folceſ xxx. M.
 rume ofrlagon rume 3eþenſon. je pæj eac Pena oðer cýnz :.
 Æfter þam Lenteniuſ Penula je conſul bæð ꝥ jenatuſ him

to abandon the city of Rome, and, in fact, all Italy ; and they had so done, if Scipio had not restrained them, who was the eldest of the soldiers, when he drew his sword, and swore that he would rather kill himself than abandon his paternal country ; and said also that he would pursue every one of those as his foe, who should give his vote for leaving Rome ; and he, at the same time, compelled them to swear oaths that they would altogether either fall in their country or live in their country. After that, they appointed a dictator, who should be master over the consuls ; he was named Decimus Junius ; he was only seventeen years, and Scipio they appointed consul, and all the men that they had in servitude they freed, on condition that they swore oaths, that they would aid them in the wars ; and some, whose masters would not, until they were indemnified to enable them, the consuls paid for with their public money, and then freed them ; and all those who had previously been condemned or perpetrated crime, they forgave all, on condition of their rendering full service in the wars. Of these men there were six thousand, when they were gathered together. And all Italy deserted from the Romans and turned to Annibal, because they were without hope that the Romans would ever recover their power. Annibal then marched on Beneventum, and they came to meet him and turned to him. After that, the Romans had collected four legions of their people, and sent Lucius Postumius, the consul, against those Gauls that are now called Langobardi, and he was there slain, and many people with him. After that the Romans appointed Claudius Marcellus for consul, who had previously been the companion of Scipio : he marched secretly with an overwhelming force against that part of Annibal's army, in which he himself was, and slew many of his people, and put him himself to flight. Thus did Marcellus make manifest to the Romans, that Annibal could be put to flight, although they had before doubted whether any one with any human force could defeat him. During these wars, the two Scipios, who were then consuls and also brothers, were in Spain with an army, and fought against Asdrubal, Annibal's uncle, and slew him ; and of his thirty thousand men slew some and captured some : he was also the Carthaginians' other king. After that, Centenius Penula, the consul, requested the senate to give him a force,

fultum fealbon. ꝥ he mihte Ðannibal mið gefeohte zerecean. 7 he þær offlagen pearð. 7 viii. m. hiꝥ folceꝥ. Æfter þam ðemproniuꝥ Epaccuꝥ 7e conſul ƿoꝥ eft mið fýrðe ongear Ðannibal. 7 geflymeð pearð. 7 hiꝥ heꝥeꝥ þæꝥ micel ƿæl offlagen. Ðu maƿon nu Romane. cƿæð Oꝛoſiuꝥ. to ƿoðe zerecegear. ꝥ hý þa hæfðon betran tida þonne hý nu habban. þa hý 7ꝥa monneza 7eƿinn hæfðon endemeꝥ undeꝥƿonzen. an þæꝥ on Iſpania. oðeꝥ on Mæcebonia. þriððe on Eappabocia. feoꝛðe æt ham ƿið Ðannibal. 7 hi eac oftoꝛe geflymðe ƿurðon. 7 zeburpaðe. Ac ꝥ þæꝥ 7ꝥiðe 7ꝥeotol. ꝥ hý þa þæꝥon beteran þeƿnaꝥ þonne hý nu ſien. ꝥ hý þeð þæꝥ 7eƿinnæꝥ 7eꝥꝥican nolðon. ac hý of zebidan on lýclum 7caþole. 7 on unpenlicum. ꝥ hý þa æt nihtan hæfðon ealpa þæꝥa anpealð. þe æꝥ neah heoꝥa hæfðon.

X.

Æfter þam þe Romeburh 7etimbꝛeð þæꝥ v. hund ƿintꝥum 7 xliii. Maꝥcelluꝥ Claubiꝥ 7e conſul ƿoꝥ mið 7ciphæꝥe on Sicilie. 7 bezeat Sipacuꝥeꝥ heoꝥa þa pelezetꝥan burh. þeð þe hý æt þam ærpan fæꝥelte beƿitan ne mihte. þa he hi beſeten hæfðe. ƿoꝥ Archimeðeꝥ cƿæfte. 7ume Sicilie þeƿneꝥ. On ðam teoðan gearpe þæꝥ þe Ðannibal ƿonn on Italie. he ƿoꝥ of Lampania þam lande. oð ðꝛeo mila to Romebýꝛꝥ. 7 æt þæꝥe ea 7eꝥicaðe þe mon Annianeꝥ hæte. eallum Romanum to þam mæꝥtan ege. 7ꝥa hit mon on þæꝥa þæꝥneð-manna zebæꝥum onƿitan mihte. hu hý afýꝥhteðe þæꝥan 7 aƿælpeðe. þa þa ƿiꝥmen urnon mið 7tanu. ƿið þæꝥa ƿealla. 7 cƿæðon ꝥ hý þa burh ƿeꝥꝥan ƿoðon. 7ꝥ þa þæꝥneð-men ne ðoꝛꝥtan. Ðæꝥ on moꝛzen Ðannibal ƿoꝥ to þæꝥe býꝛꝥ. 7 befoꝥan þam zeate hiꝥ folc 7etꝥýmeðe. þe mon hæte Lollina. Ac þa conſulaꝥ nolðan hý ſelfe 7ꝥa earge zepencean. 7ꝥa hi þa ƿiꝥmen æꝥ ƿoꝥcƿæðan. ꝥ hý hi binnan þæꝥe býꝛꝥ ƿeꝥꝥan ne ðoꝛꝥtan. ac hý hi butan þam zeate ongear Ðannibal cꝥýmeðon. Ac þa hý tozæðeꝥe ƿoðon. þa com 7ꝥa ungemetlic ſen. ꝥ heoꝥa nan ne mihte nanæꝥ þæꝥneꝥ zepæalðan. 7 ƿoꝥþam tofoꝥan. Ða 7e ſen ablon hý ƿoꝥan eft tozæðeꝥe. 7 eft pearð oðeꝥ

that he might give battle to Annibal, and he was there slain, and eight thousand of his people. After that, Sempronius Gracchus, the consul, again marched with an army against Annibal, and was put to flight, and of his army a great slaughter was made. How can the Romans now, says Orosius, say with truth, that they had better times then than they now have, when they had, at the same time, undertaken so many wars? One was in Spain, a second in Macedonia, a third in Cappadocia, a fourth at home against Annibal; and they were, moreover, oftenest defeated and disgraced. But it was very manifest that they were better soldiers then than they now are; that they, nevertheless, would not flinch from the war; (but they often rested on a little and hopeless foundation), so that at last they had dominion over all those, whom before they had had for their neighbours.

X.

After Rome had been built five hundred and forty-three years, the consul, Claudius Marcellus, proceeded with a fleet to Sicily, and acquired Syracuse, their wealthiest city, although in the former expedition he could not obtain it, when he had besieged it, by reason of the craft of Archimedes, a Sicilian officer. In the tenth year from the time that Annibal made war in Italy, he proceeded from the land of Campania, as far as three miles of Rome, and encamped by the river that is called the Anien, to the great terror of all the Romans; as in the conduct of the men it might be understood how frightened and panic-stricken they were; when the women ran with stones to the walls, and said that they would defend the city, if the men durst not. On the following morning, Annibal proceeded to the city, and arrayed his army before the gate that is called the Colline. But the consuls would not think themselves so dastardly as the women had before charged them [with being], that they durst not defend themselves within the city: but they arrayed themselves against Annibal without the gate. But when they would join battle, there came such an overwhelming rain, that none of them could govern any weapon, and they therefore separated. When the rain had ceased, they came together again, and again there was another such rain,

ƿrýlc ƿen. ꝥ hý eft toforan: . Ða onƷeat Ðannibal. 7 him Ʒýlf ƿæbe. þeh þe he ƿilnienbe ƿæpe 7 ƿenenbe Romana onƿealbep. ꝥ hit Ʒeoð ne Ʒeƿafoðe: . ƷeƷecƷað me nu Romane. cƿæð Oƿoſiur. hƿænne ꝥ Ʒeƿurðe oððe hƿara. ær þam cƿurten-ðome. oððe Ʒe oððe oðere æt ænizum Ʒoðum mihton ƿen abiddan. ƿra mon ƿiððan mihte. ƿiððan Ʒe cƿurtenðom ƿær. 7 nu Ʒýt maƷon moneƷe Ʒoðe æt urum hælenðum Ʒurte. þonne him þearf bið: . Ðit ƿær þeah ƿiðe ƿreotol. ꝥ Ʒe ilca Ʒurte. Ʒeþe hi eft to cƿurtenðome onƿenbe. ꝥ Ʒe him þone ƿen to ƷeƷcildneſſe onƷenbe. þeh hi ƿær ƿýrðe næpan. to þon ꝥ hý Ʒýlfe. 7 eac moniƷe oðre ðurh hý. to ðam cƿurtenðome 7 to þam Ʒoðan Ʒeleaƿan become: .

On þam ðaƷum þe þiſ Ʒeƿearð. ƿæron cƿeƷen conſular ofſlagen on Iſpania. þa ƿæron Ʒebroðor. 7 ƿæron beƷen ſcipian hatene. hý ƿurðon beƿricene fram Ðaſterþale Pena cƷynninge: . On þære tide Quintus Fuluius Ʒe conſul ƷeeƷraðe ealle þa ýlbertan menn þe on Lampania ƿæron. ꝥ hý hý Ʒýlfe mið attre acƿealbðon. 7 ealle þa ýlbertan menn. þe ƿæron on Ʒapu þære býriƷ. he ofſloh. forþon þe he ƿenbe ꝥ hi ƿoðon Ðannibale on ƿultume beon. þeh þe þa Ʒenatuſ him hæfðe þa ðæbe ƿærte forþoðen: . Ða Romane ƷeahƷeðon ꝥ þa conſular on Iſpanium ofſlagen ƿurðon. þa ne mihton þa Ʒenatuſ nænne conſul unðer him ƿindan. þe ðoriƷte on Iſpanie mið ƿýrðe ƷeƷapan. buton þæra conſula oðreſ Ʒunu. Scipio ƿær haten. Ʒe ƿær cniht: . Se ƿær Ʒeopne biððenbe. ꝥ him mon ƿultum Ʒealde. ꝥ he moſte on Iſpanie ƿýrðe Ʒelæðan. 7 he ꝥ ƿærelðe ƿriþoſt for þam þurhteah. þe he þohte ꝥ hýſ ƿæðen 7 hiſ ƿæðenan Ʒeƿnæce. þeh þe he hit ƿærte wið Ʒenatuſ hæle: . Ac Romane ƿæron þær ƿærelteſ ƿra Ʒeopnfulle. þeh þe hý ƿiðe Ʒebrocoðe ƿæron on heopa licƷenðan feo þe hi Ʒemæne hæfðon. for þam Ʒeƿinnum þe hý þa hæfðon on feoƿer healƿa. ꝥ hý eall him ƷeƷealbðon ꝥ hý þa hæfðon. þam ƿærelte to ƿultume. buton ꝥ ælc ƿiſman hæfðe ane ýnðran Ʒolðeſ. 7 an ƿunð Ʒeolſreſ. 7 ælc ƿærneð-man ane hƿinƷ. 7 ane hoppa: .

Ða Scipio hæfðe ƷeƷapen to þære niƿan býriƷ Ʒaptana. þe mon nu Ʒorðoſa hæte. he beƷæt MaƷonem. Ðannibaleſ broðor. 7 forþon þe he on þa buſh-leoðe on unƷeapene becom. he hi on lýclan ƿýriƷte mið hunƷne on Ʒeƿealb Ʒenýððe. ꝥ him ƿe

and they again separated. Then Annibal was sensible, and to himself said, though he was desirous of and hoping for the dominion over the Romans, that God did not permit it. Tell me now, Romans, says Orosius, when it happened or where, before Christianity, that either ye or others could by prayer obtain rain from any gods as men afterwards could, after Christianity was, and may now yet many blessings of our Saviour Christ, when they have need. For it was very manifest, that the same Christ, who afterwards converted them to Christianity, sent them the rain as a protection, although they were not worthy of it, in order that they themselves, and many others also, through them, might come to Christianity and to true belief.

In the days that this happened there were two consuls slain in Spain, they were brothers, and were both named Scipio. They were drawn into an ambuscade by Asdrubal, the Punic king. At that time, the consul, Quintus Fulvius, terrified all the chief men that were in Campania, so that they killed themselves with poison. And all the chief men that were in the city of Capua he slew, because he thought that they would be a support to Annibal, although the senate had strongly forbidden him that deed. When the Romans were informed that the consuls were slain in Spain, the senate could not among themselves find any consul that durst proceed with an army to Spain, except the son of one of the consuls, who was named Scipio, who was a youth. He earnestly entreated that they would grant him support, that he might lead an army to Spain, and he was chiefly desirous to accomplish this expedition, because he hoped he could avenge his father and his uncle; although he strictly concealed this from the senate. But the Romans were so eager for the expedition, although they were greatly broken in their treasure, which they had in common, in consequence of the wars, which they had on four sides, that they gave him all that they had, in aid of the expedition, excepting that every woman retained one ounce of gold and one pound of silver, and every man one ring and one *bullæ*.

When Scipio had marched to the new city of Carthage, which is now called Cordova, he besieged Mago, the brother of Annibal, and because he came unawares on the inhabitants, he in a little time reduced them under his power by hunger,

cýning ȝýlf on hand eode. 7 he ealle þa oðre rume offlōh rume ȝebanð. 7 þone cýning ȝebundenne to Rome ȝenðe. 7 moniȝe mið him þæra ýlðerena peotena :· Binnan þære býrȝ þær micel licȝenðe feoh funden. ȝum hit Scipio to Rome ȝenðe. ȝum he hit het þam folce ðælan :· On þære tide for Leunur ȝe conſul of Mæceðonia on ðiclic mið ȝciphepe. 7 þær ȝeode Aȝriȝentum þa buh. 7 ȝeſenȝ Þannonan heora laðteop. riððan him eodan on hand xl. buȝa. 7 xxvi. he ȝeode mið ȝeſeohte :· On þære tide Þannibal offlōh Eneur Fuluiur þone conſul on Italium. 7 eahta M. mið him :· Æfter þam Þannibal feaht wið Marcellur þone conſul ðrȝ ðaȝaȝ. þȝ forþan ðæȝe þa folc feollan on æȝðre healfe ȝelice. þȝ æfteran ðæȝe Þannibal hæfðe riȝe. þȝ ðriððan ðæȝe hæfðe ȝe conſul :· Æfter þam Fauur Maximur ȝe conſul for mið ȝciphepe to Tapentan þære býrȝ. ȝa Þannibal nȝrte. 7 þa buh on niht abrac. ȝa þa nȝrtan þe þærinne þæron. 7 Þannibaleȝ laðteop offlōh. Lartolon. 7 xxx. M. mið him :· ðæȝ on þam æfteran ȝeape Þannibal beſtæl on Marcellur Claudiur þone conſul. þær he on fȝrðe fæc. 7 hine offlōh. 7 hiȝ folc mið him :· On þam ðaȝum Scipio ȝeſlȝmðe Þarterbal on Iſpanium. Þannibaleȝ oðerne broðor. 7 þær folceȝ him eode on hand hund-eahtatiȝ buȝa :· Ða lað þær Pena folc Scipione. þa he hiȝ ȝeſlȝmeð hæfðe. ȝa-þeȝ þe he hiȝ rume wið feo ȝeſealbe. ꝥ he ꝥ peopð nolbe aȝan ꝥ him mon wið ſealbe. ac hit oðrum mannum ſealbe :· On þam ilcan ȝeape beſpac eft Þannibal tȝegen conſulaȝ. Marcellur 7 Eupurur. 7 hiȝ offlōh :· Ða Claudiur Nepo anð Marcur Liur Salinator þæran conſulaȝ. Þarterbal. Þannibaleȝ broðor. for mið fȝrðe of Iſpanium on Italia. Þannibale to fulcume. þa ȝeahfeðon þa conſulaȝ ꝥ ær Þannibal. 7 him onȝean comon. ȝa he þa muntaȝ ofenſapen hæfðe. 7 þær hæfðon langȝum ȝeſeoht. ær þæra folca aþer fluge. ꝥ þær ȝriðor on þam ȝelanȝ. ꝥ Þarterbal ȝa late fleah. forþon þe he elpenðar mið him hæfðe. 7 Romane hæfðon riȝe :· Ðaȝ reapð Þarterbal offlagen. 7 lxx. M. heſeȝ. 7 v. m. ȝefanȝen :· Ða heton þa conſulaȝ Þarterbale ꝥ heafod of-aceorpan. 7 aþeorpan hit beforan Þannibaleȝ ȝic-ȝtope :· Ða Þannibale eud þær ꝥ hiȝ broðor offlagen þær. 7 þær folceȝ ȝa ſeal mið

so that the king himself surrendered, and of all the others some he slew, some bound, and sent the king bound to Rome, and with him many of the chief senators. Within the city a great treasure was found: some of it Scipio sent to Rome, some he ordered to be divided among his people. At that time the consul Lævinus proceeded with a fleet from Macedonia to Sicily, and there took the city of Agrigentum, and captured Hanno, their leader. Afterwards forty towns surrendered to him, and twenty-six he gained by warfare. At that time Annibal slew the consul Cneus Fulvius in Italy, and eight thousand with him. After that Annibal fought against Marcellus, the consul, for three days: on the first day, the people fell alike on either side; on the second day, Annibal had the victory; on the third day, the consul had. After that, the consul, Fabius Maximus, proceeded with a fleet to the city of Tarentum, unknown to Annibal, and captured the city by night, so that they knew it not who were therein; and slew Carthalo, Annibal's general, and thirty thousand with him. In the year after this, Annibal stole on the consul, Claudius Marcellus, where he sat with his army, and slew him and his people with him. In those days Scipio put to flight Asdrubal in Spain, the other brother of Annibal, and of that people there surrendered to him eighty towns. So hateful were the Punic people to Scipio, that, when he had defeated them, although he sold some for money, he would not possess the value that had been given him for them, but gave it to other persons. In the same year, Annibal again circumvented two consuls, Marcellus and Crispinus, and slew them. When Claudius Nero and Marcus Livius Salinator were consuls, Asdrubal, Annibal's brother, marched with an army from Spain to Italy, to the aid of Annibal. Then the consuls were apprized of that before Annibal, and came against him when he had crossed the mountains, and there they had a long battle ere either of the armies fled. It was chiefly in consequence of his having elephants with him that Asdrubal was so slow to flee; and the Romans had the victory. There was Asdrubal slain, and fifty-three thousand of his army, and five thousand captured. The consuls then commanded Asdrubal's head to be cut off and cast before Annibal's camp. When it was known to Annibal that his brother was slain, and so many of the people with him, then he first felt fear of the

him. þa wearð him ærfeort ege fram Romanum. 7 gefor on Brutu þæt land. Ða hæfde Hannibal 7 Romane an gearwile-
 neffe him betreonum. forþon þe þa folc butu on fereþ-asle.
 mid ungemete swulton. On þære wileneffe Scipio geeode
 ealle Ispanie. 7 riððan com to Rome. 7 Romanum to wæbe
 gelæpde. þæt hy mid swipum fore on Hannibales land. Ða
 sendon Romane hine. þæt he wæs fæstles conful wære. 7 wæde
 wæs þe he on Pene com. him com on gearwile þanno se cýning
 unswellice. 7 wæs wearð ofslagen. On þære tide Hannibal
 feaht wið Sempronius þone conful on Italiam. 7 hine beswa-
 into Romebýrig. Aftre þam foran Pene on gearwile Scipion
 mid eallum heora swultume. 7 ric-fope namon on earam fo-
 rum. neah wære býrig þe mon Utica het. on oðre wæran
 Pene. on oðre Numede. þe him on swultume wæron. 7 gewiht
 hæfdon þæt hy wæs sceoldan witer-felt habban. Ac riððan
 Scipio gearwode þæt þa forewærdas wæron feor þam fæstenne
 gefette. 7 eac þæt wæs nane oðre near wæran. he þa dýgellice
 gelædde his fýrde betuh þam wearðum. 7 wæra menn to oðrum
 wæra fæstenna onfende. to þon þæt hy his ænne ende onbærn-
 don. þæt riððan mæst ealle þe wæs binnan wæran. wæron wið wæs
 fýres wearð. to þon þæt hy hit aswencan sohton. Ðe þa Scipio.
 gemonz þam. hy mæst ealle ofslah. Ða þæt oðre onfundon.
 þe on þam oðrum fæstenna wæron. hi wæran flocmælum witer-
 wearð þam oðrum to swultume. 7 hy Scipio wæs ealle þa niht
 fleande swa hi wonne comon oððe dæg. 7 riððan he floh ofer
 ealne þone dæg fleande. 7 heora trefen cýningas. Partenbal 7
 Sifax. ofsluzon to Lartana wære býrig. 7 gewaderedan þone
 swultum þe hi þa hæfdon. 7 on gearwile Scipian comon. 7 eft wur-
 don geflymed into Lartana. Sume ofsluzon to Lretan þam
 izlande. 7 him Scipio sende swifere æfter. þæt mon sume
 ofslah sume gefeng. 7 Sifax wearð gefangen. heora oðer
 cýning. 7 riððan wæs to Rome on wacentan sendeð.

On þam gefeohtum wæron Pene swa forhýnde. þæt hy na
 riððan hy wið Romane to nahte ne bewæton. 7 sendon on
 Italie æfter Hannibale. 7 bædan þæt he him to swultume
 come. 7 he him wæpnde wære bene gewýrðade. forþon þe
 he sceolde Italiam forlætan. on þam wreoteoðan gearpe. þe
 he ær on com. 7 he ealle ofslah þe of þam landum his
 menn wæron. 7 mid him ofer fæ noldan. Ða he ham-
 wearð feglebe. þa het he anne mann witan on þone mæst.

Romans, and marched into the land of the Bruttii. Thereupon Annibal and the Romans had a year of stillness between them, because of both armies vast numbers died of fever. During that stillness, Scipio conquered all Spain, and afterwards came to Rome, and counselled the Romans to proceed with ships to Annibal's land. Thereupon the Romans sent him, that he might be the commander of the expedition; and as soon as he came to Carthage, Hanno, the king, came against him unawares, and was there slain. At that time Annibal fought against the consul Sempronius in Italy, and drove him into Rome. After that the Carthaginians proceeded against Scipio with all their force, and pitched a camp in two places, near the city that is called Utica; in the one were the Carthaginians, in the other the Numidians, who were in aid of them, and had thought they should there have winter-quarters. But when Scipio learned that the foremost watches were stationed far from the fortress, and also that there were no others nearer, he secretly led his army between the watches, and sent a few men to one of their fastnesses, that they might set one end of it on fire, that then most of all those that were within would run towards the fire, for the purpose of quenching it. He then, Scipio, in the mean while, slew almost all of them. When the others, who were in the other fastness, discovered that, they went thitherward in flocks, to aid the others; and Scipio was all that night slaying them as they came, until day; and afterwards he slew those fleeing through the whole day; and their two kings, Asdrubal and Syphax, fled to the city of Carthage, and gathered the force that they had there, and came against Scipio, and were again driven into Carthage. Some fled to the isle of Cirta, and Scipio sent a fleet after them, so that some were slain, some taken; and Syphax was taken, one of their kings, and was afterwards sent in chains to Rome.

In these wars, the Carthaginians were so reduced, that they afterwards esteemed themselves as naught against the Romans, and sent to Italy for Annibal, and prayed that he would come to their aid, and he granted their prayer weeping, because he must abandon Italy, in the thirteenth year after he had first come thither; and he slew all his men that were of those countries, who would not [cross] the sea with him. When he sailed homewards, he commanded a man to ascend the mast

7 locian hræðer he ƿ̃ lanð 7ecneope ƿ̃ hi toƿearð ƿæron. ƿa 7æbe
 he him. ƿ̃ he 7e7ape ane tobrocene býrzenne. 7p̃ylce heora
 7ear ƿæ7 ƿ̃ mon 7icum mannum bufan eorðan of 7tanum
 7orhte. Ða ƿæ7 Ðannibale. æfter heora hæfeni7cum 7e7unan.
 ƿ̃ andp̃ýrðe 7riðe lað. 7 him unƿanc 7æbe ƿæ7 andp̃ýrðe7. 7 ealne
 7one he7e he het mið þam 7cipum þanon 7enðan 7e he 7e7oht
 hæ7e. 7 up comon æt Leptan þam tune. 7 hræðlice 7or to
 Lartaina. 7 biððenðe ƿæ7 ƿ̃ he mo7te 7ið Scipion 77recan. 7
 7ilmenðe ƿæ7 ƿ̃ he 77ið bet7eox þam 7olcum 7inðan 7ceolbe. Ac
 hý heora 7unðor-77p̃æce 7e hý bet7eox þam 7otum to7æ-
 ðere-7earð 7e77p̃æcon. [7] to un7ibbe brohton. 7 hý to
 7e7eohhte 7ý7eðon. 7 7aðe ƿæ7 7e hi to7æðere comon. Ðanni-
 bale7 7olc 7earð 7e7p̃lmeð. 7 xx. m̃. of7lagen. 7 v. hunð 7
 eah7atiz elpenða. 7 Ðannibal oð7leah 7eope7a 7um to Að7ra-
 metum þam 7æ7tenne. Ða 7enðon 7a bu7h-leoðe of Lartaina
 æfter Ðannibale. 7 c7æðon ƿ̃ him 7ele7t 7æ7e. ƿ̃ hý 77iðe7 to
 Romanum 7ilnaðe. Ða7a Laiu7 7or7neliu7 7 Lentulu7 Pub-
 liu7¹ ƿæron con7ula7. 7earð Lartainum 77ið alý7eð 77am
 Scipion. mið 7æ7a Senatue7 7illan. on ƿ̃ 7e7að. ƿ̃ 7a izlanð
 Sicilia 7 Sa7dinia hi7don to Romanum. 7 ƿ̃ hý him ælce 7eape
 7e7ealbe 77a 7ela talentana 7eol77e7. 77a hý him 7onne alý7e.
 7 Scipio het v. hunð heora 7cipa up-ateon 7 7orþæ7nan. 7
 7iððan to Rome ham7earð 7or. Ða him mon 7one 777umphan
 on7ean brohte. 7a eoðe 7æ77mið Terpentiu7 7e mæ7a Lar-
 taina 7eop. 7 bæ7 hætt on hi7 heafbe. 7orþon Romane
 hæ7don 7a ni7lice 7e7ett. ƿ̃ 7a 7e hætt be7an mo7ton. 7onne
 hý 77ylc 7olc ofe77unnen hæ7don. ƿ̃ 7a mo7ton æ7ðe7 habban.
 7e 7eop7 7e 77eodom.

XI.

Æfter þam 7e Romebu7h 7etimb7eð ƿæ7 v. hunð 7int7um
 7 l. ƿæ7 7eenðað ƿ̃ æ77e7e Punica 7e7inn 7 Romana. ƿ̃ hi
 o77eozenðe 7æ7an xiiii. 7int7e7. ac Romane 7aðe ƿæ7 oðe7
 on7unnon 7ið Mæceðome. Ða hlutan 7a con7ula7. h7ylc
 heora ƿ̃ 7e7inn æ7e7t unðe77on 7ceolbe. Ða 7ehleat hit
 Quinctiu7 Flaminiu7. 7 on þam 7e7inne mone7a 7e7eoh7

and look whether he knew the land towards which they were going. Then he said to him that he saw a ruined sepulchre, such as it was their custom to make above the earth of stones for rich men. Thereupon was to Annibal, according to their heathen custom, that answer extremely distasteful, and he expressed his dissatisfaction at the answer, and he commanded all the army with the ships to turn from the place to which he had resolved [to go], and arrived at the town of Leptis, and speedily proceeded to Carthage, and prayed that he might speak with Scipio, and desired that he might settle a peace between the [two] nations: but their private conference, which they had with each other, they brought to a hostile termination, and prepared themselves for battle; and soon after they had come together, Annibal's army was put to flight and twenty thousand slain, and five hundred and eighty elephants; and Annibal with three others fled to the fortress of Adrumetum. Thereupon the inhabitants of Carthage sent for Annibal, and said that it would be best for them to desire peace of the Romans. When Caius Cornelius and Publius Lentulus were consuls, peace was granted to the Carthaginians by Scipio, with the consent of the senate, on condition that the islands of Sicily and Sardinia should belong to the Romans, and that they should pay them every year as many talents of silver as they then conceded to them; and Scipio ordered five hundred of their ships to be drawn up and burnt, and then proceeded homeward to Rome. Then they brought the triumph to meet him, when therewith went Terentius, the great Carthaginian poet, and bare a hat on his head; because the Romans had newly decreed, that those who might bear a hat, when they had overcome such people, might have both life and freedom.

XI.

After Rome had been built five hundred and fifty years, the second war of the Carthaginians and Romans was ended, that they had been carrying on for fourteen years; but the Romans, immediately after, began another against the Macedonians. Then the consuls drew lots, which of them should first undertake that war. The lot then fell on Quintus Flaminius, who in that war fought many battles, and

ðurhteah. 7 ofort riȝe hæfde. oð Philippur heora cýning
 friðer bæd. 7 hit him Romane alýfðon. 7 riððan he for on
 Læcedemonie. 7 Quintiur Flaminiur zenýððe bezen þa cý-
 ningar. þ̅ hý realdon heora runa to ȝirlum. Philippur Mæce-
 donia cýning ȝealde Demetriur hiȝ runu. 7 Læcedemonia
 cýning ȝealde Armenian hiȝ runu. 7 ealle þa Romanȝcan menn
 þe Þannibal on Lpece ȝeȝeald hæfde. him bebeað ȝe conȝul. þ̅
 hý eall heora heafod beȝceapen. to tacne þ̅ he hý of þeopðome
 aðýðe. On ðære tide Ingubner 7 Lenomanni þa folc. hý
 toȝæðere hý ȝeȝomnoðan. for Amilcopeȝ lare. Þannibaleȝ
 bȝeðer. þone he ær on Italum him beæȝtan forlet. 7 riððan
 foran on Placentie 7 on Lremone þa land. 7 hý mið-ealle
 aȝeȝton. Ða ȝendon Romane riðer Claudiur Fuluiur¹ þone
 conȝul. 7 he hý uneaðe ofeȝpann. Æȝter þam Flaminiur ȝe
 conȝul ȝeȝeahȝ rið Philippur. Mæcedonia cýning. 7 rið Thraci.
 7 rið Ilirice. 7 rið moneȝa oðre ðeoda on anum ȝeȝeohte. 7
 hý ealle ȝeȝlýmde. þær þær Mæcedonia ehta M. ofȝlagen. 7
 vi. M. ȝeȝanȝen. Æȝter þam Sempriuniur ȝe conȝul ȝeapð
 ofȝlagen on Iſpania mið ealre hiȝ fýrðe. On þære tide
 Marcellur ȝe conȝul ȝeapð ȝeȝlýmde on Etȝupia þam lande. þa
 com Furiur oðer conȝul him to fultume. 7 riȝe hæfde. 7 hý
 riþþan þ̅ land eall aȝeȝtan. Ðaþa Luciur Ualeiriur 7 Flaccur
 Marcu² þæron conȝulaȝ. þa onȝan Antiochur Siria cýning
 ȝinnan rið Romanum. 7 of Aȝia on Euproe mið fýrðe ȝeȝon.
 On þære tide bebudon Romane þ̅ mon Þannibal Laptaina
 cýning ȝeȝenȝe. 7 hine riððan to Rome brohte. Ða he þ̅
 ȝehýrðe. þa pleah he to Antiochur. Siria cýninge. þær he on
 tȝeoȝenðlican onbide þær. hȝæþer he rið Romanum ȝinnan
 ðorȝte. ȝȝa he onȝunnen hæfde. Ac hine Þannibal aȝpon.
 þ̅ he þ̅ ȝeȝinn lenȝ onȝan. Ða ȝendon Romane Scipion
 Affricaniur heora ærenðracan to Antiochur. þa heȝ he
 Þannibal. þ̅ he rið þa ærenðracan ȝȝræce. 7 him ȝeandfýrðe.
 Ða hý nanre riðbe ne ȝeȝeapð. þa com æȝter þam Scipio ȝe
 conȝul mið Clapione. oðrum conȝule. 7 Antiochur folceȝ
 ofȝloh xl. M. þær on þam æȝterian ȝeare ȝeȝeahȝ Scipio rið
 Þannibal ute on ȝæ. 7 riȝe hæfde. Ða Antiochur þ̅ ȝehýrðe.
 þa bæð he Scipion friðer. 7 him hiȝ runu ham onȝende. ȝe þær

oftenest had the victory, until Philip, their king, sued for peace, and the Romans granted it to him; and he after went to Lacedæmonia, and Quintius Flaminius compelled both kings to give their sons as hostages. Philip, the Macedonian king, gave his son Demetrius, and the Lacedæmonian king gave his son Armenes. And of all the Roman men that Annibal had sold into Greece, the consul commanded their heads to be shaved, in token that he released them from slavery. At that time the nations of the Insubres and Cenomani assembled together, at the instigation of Amilcar, the brother of Annibal, whom he had before left behind him in Italy, and they afterwards proceeded against the lands of Placentia and Cremona, and totally laid them waste. Thereupon the Romans sent thither the consul Claudius Fulvius, and he with difficulty overcame them. After that the consul Flaminius fought against Philip, the king of Macedon, against the Thracians, and against the Illyrians, and against many other nations, in one battle, and put them all to flight. There were of the Macedonians eight thousand slain, and six thousand taken. After that the consul Sempornius was slain in Spain with all his army. At that time the consul Marcellus was routed in the land of Etruria, when Furius, the other consul, came to his aid and had victory, and they afterwards laid waste all that land. When Lucius Valerius and Marcus Flaccus were consuls, Antiochus, the Syrian king, began to war against the Romans, and came from Asia into Europe with an army. At that time, the Romans commanded that Annibal, the Carthaginian king, should be seized and afterwards brought to Rome. When he heard that, he fled to Antiochus, the Syrian king, where he was in a state of doubt, whether he durst war against the Romans as he had begun. But Annibal induced him that he carried on the war longer. Thereupon the Romans sent Scipio Africanus, as their ambassador, to Antiochus, when he commanded Annibal to speak with the ambassadors, and answer them. When they obtained no peace, the consul Scipio came after that with Glabrio, another consul, and of the people of Antiochus slew forty thousand. In the following year, Scipio fought against Annibal out at sea, and had the victory. When Antiochus heard that, he prayed Scipio for peace, and sent his son home to him, who was in

on hys wealde. swa he nyste hu he him to com. butan swa gume menn sædan. þ he sceolde beon on hergunge gefangen. oððe on wealde. On þære fýrran Ippanie forweard Æmilijus se conful mid eallum hys folce. fram Lusitaniam þære weode. On þam dagum forweard Lucijus Beuius se conful. mid eallum hys folce. fram Etrurci þam leodum. þ þær nan to lafe ne weard þ hit to Rome gebodade. Æfter þam Fuluius se conful for mid fýrde on Epece to þam beorgum þe mon Olimphus het. þa wæs þæs folces feala on an fæsten oðflogen. þa on þam gefeohte. þa hi þ fæsten brecaþ wolðan. wæs feala Romana mid planum ofscotod. 7 mid stanum ofscotod. þa se conful on gear þ hý þ fæsten abrecan ne mihton. þa bebead he sumum þam folce. þ hý fram þam fæstenne aforan. 7 þa oðre he het þ hý wið þæra oðerra flugan þonne þ gefeoht mæst wære. þ hi mid þam aloccodan ut þa þe wæs binnan wæran. On þam fleame. þa þa burhware eft wið þæs fæstennes flugon. heora weard offlagen xl. M. 7 þa þe wæs to lafe wurdon him on hand eodan. On þam dagum for Marcijus se conful on Lizori þ land. 7 geflymes weard. 7 hys folces offlagen iii. M. Ða þa Marcijus Claudijus 7 Marcellus Quintus¹ wæron confulas. Philippus. Mæcedonia cýning. ofloh Romana ærendnacan. 7 sende Demetrius hys sunu to þam renatum. þ he þ wære gefette wið hý. 7 þe he þa gebyrde. þa he ham com. Philippus het hys oðerne sunu þ he hine mid attre acwealde. forþon þe he teah hine þ he hys ungerena swære wið þa renatus. On þære ilcan tide Hannibal hys agnum willan hine flyrne mid attre acwealde. On þære tide oðerne Fulcania þ islanð on Siciliam. þ næs gefereþ ær þa. On þære tide Quintus Fuluius se conful gefeahc wið þa fýrran Ippanie. 7 riðe hæfde. Ða þa Lepidus Mutius² wæs conful. wolde seo gereftere weod winnan on Romane. þe mon þa het Barterne. 7 nu hý mon hæc Dungerne. hý wolðan cuman Perreure to fultume. Mæcedonia cýninge. þa wæs Donua seo ea swa riðe oferfporan. þ hý getwuredon þ hý ofer þam ipe faran mihton. ac hý mæst ealle wæs forwurdon. Ða þa P. Licinius Crassus 7 Caius Crassus wæron confulas. þa gearweard þ Mæcedonisce gewinn. þ mon eade mæg to þam mæstan gewinnum getellan. forþam þe on þam dagum wæron ealle Italie Ro-

his power, as he knew not how he came to him, unless, as some men said, that he had been captured while plundering, or on his watch. In the further Spain, Æmilius, the consul, perished with all his army by the Lusitanian nation. In those days, the consul, Lucius Bæbius, perished with all his army, by the Etruscan nations, so that none was left to announce it at Rome. After that, the consul Fulvius proceeded with an army to Greece, to the mountains that are called Olympus, where many of that people had fled to a fastness. Then, in the fight, when they would capture the fastness, many of the Romans were shot with arrows and struck with stones. When the consul was sensible that they could not take the fastness, he commanded some of the army to depart from the fastness, and the others he ordered to flee towards the others, when the fight was hottest, that they might thereby entice out those that were there within. In the flight, when the inhabitants fled back towards the fastness, forty thousand of them were slain, and those that were left surrendered to him. In those days, the consul Marcus went with an army to the land of Liguria, and was put to flight, and four thousand of his army were slain. When Marcus Claudius and Marcellus Quintus were consuls, Philip, king of Macedon, slew the Roman ambassadors, and sent his son, Demetrius, to the senate, that he might allay their anger: and, although he did so, when he came home Philip commanded his other son to kill him with poison, because he accused him of speaking disparagingly of him before the senate. At the same time, Annibal voluntarily killed himself by poison. At that same time, appeared the island of Vulcan, in Sicily, which had not been seen before then. At that time the consul, Quintus Fulvius, fought against the further Spaniards, and had victory. When Lepidus Mucius was consul, that most fierce nation called the Basternæ (but now called Hungarii) resolved to make war on the Romans. They wished to come to the aid of Perseus, the Macedonian king. At that time the river Danube was so greatly frozen over, that they trusted that they could pass over the ice, but almost all of them there perished. When P. Licinius Crassus and Caius Cassius were consuls, the Macedonian war took place, which may well be numbered among the greatest wars, because in those days all the Italians

manum on fultume. 7 eac Phtolomeuſ Eȝȳpta cȳning. 7 Aſſeatur Lappaſocia cȳning. 7 Eumeniſ Aſia cȳning. 7 Maſiniſſa Numedia cȳning: . And Peſſeure Mæcebonia cȳninge. him ƿæron on fultume ealle Thraci 7 Ilirice. 7 ƿaðe þæſ þe hȳ toſomne comon. Romane ƿurðon ȝeſlȳmeð. 7 ƿaðe þæſ æt oðrum ȝeſeohte hȳ ƿurðon eac ȝeſlȳmeð. 7 æfter þam ȝeſeohtum Peſſeure ƿæſ ealne þone ȝear Romane ȝriðe ȝſcencende. 7 ȝiððan he ƿor on Ilirice. 7 aþræc Sulcanum heora buh. ȝeo ƿæſ Romanum underþeoð. 7 micel þæſ manncȳnneſ. ȝum acſealde ȝum Mæcebonie lædde: . Æfter þam ȝeſeaht Luciur Emilur ȝe conſul wið Peſſeure 7 hine oſſerponn. 7 hiſ folceſ oſſloh xx. M. 7 he ȝȳlf æt þam cȳrpe oðſleah. 7 ƿaðe æfter þam ȝefanȝen ƿearð. 7 to Rome broht. 7 þær oſſlaȝen. 7 moneȝa ȝeſeoht ȝeƿurðon on þam ðaȝum on moneȝum lanðum. ꝥ hit nu iſ to longrum ealle to ſeȝanne: .

XII.

Æfter þam þe Romebuh ȝetimbſeð ƿæſ vi. hund ƿintſum ƿaþa Luciur Luciniur. 7 Lucullur Aul¹ ƿæron conſulaſ. ƿearð Romanum ȝe mæſta eȝe fram Sceltiſeſum. Iſpania folce. 7 nanne mann næfðon þe ƿiðer mið ȝȳrðe ðorȝte ȝefaran. butan Scipion þam conſule. ȝe ƿæſ æfter þam fæſelcte Aſſurcanur haten. ƿorþon þe he þa oðre ȝiðe ƿiðer ƿor þa nan oðer ne ðorȝte. þeþ þe Romane hæfðe ȝeƿorðen hiſene ær. ꝥ he on Aſiam ƿaran ȝceolde. ac he moneȝa ȝeſeoht on Iſpanium on miſſenlicum ȝȝum ƿurhteah: . On þam ðaȝum Seruſur Galua. Scipion ȝeſeſa. ȝeſeaht wið Luſitaniam. Iſpania folce. 7 ȝeſlȳmeð ƿearð: . On þam ðaȝum bebuðon Romana ȝoðar þam ſenatum ꝥ mon theatrum ƿorhte him to pleȝan. ac hit Scipio² oſſſæðlice him abeað. ꝥ hȳ hit ne anȝunnon. 7 eac ȝȳlf ȝæde. þa he ham of Iſpaniam com. ꝥ hit ƿære ȝe mæſta unſæð. 7 ȝe mæſta ȝeðſola: . Ðȳ þa Romane ƿor hiſ ciðing. 7 ðurh hiſ laſe. oſſerhȳrðon þam ȝoðum. 7 eall ꝥ ſeoþ ꝥ hi þærto ſamnoð hæfðon. þe hȳ wið þam ȝȳlum. 7 wið þam ƿorſce ȝȳllan ƿolðan. hȳ hit wið oðrum ðingum ſealðan: . Nu mæȝ þam criȝtenan ȝeſcomian. þe ȝȳlc ðeoſolȝȳlð luſiað 7 beȝonȝað. þa ȝe ſeþe criȝten næſ. hit ȝra ȝriðe ƿorȝeah. ſeþe hit

were in aid of the Romans, and also Ptolemy, king of Egypt, and Ariarathes, king of Cappadocia, and Eumenes, king of Asia, and Massanissa, king of Numidia. And of Perseus, king of Macedon, there were in aid all the Thracians and Illyrians. And soon after they came together, the Romans were put to flight, and soon after, in a second battle, they were also put to flight; and after those battles, Perseus greatly harassed the Romans all that year, and afterwards marched into Illyria, and took their town of Sulcanum, which was subject to the Romans, and of the people some he slew, some led into Macedonia. After that, Lucius Æmilius, the consul, fought against Perseus and overcame him, and slew twenty thousand of his army, and he himself on that occasion fled, and soon afterwards was captured and brought to Rome, and there slain. And there were many wars in those days in many lands, which it is now too tedious to relate.

XII.

After Rome had been built six hundred years, when Lucius Licinius and Lucullus Aulus were consuls, the Romans were in the greatest fear of the Celtiberians, a Spanish people, and had no man who durst proceed thither with an army, except the consul Scipio, who after that expedition was called Africanus, because he a second time went whither no other durst [go]; although the Romans, a little while before, had decreed that he should go to Asia; but he fought many battles in Spain with divers victories. In those days, Servius Galba, a companion of Scipio, fought against the Lusitanians, a people of Spain, and was defeated. In those days, the Roman gods commanded the senate to build them a theatre for plays; but Scipio oftentimes enjoined them not to undertake it, and also himself said, when he came from Spain, that it would be the greatest imprudence and the greatest error. The Romans then, through his chiding and his advice, contemned the gods; and all the money that they had thereto collected, with which they had intended to pay for the pillars and for the work, they paid for other things. Now may those Christians feel shame, who love and cultivate such idolatry; when he, who was not a Christian, so greatly

fyrdrian sceolde. æfter heora agnum gepunan: . Æfter þam ðeriuu Lialua for eft on Luritanie. 7 frid genamon rið hý. 7 hý under þam fride berpac: . Seo ðæs pearð forneah Romanum to þam mægtan hearne. þ̅ him nan folc ne getruode. þe him underþeod pær: .

XIII.

Æfter þam þe Romeburi getimbreð pær vi. hund pincrum 7 ii. þaþa Lenþorinu Marcu 7 Manlu Luciu¹ pæron confula. þa gepearð þ̅ ðriðde gepinn Romana 7 Cartama. 7 gepearð þa renatu him betreonum. 7if hý mon ðriððan riðe oferrunne. þ̅ mon ealle Cartama torurpe. 7 eft renðon Scipian riðer. 7 he hi æt heora forman gefeohte geflymde. 7 beðraf into Cartama: . Æfter þam hý bæðan friðer Romane. ac hit Scipio nolde him alýran rið nanum oðrum ðinge. buton hý him ealle heora pæpeno azeafon. 7 þa burh forleton. 7 þ̅ nan ne fæte hýre x. milum neah: . Æfter þam þe þ̅ geðon pær. hý cræðon þ̅ him leofre pære þ̅ hi mið pære býru ætæðere forpurdon. þonne hi mon buton him torurpe. 7 him eft pæpeno forhton. þa þe ren hæfðon. 7 þa þe næfðon. hý forhton fume of feolfe. fume of treorum. 7 gefetton him to cýningum tpegen þaterþala: . Nu ic wille. cræð Oporu. fecgan hulucu heo pær hýre ýmbezanzer xxx. mila bpað. 7 eall heo pær mið fæ utan beganzen. butan ðrum milum. 7 ge peall pær xx. fota ðicce. 7 xl. ealna heah. 7 þær pær binnan oðer læffe fæften. on þam fær clife. þ̅ pær tpezna mila heah²: . Þý þa Cartamenjer æt þam cýre þam burh afepeðon. þe þe Scipio ær fela pær pealler tobracen hæfde. 7 riððan hampearð for: .

Þaþa Lneo Eornelu 7 Lentulu Lucilu pæron confula. þa for Scipio ðriððan riðe on Africe. to þon þ̅ he fohte Cartaman toeorpan. 7 þa he þær com. he pær vi. ðaza on þa burh feohtende. oð þa burhære bæðon þ̅ hý mohton beon heora underþeopa. þa hý beferian ne mihton: . Ða het Scipio ealle þa rifmenn. þæra pær xxvi. M. 7 þa þa pærneð-

despised it, who should have furthered it according to their own custom. After that, Servius Galba went again to Lusitania, and made peace with them, and during that peace circumvented them. That deed was almost of the greatest harm to the Romans, so that no people would trust them who was subject to them.

XIII.

After Rome had been built six hundred and two years, when Censorinus Marcus and Lucius Manilius were consuls, there happened the third war of the Romans and Carthaginians: and the senate agreed among themselves, that, if they overcame them a third time, they would destroy all Carthage. And they again sent Scipio thither, and in their first battle he put them to flight and drove them into Carthage. After that, they sued the Romans for peace; but Scipio would not grant it them on any other condition, except they would all give up their weapons, and abandon the city, and that no one should settle nearer than ten miles to it. After that was done, they said that they would rather perish together with the city, than that it should be destroyed without them; and they again made themselves weapons, those that had iron; and those that had not, made them, some of silver, some of wood, and appointed the two Asdrubals for their kings. Now I will, says Orosius, relate how in circuit it was thirty miles about, and was all without surrounded with sea, except three miles; and the wall was twenty feet thick and forty ells high; and within there was another less fastness, on the sea-shore, that was two miles high. The Carthaginians then, at that time, defended the city, although Scipio had before broken down much of the wall, and afterwards returned homewards.

When Cneus Cornelius and Lucius Lentulus were consuls, Scipio proceeded a third time to Africa, because he intended to destroy Carthage; and when he came there he was six days fighting against the city, until the citizens prayed that they might be their thralls, as they could not defend themselves. Thereupon Scipio commanded all the women, of whom there were twenty-six thousand, and then the men, the number of whom was thirty thousand [to go out]; and

menn þæra þær xxx. M. 7 ge cýning Ðarτερbal hine rýlne acpealde. 7 hi 7if mið hýre tþam runum hi rýlfe forþærnde for þær cýninges deaðe. 7 Scipio het ealle þa buþh toþeorpan. 7 ælcne hiepe 7tan tobeatian. þ hý to nanum pealle riððan ne mihton. 7 7eo buþh inneþearð barn xvi. þaþar. ýmb vii. hund 7intþa þær þe heo ær zetimbred þær. Ða þær þ þriððe 7erinn 7eendod Punicā 7 Romana. on þam 7eorðan 7eape þær þe hit ær ongunnen þær. þeh þe Romane hæfðon ær langrum 7emot ýmbe þ. hþæðer him þæðlicne þære. þe hi þa buþh mið-ealle forþýðon. þ hý a riððan on þa healfe frið hæfðon. þe hý hi 7tanðan forletan. to þon þ him 7erinn eft þonan aroce. forþon hý onðreðan. 7if hi hþilum ne 7unnon. þ hý to raðe a7lareðon 7 aeap7aðon. Spa¹ þ eop Romanum nu eft cuð þearð. riððan ge c7u7cendom þær. cþæð Oþo7u7. þ 7e eopþa ýlðþena hþe77tan forlupon. eopþa 7erinna. 7 eopþe hþæ77cipe7. forþon 7e 7ýnðon nu utan fætte 7 innan hlæne. ac eopþe ýlðþan þæron utan hlæne 7 innan fætte. 7tron7e7 moðe7 7 fæ7e7. Ic nat eac. cþæð he. hu nýt ic þa hþile beo. þe ic þa7 þorð 7þpece. buton þ ic min 7e7þmc amýrpe. Ðic bið eac 7eopnlic. þ mon hearðlice 7niðe þone hne7ce7tan mealm-7tan. æf7er þam þ he ðence þone 7ele7tan hþe77tan on to 7eþæcanne. Spa þonne if me nu 7riðe earþeðe heopra moð to ahþettan. nu hit naðoþ nele beon. ne 7ceapp ne hearð.

BOOK V.

I.

IL þæt. cþæð Oþo7u7. hþæt ge Romana 7ilp 7riðo7c if. forþon þe hi manexa folc ofe7þunnan. 7 manexa cýninga7 beforþan heopra 7þiumphan ofþæðlice ðriþan. þ 7inðon þa 7oðcunðan tiða. þe hý ealne þe7 forþe7lpað. 7elico7c þam þe hi nu cþæðon. þ þa tiða him anum 7e7ealde þæpan. 7 næpan eallum folce. ac þær hi hit 7eopne on7itan cuðan. þonne þæron hi eallum folcum 7emæne. 7if hi þonne cþeðað. þ þa tiða 7oðe þæron. forþon hi þa ane buþh þel7e 7eðýðan. þonne ma7on hi 7ihto7 cþeðan. þ þa þæpan þa un7e7æl7e7tan. forþon þe ðuþh þære

the king Asdrubal, killed himself, and his wife with her two sons burned themselves, because of the king's death; and Scipio commanded all the city to be destroyed, and every hewn stone to be beaten to pieces, that they might not afterwards [serve] for any wall. And the city within was burning for sixteen days, about seven hundred years from the time when it was first built. Then was the third war of the Carthaginians and Romans ended, in the fourth year from the time when it was first begun; although the Romans had previously a long consultation, as to whether it were more advisable totally to destroy the city, that they might ever after have peace on that side, or they should leave it standing, that war might afterwards be raised up from thence; because they dreaded, if they had not sometimes war, that they would too quickly become slothful and spiritless. So that it is now manifest to you, Romans, that since Christianity was, says Orosius, that ye have lost the whetstone of your forefathers, of your wars and your energy; because ye are now fat without and lean within; but your forefathers were lean without and fat within, of strong and firm mind. I also know not, says he, how useful I may be while I am speaking these words, or whether I may lose my labour. It is also desirable for a man to rub hardly the softest metal, if he intends the most excellent whetstone to work upon it. So then it is to me now very difficult to whet their mood, now when it will be neither sharp nor hard.

BOOK V.

I.

I KNOW, says Orosius, what the Roman vaunt chiefly is; [it is] because they have overcome many nations and have oftentimes driven many kings before their triumphs. Those are the blessed times that they are always boasting of, as if they now said, that those times were given to them alone, and not to all people; but, if they could well understand it, they were common to all nations. But if they say that those times were good, because they made one city prosperous, then more justly may they say, that they were the most unhappy, because through the pride of that one city, all the others were

anre burge plenceo purdon ealle oðre to pæðlan geðone :. Eri
 hi þonne þær ne gelyfan. acrian þonne Italia. hýra agene land-
 leode. hu him þa tida gelicodon. þa hi man floh 7 hýnðe. 7 on
 oðre land realde xx. pintpa 7 c. gif hi þonne him ne gelyfan.
 acrige þonne Ippanie. þe þ ylce pæran dreozenbe tra hund
 pintpa. 7 manize oðre peoda. 7 eac þa manezan cýninga. hu
 him licode. þonne hi man on zeocon 7 on pacentan beforan
 heora triumphan dripon. him to gylpe. wið Romane pearð. 7
 ryððan on carcerum lagon. oð þe hi deaðe fultcon :. And
 hi manize cýninga zerpenctan. to þon þ hi eal gerealdon þ hi
 þonne hæfðon. wið heora earman life :. Ac forþon hit is ur
 uncuð 7 ungelýfelic. forþon þe pe rýnð on ðam friðe ge-
 borene. þe hi þa uneaðe heora feorh¹ mið geceapodon :. Dæt
 pær ryððan Eriut gebooren pær. þ pe pæron of ælcon feorðome
 alýfeðe. 7 of ælcon ege. gif pe him fulzanzan pyllað :.

II.

Æfter þam þe Romana burh getimbreð pær vi. hund
 pintum 7 vi. þ pær þý ilcan gearpe þe Capitana toponnen pær.
 æfter hýre hrýre. Lneo Eornelur 7 Lentulur Lucio² to-
 purpon Eorinthum. ealra Eneaca hearð-burh :. On hýre
 brýne gemultan ealle þa anlicneffa tozæbere. þe pær binnan
 pæran. ge gýlbene. ge rýlfene. ge ærene. ge cýperene. 7 on
 rýttar befuncon :. Lit to-ðæge man hæf Eorinthurce faru
 ealle þe þærof geporhte pæran. forþon þe hi rint fæzeran 7
 dýrran þonne ænize oðre :.

On þam dagum pær an hýrðe on Digranum ge pær Ueriatur
 haten. 7 pær mýcel ðeorman. 7 on ðære fcalunze he pearð
 pearfe. 7 on þam pearface he him zeteah to mýcelne man-
 fultum. 7 manize tunar oferhergode :. Æfter þam hir perod
 peox to þon friðe þ he manize land forhergode. 7 Romanum
 pearð micel ege fram him. 7 Uetilur þone conful onzean hine
 mið rýrðe renðan. 7 he pær geflymeð pearð. 7 hir folcef ge
 mæfta ðæl offlagen :. Æt oðrum cýrre þýðen for Lauur
 Folucur ge conful. 7 eac geflymeð pearð :. Æt driððan cýrre
 þýðen for Glaubiur ge conful. 7 pohte þ he Romana býrpor
 gebetan fceolde. ac he hit on þam fæpelðe rýðor geýhte. 7 un-
 eaðe rýlf apez com :. Æfter þam Ueriatur gemette. mið ðrum

reduced to indigence. But if they do not believe this, let them ask the Italians, their own countrymen, how they liked those times, when they were slain, and oppressed, and sold into other lands for a hundred and twenty years? But if they do not believe them, let them ask the Spaniards, who were suffering the same for two hundred years, and many other nations. And also the many kings, how they liked it, when in yokes and in chains they were driven in pride before their triumphs towards Rome, and afterwards lay in prisons until they perished by death? And many kings they afflicted, that they might give them all that they had for their miserable life. But therefore it is unknown to us and incredible, because we are born in that peace that they could hardly buy with their lives. It was after Christ was born that we were redeemed from every thralldom and from every fear, if we will fulfil his precepts.

II.

After Rome had been built six hundred and six years, that was in the same year in which Carthage was destroyed: after its fall, Cneus Cornelius and Lucius Lentulus destroyed Corinth, the chief city of all the Greeks. In its burning, all the statues that were in it, were melted together, of gold, of silver, brazen, or of copper, and sunk into pits. Yet to this day we call Corinthian vessels all that were made thereof; for they are fairer and dearer than any others.

In those days there was a shepherd in Spain, who was named Viriathus, and was a great thief, and in his stealing he became a robber, and in his robberies drew to him a large force of men, and plundered many towns. After that his gang increased so much that he ravaged many lands, and the Romans were in great dread of him, and sent the consul Vellitius against him with an army, and he was there put to flight, and the greatest part of his people slain. At the second time, Caius Plautius the consul proceeded thither, and was also put to flight. At the third time, the consul Claudius proceeded thither, and thought that he would repair the Roman disgrace; but he in that expedition rather increased it, and escaped himself with difficulty. After that

huns manna. Romana an m̃. on anum ruda. þær þær Ueriatuſer
 folcer huns-ſeopontiz offlagen. ⁊ Romana iii. huns. ⁊ þa oðre
 ſeſlýmēde purðan :. On þam ſleame pearð an Feriatuſ þegen
 þam oðrum to lange æfter-ſylgenðe. oð man hiſ horſ under
 him ofſceat. þa polðan þa oðre ealle hine ænne ofſlean. oððe
 gebindan. þa floh he aner mannes horſ. mið hiſ ſreorðe. þ
 him þanð þ heafod of. riððan þær eallum þam oðrum ſwa
 mýcel ege fram him. þ hi hine ſrietan ne doſſtan :. Æfter
 þam Appiuſ Claudiuſ ſe conſul ſeſeahc rið Lallie. ⁊ þær
 ſeſlýmēð pearð. ⁊ raðe þær eft ſýrðe ſelæððe rið hi. ⁊ riðe
 hæfðe. ⁊ heora ofſloh vi. m̃. :. Ða he hampearð þær. þa bæð
 he þ man dýðe beſorpan him þone triumphan. ac Romane him
 untſeoplice hiſ forþýrnðon. ⁊ hit under þ ladeðon. forþon þe
 he ær æt þam oðrum cýrre riðe næfðe :. Æfter þam þær
 ſwa mýcel man-cſealm on Rome. þ þær nan uten-cumen man
 cuman ne doſſte. ⁊ manige land binnan þære býrð þæron
 butan ælcum ýrſepearðe :. Ði riðon þeah þ þ ilce ýfel ofe-
 eode butan gebloce. ſwa þa manegan ær dýðon þe hi penðon þ
 hý mið heora ðeofolýðum ſeſtýrðe hæfðon :. Butan tſeon.
 giſ hi þa blotan mihtan. hi polðan ſeſcean þ him heora goðar
 gehulpan :. Ac hit þær Goder ſiſu. þ ealle þa laðon þe hit ðon
 ſceolðan. oð hit ſýlf ofeſeode :. Æfter þam Fauuſ ſe conſul
 for mið ſýrðe onðean Feriatuſ. ⁊ ſeſlýmēð pearð :. Se conſul
 geðýðe eallum Romanum þa býrſeſeſtan ðæðe. þa he
 aſſeon of Sciþſium ſýx huns manna to him hiſ ſeſoſtana. ⁊
 þa hi him to coman. hec him eallum þa hanða of-aceorſan¹ :.
 Æfter þam for Pompeiuſ ſe conſul on Numantinaſ. Iſpania
 ſeode. ⁊ ſeſlýmēð pearð :. Ymbe ſeopeſtýne gear þær þe
 Ueriatuſ rið Romane onðan. he pearð fram hiſ azenum man-
 num offlagen. ⁊ ſwa ofc ſwa hine Romane mið ſeſeohte ſe-
 rohton. he hi ſimle ſeſlýmðe :. Ðær dýðan þeah Romane lýcle
 tſeoppa. þ him þa þærian laðe ⁊ unſýrðe þe heora hlaſorð
 beſſicon. þeah þe hi him leana to þære tide penðan :. Ic ſceal
 eac nýðe þara manegra ſeſinna ſeſſiðian. þe on þam eaſt-
 landum ſeſpurðan. hiſ me ſceal aþſeotan for Romana ſeſin-

Viriathus, with three hundred men, met with a thousand Romans in a wood, where of Viriathus' people seventy were slain, and of the Romans three hundred, and the others were put to flight. In the flight there was a soldier of Viriathus following at too great a distance from the others, until his horse was slain under him, when all the others [Romans] would slay or bind him, a single man. Thereupon he slew a man's horse with his sword, so that its head flew off, whereupon the others were in such great fear of him that they durst not encounter him. After that, the consul, Appius Claudius, fought against the Gauls, and was put to flight, and soon after again led an army against them, and had the victory, and slew six thousand of them. When on his return home, he begged that the triumph might be brought to meet him; but the Romans positively refused it, and excused it under the [plea] that he previously, on the other occasion, had not the victory. After that there was so great a pestilence at Rome that no stranger durst come thither, and many lands within the city were without any inheritor. They knew, however, that the same evil would pass away without sacrifice, as the many others had done, that they imagined they had repressed by their idolatries. Without doubt, if they could then have sacrificed, they would have said that their gods had helped them. But it was God's grace that they all lay [sick] who should have done it, until it passed over of itself. After that, Fabius, the consul, marched with an army against Viriathus, and was put to flight. The consul did a most disgraceful deed for all the Romans, when he enticed to him from Scythia six hundred men of his associates, and when they came to him, commanded the hands of them all to be cut off. After that the consul Pompeius proceeded against the Numantines, a nation of Spain, and was put to flight. About fourteen years from the time when Viriathus began to [make war] against the Romans, he was slain by his own men; and as often as the Romans had sought him with battle, he always put them to flight. There, however, the Romans showed a little regard to faith, and that those were hateful to them and unworthy who betrayed their lord, although they at that time expected rewards. I shall also from necessity pass in silence the many wars which took place in the east lands. I shall grow weary of these Roman

num :. On þære tide Μιτριδάτις. Παρθα cýning, zeeode Babiloniam, 7 ealle þa land þe betweox þam tream ean wæron. Ðinbuze 7 Ibaſſe. þa wæron ær on Romana anwealde. 7 riððan he zebwæððe hiſ rice eaſt oð Inðea zemæro. 7 Demetrius. Aſia cýning, hine tſipa mið fýrðe zegohte :. Æt oðrum cýrre he wearið zeflýmæð. æt oðrum zefangen :. Þe wæs on Romana anwealde. forþon þe hi hine wæs zewetton :. Æfter þam Mancinus 7e conſul for on Numantine. Iſpania folc. 7 wæs wæs winnende. oð he nam frid wið þe folc. 7 rýððan hine awez beſtæl :. Ða he ham com. þa heton hine Romane zebindan. 7 zebwungan beforan Numantia fæſteneſ zeate :. Ða naðer ne hine þa eft ham læðan ne doſtan. þe hine wýðer læððan. ne hiſ þa onfon nolðon. þe hine man to brohte. ac frid hreowlice ſwa zebend he on anre ſtope beforan þam zeate wæs winnende. oð he hiſ lif forlet :.

On þam ðazum Brutus 7e conſul ofloh Iſpania folces Lx. m. þa wæran Luſitaniam on fultume. 7 naðe wæs he for eft on Luſitanie. 7 hýra ofloh L. m. 7 vi. m. zeweng :. On þam ðazum for Lepidus 7e conſul on þa neapan Iſpanie. 7 zeflýmæð wearið. 7 hiſ folces wæs oflagen vi. m. 7 þa þe wæs awez coman. hi oðflugon mið þam mæſtan bymope :. Ðwæðer Romane hit witon ænigum men to reczanne. hwæt heora folces on Iſpaniam on feapa gearon forwilde. þonne hi fram zefæligum tidum zilpað. þonne wæron þa him gýlfum þa unzefæligetan :.

Ðaþa Sertius Fulius 7 Flaccus Quintus wæron conſular¹. wearið on Rome an cild geboren þe hæfðe feowes ſet. 7 feowes handa. 7 feowes eazan. 7 feowes eapan :. On þam geara arpanz up Etna fýr on ſicilium. 7 mare wæs landes forbærnde þonne hit æfre ær dýðe :.

III.

Æfter þam þe Romana burh zetimbred wæs vi. hund þintum 7 xx. þaþa Mancinus zedýðe þone ýfelan frýð on Numantium. ſwa hit Romane gýlf wædon. þe under heora anwealde nan býrmowlice dæd ne zewurde. buton on þam

wars. At that time, Mithridates, king of the Parthians, conquered Babylonia and all the lands that were between the two rivers, the Indus and the Hydaspes, which had previously been under the Roman power: and afterwards he extended his dominion east as far as the confines of India; and Demetrius, the king of Asia, sought him twice with an army. At one time he was put to flight, at the other captured. He was under the Roman power, because they had established him there. After that, Mancinus, the consul, proceeded against the Numantines, a people of Spain, and was there warring until he made peace with that people, and afterwards stole himself away. When he came home, the Romans ordered him to be bound and brought before the gate of the fortress of Numantia. Then, neither those who had led him thither durst lead him back, nor would those receive him to whom he was brought; but very cruelly, thus bound, he continued in one place, before the gate, until he gave up his life.

In those days, the consul Brutus slew of the Spanish nation sixty thousand, who had been aiding the Lusitanians; and immediately after, he again proceeded against the Lusitanians and slew fifty thousand of them, and captured six thousand. In those days, the consul Lepidus proceeded to the hither Spain, and was put to flight, and of his army six thousand were slain, and those who came away, fled with the greatest disgrace. Can the Romans reproach any man for saying how many of their people perished in a few years in Spain, when they boast of happy times, while those were to themselves the most unhappy?

When Servius Fulvius and Quintus Flaccus were consuls, a child was born at Rome that had four feet, and four hands, and four eyes, and four ears. In that year fire sprang up from Etna, in Sicily, and burned more of that land than it had ever done before.

III.

After Rome had been built six hundred and twenty years, when Mancinus made the evil peace in Numantia, as the Romans themselves said, that, during their dominion, no more disgraceful deed had taken place, except at the battle

ƷeƷeohte æt Lauðeneſ Fupculuſ. þa Ʒeĩðon Romane Scipion on Numantie mið fýrðe: . Ði Ʒýnðon on þam norð-Ʒeſt enðe Iſpania. 7 hi hi Ʒýlf ær þam mið iii. M. aƷeneðon feopeſtýne Ʒinter Ʒið Romana xl. M. 7 oftoſt ƷiƷe hæfðon: . Ða beſæt hi Scipio healf Ʒear on heora Ʒæſtene. 7 hi to þon Ʒebꝛocode. ꝥ hi him leofne Ʒæſ ꝥ hi hi Ʒýlfe Ʒomeþðe. þonne hi þa ýmþa lencƷ þꝛopeðon: . Ða Ʒe Scipio onƷeat ꝥ hi Ʒýlceſ modeſ Ʒæran. þa het he Ʒum hiſ folc feohtan on ꝥ Ʒæſten. ꝥ hý mið þam ꝥ folc ut-alocceðan: . Ða buſþape to þon ƷaƷene 7 to þon bliðe. ꝥ hi feohtan moſtan. 7 ƷemanƷ þam ƷeƷean hi hi Ʒýlf mið ealað ofeðneentan. 7 utýnnende Ʒæron æt tꝛam Ʒeaton: . On þæne býmƷ Ʒæſ æreſt ealo-ƷeƷeopc onƷunnon. Ʒorþon þe hi Ʒin næfðon: . On þam Ʒꝛicðome Ʒearð Numantia ðuƷuð ƷeƷeallen. 7 Ʒe ðæl þe þær to lafe Ʒearð Ʒorþæmñðon ealle þa buſþ. Ʒorþon þe hi ne uðon ꝥ heora fýnð to heora ealðan Ʒeſtꝛeonon ƷenƷon. 7 æfter þam hi hi Ʒýlfe on þam fýne ƷorƷꝛilðon: .

Ða Ʒe Scipio hine hamƷearð þenðe of þam lanðe. þa com him to an ealð man Ʒe Ʒæſ Numentuſc. þa fꝛæƷn Ʒe Scipio hine. on hꝛý hit ƷelanƷ Ʒæne ꝥ Numantie Ʒꝛa maðe ahneſc-ðon. Ʒꝛa hearðe Ʒꝛa hi lanƷe Ʒæran. þa Ʒæðe he him. ꝥ hi Ʒæran hearðe þa hꝛile þe hi heora anƷæðneſſe Ʒeheolðan him beſtꝛeonan. 7 anfealðnýſſe. 7 Ʒona Ʒꝛa hi him beſtꝛeonum unƷe-Ʒæðneſſe up-aðofon. Ʒꝛa Ʒorþꝛiðon hi ealle: . Ða Ʒearð þam Scipion ꝥ anðrýrðe Ʒꝛiðe anðrýſne. 7 eallum Romanum Ʒitum. Ʒor þam anðrýrðe 7 Ʒor þam Ʒorðum hi Ʒurðon Ʒꝛiðe mið ƷeƷeƷeðe. þa he ham com. Ʒorþon þe hi þa hæfðon unƷeƷæð-nyſſe him beſtꝛeonum: .

On þæne tide Lꝛeaccuſ Ʒæſ haten an þara conſula. 7 he Ʒunnan onƷann Ʒið ealle þa oðre. oð hi hine ofſloƷon. 7 eac on þæne tide on Sicilium þa þeopaſ Ʒunnan Ʒið þa hlaƷorðar. 7 uneaðe ofeſꝛunne Ʒurðon. 7 vii. M. ofſlaƷen ær man hi ƷebýƷan mihte. 7 æt þæne anre býmƷ Mmcurman heora man ahenƷ fꝛte healf hundreð: .

of Caudinæ Furculæ; the Romans sent Scipio against the Numantines with an army. They are in the north-west end of Spain, and had previously defended themselves with four thousand [men], for fourteen years, against forty thousand Romans, and oftenest had victory. Scipio then besieged them a half year in their fastness, and reduced them to such straits, that they preferred devoting themselves, to longer enduring those miseries. When Scipio was aware that they were of such a mind, he commanded some of his army to fight against the fastness, that they thereby might entice the people out. The inhabitants [were] much rejoiced and much elated at being enabled to fight, and amid their joy overdrenched themselves with ale, and ran out at two gates. In that city ale-works were first begun, because they had no wine. By that device the flower of Numantia fell, and the part that was left burned the entire city, because they would not allow their enemies to succeed to their ancient treasures; and after that they destroyed themselves in the fire.

When Scipio was returning homeward from that land, there came to him an old man, who was a Numantine. Then Scipio asked him, what the cause was that the Numantines had so rapidly become so enervated, so bold as they had long been. He thereupon said to him, that they were bold as long as they preserved unanimity and simplicity among themselves; but as soon as they raised up discord among themselves, they all perished. To Scipio that answer appeared of serious import, and to all the Roman senators; by that answer, and by those words, they were greatly terrified when he came home; because they then had discord among themselves.

At that time one of their consuls was named Gracchus, and he began to war against all the others, until they slew him. And also at that time in Sicily the slaves made war on their lords, and were with difficulty overcome, and seven thousand slain before they could be reduced. And at the single town of Minturnæ four hundred and fifty were crucified.

IV.

Æfter þam þe Romebuph zetimbred þær vi. hund pincrum
 7 xxi. Luciniur Eparrur je conful. he þær eac Romana ylbera
 birceop. he gefor mid fýrde on gearum Arimonicure þam cý-
 nincge. je polde him gearnian þa lærran Arim. þeh þe hi ær
 Attaliur. hi ægen broðor. hæfde Romanum to boclande
 gereald. Eparrure þær on manige cýningar of manegum
 landum to fultume cumen. an¹ þær Nicomedia. trefen of
 Bithinia. ðrý of Ponto. iii. of Armenia. v. of Argeata. vi. of
 Cappadocia. vii. of Filmine. viii. of Paplazonia. 7 þeah-hræfere
 raðe þær þe hi to gearde coman. je conful pearð aplýmed.
 þeah þe he mýcelne fultum hæfde. Ða þ þe Perrena gehýrde.
 je oðer conful. he þa hræðlice fýrde gearde. 7 on þone
 cýning unþærne becom. þa hi fýrð eall tofaren þær. 7 hine
 beðraf into anum færtene. 7 hine beæt oð hine ealle þa
 buph-leode gearfan þam conful. 7 he hine het fýððan to
 Rome bringan. 7 on carcerne becrifan. 7 he þær læz oð he
 hi lif forlet. On þære tide Antiochure. Arrina cýninge.
 gefuhte þ he rice genoh næfde. 7 rilode þ he Parthe be gearde.
 7 þýðer for mid manegum ðurandum. 7 hine þær Parthe
 yðelice oferbrunnan. 7 þone cýning oflogon. 7 him þ rice
 geardeðon. forþon Antiochur ne gearde hæfde manna
 gearme. 7 ne nam nane þare hrýlce hi þær. forþon heora
 þær ma forcuðra þonne æltaþra. On þære tide Scipio. je
 betra 7 je feletra Romana ritena 7 þegena. mænðe hi
 earfeða to Romana ritum. þær hi æt heora gemote þær on.
 for hrý hi hine fpa unþýrðne on hi ylde dyðan. 7 ahrode hi.
 for hi hi nolðon geardeðe ealle þa brocu 7 þa gearme þe he
 for heora willan. 7 eac for neod-þearfe. fela pincra ðreozenðe
 þær unarimeðlice of midum. 7 hu he hi aðýðe of Hannibaler
 þeorðome. 7 of manigre oðre ðeode. 7 hu he him to þeorðome
 gearýlde ealle Ipanie. 7 ealle Arrice. 7 þa on þære ilcan niht.
 þe he on gear þar forð fpraec. Romane him geardeðeðon ealler
 hi gearme mid fýrran leane þonne he to him gearneod
 hæfde. þa hi hine on hi bebbe armoreðan 7 aðryremodeðan. þ

IV.

After Rome had been built six hundred and twenty-one years, the consul, Licinius Crassus, who was also the chief priest of the Romans, proceeded with an army against Aris-tonicus, the king, who would appropriate to himself the Lesser Asia, although Attalus, his own brother, had previously given it to the Romans by his will. To the aid of Crassus there came many kings from many lands: one was from Nicomedia, two from Bithynia, three from Pontus, four from Armenia, five from Argeata, six from Cappadocia, seven from Pylemene, eight from Paphlagonia; and yet, soon after they came together, the consul was put to flight, although he had a great force. When Perperna, the other consul, heard that, he hastily gathered an army, and came on the king unawares, when his army was all dispersed, and drove him into a fortress, and besieged him until all the inhabitants delivered him to the consul, and he afterwards ordered him to be brought to Rome and cast into prison, and he there lay until he gave up his life. At that time it appeared to Antiochus, king of Assyria, that he had not realm enough, and was desirous of acquiring Parthia, and proceeded thither with many thousands, and there the Parthians easily overcame him, and slew the king, and appropriated to themselves the kingdom; because Antiochus recked not what number of men he had, and took no heed of what sort they were, there were therefore more dissolute than decent among them. At that time, Scipio, the best and the most excellent of Roman senators and officers, bewailed his hardships to the Roman senators, when they were at their meeting, [demanding] why they treated him so unworthily in his age; and asked them, why they would not remember all the miseries and the toils that he had undergone for their sake, and also from necessity, for many years and at countless times, and how he had saved them from Annibal's thralldom, and of many another nation; and how he had reduced to their servitude all Spain and all Africa. And then, on that same night, after the day on which he had spoken, the Romans thanked him for all his toil with a worse reward than he had earned from them, when they smothered and suffocated him in his bed,

he hƿ hƿ alet :. Eala Romane hƿa mæg eoƿ nu tƿurpan. þa ƿe ƿƿýlc lean dýðon eoƿrum þam ƿetƿýpetan ƿitan :. Ðaþa Æmiliuƿ æpetet¹ ƿæg conſul. Etna fýr aƿleoƿ up ƿƿa bƿað ƿ ƿƿa mýcel þ ƿeapa þapa manna mihte beon eaƿðfægte. ðe on Lipaie ƿape in þam iƿlande. þe ƿæp niht ƿæg. ƿoƿ þæpe hæte. ƿ ƿoƿ þam ƿtence :. Ge ealle þa clifu þe neah þæpe gæ ƿæpon. ƿoƿbunnen to ahƿan. ƿ ealle þa ƿcipu ƿoƿmultan. þe þeah þam gæ ƿapenðe ƿæpon :. Ge ealle þa ƿiƿar. þe on þam gæ ƿæpon. acƿælan ƿoƿ þæpe hætan :.

Ðaþa Marcuƿ Flaccuƿ ƿæg conſul. coman ƿæpſtapan on Affrice. ƿ ælc uht ƿoƿſcƿuƿon þæg þe on þam lande ƿæg ƿeaxenðeƿ ƿ ƿoƿenðeƿ :. Æfter þam þe hi aðpuncene ƿæpan. hi ƿeapƿ geo gæ up. ƿ ƿiððan mægt eall ƿoƿƿeapð þ on þam lande ƿæg. ge manna. ge nýtena. ge ƿilðeoƿ. ƿoƿ þam ƿtence :.

V.

Æfter þam þe Romana buƿuh ƿetimbƿeð ƿæg vi. hunð ƿintƿum ƿ xxiii. þapa Luciuƿ Mella ƿ Quintuƿ Flammiuƿ² ƿæpon conſulaƿ. þa ƿeƿeapð þam þa ƿenatuƿ. þ man eft ƿeołðe timbrian Lapaina :. Ac þæpe ilcan niht þe man on ðæg hæfðe þa buƿuh mið ƿtacum ƿemeƿcoð. ƿƿa ƿƿa hi hi þa ƿuƿicean ƿołðan. þa tuƿon ƿulfaƿ þa ƿtacan up. þa ƿoƿleton hi þ ƿeoƿc ƿoƿþam. ƿ lang ƿemot hæfðon. hƿæþeƿ hit tacnoðe þe ƿibbe þe unƿibbe. ƿ hi hý ƿƿa-þeah eft ƿetimbƿeðan :.

On þæpe tide Metelluƿ ge conſul ƿoƿ on Balearuƿ þ land. ƿ oƿeƿƿann þa ƿicungar þe on þ land heƿgoðan. þeah þe þæpa landleoda ƿela ƿoƿƿuðe :.

VI.

Æfter þam þe Romana buƿuh ƿetimbƿeð ƿæg vi. hunð ƿintƿum ƿ xxvii. Fauuƿ ge conſul ƿemetete Betuſtuƿan. Gallia cýning. ƿ hine mið lýclum ƿultume oƿeƿcom :.

so that he lost his life. Alas, Romans! who can now trust you, when you so rewarded your most faithful senator? When Æmilius and Orestes were consuls, the fire of Etna flowed up so broad and so much, that few of the inhabitants of the island of Lipari could remain in their dwellings, who were there that night, on account of the heat and of the stench. Yea, all the cliffs, that were near the sea, were burnt to ashes, and all the ships were consumed, although they were sailing on the sea. Yea, all the fishes, that were in the sea, perished from the heat.

When Marcus Flaccus was consul, locusts came into Africa, and every morning cropped off whatever was waxing and growing on the land. After they were drowned, the sea cast them up, and afterwards almost everything perished that was on the land, both men and cattle, and also the wild animals, by reason of the stench.

V.

After the city of Rome had been built six hundred and twenty-four years, when Lucius Metellus and Quintus Flaminius were consuls, the senate decreed, that Carthage should be rebuilt. But on the same night of the day on which they had marked the city out with stakes, so as they wished to construct it, the wolves pulled up the stakes; then, because of that, they abandoned the work, and had a long consultation, whether it betokened peace or war; but, nevertheless, they rebuilt it.

At that time, Metellus the consul proceeded to the Balearic islands, and overcame the pirates who plundered in those islands, although many of the inhabitants perished.

VI.

After the city of Rome had been built six hundred and twenty-seven years, the consul Fabius met Bituitus, king of Gaul, and, with a small force, overcame him.

VII.

Æfter þam þe Romana buph zetimbred þær vi. hund þin-
trum 7 xxxv. þa þa Scipio Narica and Lucius Calpurnius þæran
confular. Romane punnon rið Georpeorðan. Numeða cýningz.
Se ilca Georpeorða þær Mecipruræ mæz. Numeþa cýningz. 7
he hine on hīr zeozode underfenz. 7 hine feðan het. 7 læran
mið hīr tram runum. 7 þa se cýningz zefor. he bebead hīr
tram runum ꝥ hi þær ricez ðriððan ðæl Georpeorðan real-
don. Ac riððan se ðriðða ðæl on hīr zepealde þær. he
berpac bezen þa runu. oðerne he ofloh. oðerne he aþræfde.
7 he riððan zefohete Romane him to friðe. 7 hi renðon Cal-
purnian ðone conful mið him mið fýrðe. Ac Georpeorþa ze-
ceapode mið hīr feo æt þam confulle. ꝥ he þær zepinner lýt-
el ðurhteah. Æfter þam Georpeorða com to Rome. 7 ðizellice
zeceapode to ðam renatum. to anum 7 to anum. ꝥ hi ealle
þæron ymbe hine trýpýrðize. Ða he hine hampeard of
þære býriz renðe. þa tæðe he Romane. 7 hi friðe biþmoroðe
mið hīr porðum. 7 ræðe ꝥ man nane buph ne mihte yð mið
feo zeceapian. zif hýre æniz man ceapode. Ðær on þam
æfteran zeare Romane renðon Aniliuz Porctumius þone con-
ful. mið Lx. M. onzean Georpeorðan. Þeopa zemittincz þær
æt Calama þære býriz. 7 þær þæran Romane ofepunnen. 7
riððan lýtcle hrile hi zenamon frið him betreonum. 7 riððan
mæzt ealle Affrice zecyrdon to Georpeorðan. Æfter þam
Romane renðon eft Metelluz mið fýrðe onzean Georpeorðan.
7 he rice hæfde æt tram cýprium. 7 æt ðriððan cýprie he
beðraf Georpeorðan on Numeðian. hīr azen land. 7 hine
zenýððe ꝥ he realde Romanum ðreo hund zifla. 7 he þeah
riððan na þe læz ne hepzode on Romane. Ða renðon hi
eft Mariuz þone conful onzean Georpeorðan. a fpa lýtigne. 7 a
fpa bpeðenðne fpa he þær. 7 for to anre býriz zelicozt þam þe
he hi abrecan þohete. Ac fona fpa Georpeorða hæfde hīr
fultum to þære býriz zelæð onzean Mariuz. þa forlet he
Mariuz ꝥ færten. 7 for to oðrum þær he zeahzode ꝥ Geo-
peorðan zold-horð þær. 7 zenýððe þa buph-leode ꝥ hi him
eodan on hanð. 7 him azeafon eall ꝥ liczenðe feoh. ꝥ þær
binnan þær. Ða ne zetpýroðe Georpeorða hīr azenum folce

VII.

After the city of Rome had been built six hundred and thirty-five years, when Scipio Nasica and Lucius Calpurnius were consuls, the Romans warred against Jugurtha, king of Numidia. The same Jugurtha was the son of Micipsa, king of Numidia, and he adopted him in his youth, and ordered him to be fed and taught with his two sons: and when the king died, he commanded his two sons to give a third part of his realm to Jugurtha. But when the third part was in his power, he deceived both the sons, one he slew, the other he drove away, and he afterwards applied to the Romans for protection; and they sent the consul Calpurnius with him with an army. But Jugurtha with his money bribed the consul, so that he performed but little of warfare. After that, Jugurtha came to Rome, and secretly bribed the senators, one by one, so that they were all vacillating about him. When he returned homewards from the city, he reproached the Romans, and insulted them with his words, and said, that no city could be bought more easily with money, if any one were inclined to buy it. In the following year, the Romans sent Aulus Postumius, the consul, with sixty thousand [men] against Jugurtha. Their meeting was at the city of Calama, and there the Romans were overcome, and a little while after, they made peace between them; and afterwards, almost all Africa turned to Jugurtha. After that, the Romans again sent Metellus with an army against Jugurtha, and he had victory on two occasions, and, on the third occasion, he drove Jugurtha into Numidia, his own land, and compelled him to give the Romans three hundred hostages; and he yet afterwards made depredations on the Romans. They then after that sent the consul Marius against Jugurtha, [one] ever as crafty and cunning as he was; and [he] proceeded to a city exactly as if he intended to besiege it. But as soon as Jugurtha had led his force to that city against Marius, he, Marius, then abandoned that fortress, and marched to another, where he had learned that Jugurtha's treasure was, and compelled the inhabitants to surrender to him; and they gave up to him all the treasure that was therein. Jugurtha then did not trust his own people after

ofer þæt. ac gefoƿtuðe him wið Bohan. Mauritanian cynninge. 7 he him com to mið miclum man-fultume. 7 oftræðlice on Romane ƿtalode. oð hi gecƿæðan folc-gefeohƿt him betƿeo-num :. To þam gefeohƿte hæfðe Boho Geopeorðan gebroht to fultume Lx. M. gehoppeðra buton feðan :. Wið Romanum næf ær ne riððan ƿra hearð gefeohƿt ƿra þær ƿær. forþon þe hi ƿurðon on ælce healfe utan befangen. 7 heora eac mægt forþon forƿearð. þe heora mitinc ƿær on ƿanðihtre dune. ꝥ hi for ðurte ne mihtan gefeon hu hi be healban ƿeolban. to-eacon þam hi ðeƿode ægðer ge ðurht ge hæte. 7 ealne þone ðæg ƿæron ꝥ ƿarrende oð niht :. Ða on menzen hi ƿæron ꝥ ilce ðonðe. 7 eft ƿæron on ælce healfe utan befangen. ƿra hi ær ƿæron. 7 þa hi ƿriðort tƿeode hræðer hi aƿeg coman. þa gecƿæðan hi ꝥ hi fume hi beæftan ƿæriedon. 7 fume ðurh ealle þa tƿuman utan aƿuhtan. gif hi mihton :. Ða hi ƿra geðon hæfðon. þa com an ren 7 ƿriðe. ꝥ Mauritanie ƿæron mið þam gefeopode. forþon þe heora ƿeýlðar ƿæron betogene mið ylpenðan hýðum. ꝥ hi heora feapa for þam ƿætan ahebban mihte. 7 for þam geflymeðe ƿurðon. forþon þe elpendes hýð ƿýle ðrincan ƿætan gelice an ƿringe ðeð :. Ðær ƿearð Mauritanian offlagen xl. M. 7 i. hund manna :. Efter þam Boho zenam fwið wið Romanum. 7 him Geopeorðan gebundenne azeaf. 7 hine man ðýðe riððan on carcern. 7 hi tƿegen funa. oð hi þær ealle acƿælon :.

VIII.

Efter þam þe Romane buh 7etimbres ƿær vi. hund ƿin-tum 7 xlii. þa þa Malliur 7 Quintinur¹ ƿæron confular. Romane gefuhton wið Limbrof. 7 wið Teutona. 7 wið Ambrofo. þar feoða ƿæron on Gallum. 7 þær ealle offlagene ƿurðon. buton x. mannum. ꝥ ƿær xl. M. 7 þær ƿær Romana offlagen hund-eahtatig M. 7 heora conful 7 hi tƿegen funa :. Efter þam þa ylcan feoða beætæn Marur ðone conful on anum færtene. 7 hit lang firt ƿær ær he ut ƿaran ƿolde to gefeohƿte. ær him man fæðe. ꝥ hi ƿolban ƿaran on Italian. Romana land :. Ac riððon he him for to ut of þam færtene. þa hi hi

that, but associated himself with Bocchus, king of Mauritania, and he came to him with a large aid of men, and frequently stole on the Romans, until a general battle was resolved on between them. For that battle Bocchus had brought to the aid of Jugurtha sixty thousand horse besides foot. With the Romans there was not, neither before nor since, so hard a fight as there was, because they were surrounded on every side, and also the most of them perished, because their meeting was on a sandy down, so that for dust they could not see how they should defend themselves; besides which they were annoyed both by thirst and heat, and all that day they were enduring that until night. In the morning they were doing the same, and were again surrounded on every side, as they had been before: and when they were most doubting whether they could escape, they resolved that some should protect their rear, and some, if they might, fight [their way] out through all the cohorts. When they had so done, there came a rain, and so violently, that the Mauritani-ans were wearied by it, because their shields were covered with the hides of elephants, so that few of them could raise them, in consequence of the wet, and were, therefore, put to flight; because an elephant's hide will drink water as a sponge does. Of the Mauritani-ans there were slain forty thousand one hundred men. After that, Bocchus made peace with the Romans, and delivered Jugurtha to them bound, and he was afterwards cast into prison and his two sons, until they there all perished.

VIII.

After Rome had been built six hundred and forty-two years, when Manlius and Quintus were consuls, the Romans fought against the Cimbri, and against the Teutones, and against the Ambrones (these nations were in Gaul), and all were there slain, except ten men, that was forty thousand¹; and of the Romans were there slain eighty thousand, and their consul and his two sons. After that, these same nations besieged the consul Marius in a fortress, and it was a long time before he would go out to battle, until it was told him that they would go into Italy, the land of the Romans. But

on anre dune gemetton. þa mænðe þær confuler folc to him heora þurht þe him getenge þær. þa anðrýrðe he him. 7 cræð. Eaðe þe maƷon Ʒereon. on oðre healde upra feonða. hræri Ʒe ðrinca hir Ʒelang. þe ur nýhrt iŷ. ac forþam þe hi ur neap rýnð. þe hi ne maƷon buton ƷereohƷe to-cuman¹. Ðæri hæfðon Romana riƷe. 7 þær þær Gallia offlaƷen Ʒra hunð þurenða 7 heora laðƷeor. 7 hunð-eahtatiz M. ƷefanƷen.

IX.

Æfter þam þe Romana buh Ʒetimbred þær vi. hunð rin-
trum 7 xlv. on þam riŷtan Ʒearpe þe Mapiur þær conful. 7 eac
þa mið Romana þær rið of oðrum folcum. þa ongunnon Ro-
mane þa mæŷtan face him betreonum up-aræpan. þeah ic hit
nu Ʒceortlice ƷecƷan Ʒcýle. cræð Oporiur. hra þær orðfuman
þæron. þ þær æreŷt Mapiur Ʒe conful. 7 Luciur. 7 Apuleiur. 7
Saturniniur. þ hi aþræfðon Metelliur ðone conful on elpeoðe.
Ʒe þær conful ær Mapiur. Ðit þær þa rýðe ofðincende þam
oðrum confulum. Pompeiure 7 Laton. þeah þe hi mið þære
rpace þam aþræfðon on nanum ræle beon ne mihtan. hi þeah
þurhtuƷon þ hi offlaƷon Luciur 7 Saturniniur. 7 eft þæpan
biðdenðe þ Metelliur to Rome moŷte. ac him þa-Ʒýt Mapiur 7
Furiur forrýrnðan. 7 him þa riððan Ʒe feonðŷcipe þær be-
treonum reƷanðe. þeah þe hit hi openlice cýðan ne ðorŷtan.
for þæra renatum eƷe.

X.

Æfter þam þe Romana buh Ʒetimbred þær vi. hunð rin-
trum 7 Lxi. on þam vi. Ʒearpe þe Iuliur Ʒe Laŷene þær conful.
7 Luciur Martiur. pearð ofen ealle Italia unƷereplic unrið. 7
openlice cuð betuh Iuliure 7 Pompeiure. þeah hi hit ær riŷpe
him betreonum ðýrnðon. And eac on ðam Ʒearpe Ʒerurðon
manize punðor on manezum landum. An þær þ man Ʒereah
rýlce an fýren hýncƷ norðan cumen. mið mýcclum rreƷe.
Oðer pearð on Tapentam þære býriz. æt anre feornme. þonne

after he went towards them out of the fortress, he met them on a down, when the consul's men complained to him of their thirst, which was oppressive to them; whereupon he answered them and said: "We can easily see, on the other side of our enemies, where the drink is to be had that is nearest to us; but because they are nearer to us, we cannot come to it without fighting." The Romans there had victory, and of the Gauls there were slain two hundred thousand and their leader, and eighty thousand taken.

IX.

After the city of Rome had been built six hundred and forty-five years, in the fifth year that Marius was consul, and also when there was peace with the Romans from other nations, then the Romans began to raise the greatest strife among themselves; though I shall [but] shortly now say, says Orosius, who its authors were. That was, in the first place, the consul Marius, and Lucius, and Apuleius, and Saturninus, because these drove the consul Metellus into exile, who was consul before Marius. The other consuls then, Pompey and Cato taking this extremely ill, although they could stand the exile, with regard to his banishment, in no stead, nevertheless, succeeded in slaying Lucius and Saturninus, and afterward requested that Metellus might [return] to Rome; but Marius and Furius still forbade it; and the enmity between them was afterwards increased; although they durst not openly manifest it for fear of the senate.

X.

After the city of Rome had been built six hundred and sixty-one years, in the sixth year that Julius Cæsar was consul, and Lucius Martius, there was over all Italy unnatural and open hostility between Julius and Pompey; although they had previously completely concealed it between themselves. And also in that year many wonders happened in many lands. One was, that people saw as if a fiery ring came from the north, with a great sound. The second was in the city of Aretium, at a feast, when the loaves were

man þa hlafar ppat to piczenne. þonne apn þær bloð ut. Ðæt ðriððe þær þ hit hazolade dæges 7 nihtes ofer ealle Romanes. 7 on Somnia þam lande seo eorðe to bæpŕc. 7 þanon up þær býrnenðe fýr rið þær heofones. 7 man zereah fýlce hit þære an zýlben hrincz on heofonum braððre þonne sunne. 7 þær fram þam heofone braðienðe niðer oð þa eorðan. 7 þær eft farenðe rið þær heofones. On þære tide Picenðe þ folc. 7 Uertine. 7 Mappi. 7 Pelizni. 7 Mappucini. 7 Somnite. 7 Lucani. hi ealle zereapð him betreonum. þ hi polsan Romanum zerpican. 7 oflogon Laiu Sepului. Romana ealðorman. 7 þær mið ærenðum to him ærenðes. On þam ðazum apeððan þa nýtana 7 þa hundas þe þæpan on Somnitum. After þam zereahce Pompeiur 7e conful rið þa folc. 7 zeflýmð þearþ. 7 Iuliu 7e carene zereahc rið Mappre þam folce. 7 zeflýmð þearð. 7 naðe þær Iuliu zereahc rið Somnitum 7 rið Lucanum. 7 hi zeflýmðe. After þam hine man het Carene. Ða bæð he þ man þone triumphan him onzegan brohte. þa renðe him man ane blace hacelan onzegan him. on býmop for triumphan. 7 eft hi him renðon ane tunecan. þa þe hi to geheton. þ he ealles buton apinge to Rome ne com. After þam Silla 7e conful. Pompeiure 7erepa. zereahc rið Erennium þam folce. 7 hi zeflýmðe. After þam zereahc Pompeiur rið Picenter þam folce. 7 hi zeflýmðe. Ða brohtan Romana þone triumphan onzegan Pompeiur mið micelre fýrðfulnýrre. for þam lýclan riðe þe he þa hæfðe. 7 nolðon Iuliu nanne reorðŕcpe ðon. þeah he mapan dæðe zedon hæfðe. buton ane tunican. 7 heora zepinn mið þam fride zerecttan. After þam Iuliu 7 Pompeiur abpæcon Arculum þa buph on Mæpfum. 7 þær oflogon ehtatýne M. After þam zereahc Silla 7e conful rið Somnitum. 7 heora ofloh xviii. M.

XI.

After þam þe Romana buph zetimbred þær vi. hund þin-
trum 7 Lxii. Romanes renðon Sillan þone conful onzegan Me-

scored for eating, there ran blood out. The third was, that it hailed day and night over all the Roman [territory], and in the Samnites' land the earth burst asunder, and thence fire burnt up to the heavens, and there was seen as it were a golden ring in the heavens, broader than the sun, and extending itself from the heavens down to the earth, and afterwards returned towards the heavens. At that time, the nation of the Picentes, and the Vestini, and the Marsi, and the Peligni, and the Marrucini, and the Samnites, and the Lucani, all agreed together that they would revolt from the Romans, and slew Caius Servilius, the Roman prætor, who had been sent to them with messages. In those days, the cattle became mad, and the dogs that were with the Samnites. After that, the consul Pompey fought against those nations and was put to flight; and Julius Cæsar fought against the nation of the Marsi, and was put to flight; and shortly after Julius fought against the Samnites and against the Lucani and put them to flight. After that they named him *Cæsar*. He then demanded that the triumph should be brought to meet him, when they sent him a black mantle, as an insult, instead of a triumph; and afterwards they sent him a toga, which they had promised, so that he did not come to Rome altogether without honour. After that, Sylla, the consul, the companion of Pompey, fought against the people of Æsernia, and put them to flight. After that, Pompey fought against the nation of the Picentes, and put them to flight. The Romans then brought the triumph to meet Pompey, with great honour, for that little victory that he had had, and would not do any honour to Julius, although he had done a greater deed, except a toga, and therewith greatly confirmed their [mutual] hostility. After that, Julius and Pompey took the town of Asculum from the Marsi, and there slew eighteen thousand. After that, the consul Sylla fought against the Samnites, and slew eighteen thousand of them.

XI.

After the city of Rome had been built six hundred and sixty-two years, the Romans sent the consul Sylla against

tribatiz Partha cynincge:· Ða ofpuhte ꝥ Mariure pam con-
rule. Iulijes eame. ꝥ man ꝥ zepinn him betæcean nolde. 7
bæd ꝥ man him fealde þone feorðan confulatum. 7 eac ꝥ
zepinn. forþon hit ær þear mid heom ꝥ man ymbe xii. monað
dýde alcer confuler recl anum pýle hýrre þonne hit ær þær:·
Ða Silla zeahrode on hpylc zepað Mariur com to Rome. he þa
hræðlice mid eallre hir fýrde rið Romeþearð farenðe þær. 7
Mariur beðraf into Romebýriz mid eallum hir folce. 7 hine
riððon þa burh-leode zefenzon 7 zebundon. 7 hine riððon þohton
Sillan azizan:· Ac he fleah þære ilcan nihte of þam bendum
þe hine man on dæg zebenðe. 7 riððon fleah rið ofer sæ on
Africam. þær hir fultum mæzt þær. 7 raðe eft þær cýrpenðe
rið Romeþearð:· Ðim þæron tpezen confular on fultume.
Linna 7 Septoriur. þa þæron rible ælcer ýfeles orðfuman:·
7 raðe þær þe þa zenatur zehýrðon. ꝥ Mariur to Rome
nealæhte. hi ealle utfluzon on Greaca land æfter Sillan 7
æfter Pompeiure. þýðer hi þa mid fýrde zefarene þæron:·
Ða þær Silla mid mýcelre zeornfulneffe farenðe of Greccum
rið Romeþearð. 7 rið Mariur hearðlice zefeohc ðurhteah. 7
hine zeflýmðe. 7 ealle ofloh binnon Romebýriz þe Mariure
on fultume þæron:· Raðe þær ealle þa confular þæron deaðe
buton tream. Mariur 7 Silla zeforan him gýlf. 7 Linna þær
ofrlagen on Smýrna. Aria býriz. 7 Septoriur þær ofrlagen on
Ippania:·

Ða underfenz Pompeiur Partha zepinn. forþon Metribatez
heora cýningz teah him to þa læzran Aram 7 eall Greaca land.
ac hine Pompeiur of eallum þam lande aflýmðe. 7 hine beðraf
on Armenie. 7 him æfter fýlizenðe þær oð hine oðre men
ofrlagon. 7 zenýððe Archelauf þone laðteop. ꝥ he þær hir un-
derþeop:· Ðit is nu ungelýfeðlic to feczenne. cweð Orosiur.
hræt on þam zepinne forþearð. ꝥ hi þæron ðreozenðe xl. win-
tra ær hit zeendod beon nihte. æzðer ze on þeode forþer-
zunze. ze on cýninga flihtum. ze on hunzre:·

Ða Pompeiur hamþearð þær. þa noldan þa land ꝥ fæfter
alýfan æt Hierusalem. him þæron on fultume xxii. cýninga:·
Ða het Pompeiur ꝥ man ꝥ fæften bræce. 7 onfuhce dægzer:·

Mithridates, king of the Parthians. Then Marius the consul, the uncle of Julius, took it ill that they would not commit that war to him, and demanded that a seventh consulate should be given to him, and also that war; because it was a custom with them, that after a twelvemonth they raised the seat of every consul higher by a cushion than it was before. When Sylla was informed with what design Marius had come to Rome, he instantly marched towards Rome with all his army, and drove Marius into the city of Rome with all his people; and the citizens afterwards seized and bound him, and afterwards resolved on delivering him to Sylla. But he fled in that same night from the bonds with which they had bound him in the day; and afterwards fled south over the sea to Africa, where his greatest support was; and quickly again turned towards Rome. Two of the consuls were his supporters, Cinna and Sertorius, who were ever authors of every evil. And immediately after the senate heard that Marius was approaching Rome, they all fled out to the land of Greece, after Sylla and after Pompey, whither they had then proceeded with an army. Thereupon Sylla with great diligence proceeded from Greece towards Rome, and fought obstinate battles against Marius, and put him to flight, and slew within the city of Rome all who had been in aid of Marius. Immediately after, all the consuls died save two. Marius and Sylla died voluntarily, and Cinna was slain at Smyrna, a city of Asia; and Sertorius was slain in Spain.

Pompey then undertook the Parthian war, because Mithridates, their king, had taken to himself the Lesser Asia, and all the land of the Greeks; but Pompey made him flee from all that land, and drove him into Armenia, and pursued him, until other men slew him; and he compelled Archelaus, the general, to be his underling. It is now incredible to say, says Orosius, how many perished in that war, which they endured for forty years, before it could be ended, as well through the devastation of nations, the slaughters of kings, and hunger.

When Pompey was [on his way] homewards, those nations would not deliver up the fortress at Jerusalem. They were supported by twenty-two kings. Then Pompey commanded the fortress to be taken, and fought against it by day, and

nihter rímble onlæg æfter oðre unperige. 7 þ þolc mið þam aðrýtan. þ hi him on hand eodan ýmbe ðrý monðar þær þe hi man ær began :. Ðær þær Iudea oflagen xiii. M. 7 man topearp þone weall nýðer oð þone 3rumb. 7 man læbbe Apycto-bulur to Rome gebundenne. 7e þær ægðer ge heora cýning ge heora byceop :.

XII.

Æfter þam þe Romeburih getimbreð þær vi. hund rintum 7 Lxvii. Romane gefealdon Laiure Iulur geofon legion to þon þ he sceolde fif rintep rinnan on Gallie :.

Æfter þam þe he hi oferrunnen hæfde. he for on Brýt-tonie þ izland. 7 rið þa Brýttar gefeahc. 7 geflymeð pearð on þam lande þe man hæc Lentland :. Raðe þær he gefeahc rið þa Brýttar eft on Gentlande. 7 hi purdon aflymeðe. Ðeora ðriððe gefeoht þær neah þære ea þe man hæc Temeje. neah þam forða þe man hæc Felinzaforð :. Æfter þam gefeohte him eode on hand 7e cýning 7 þa burhpape. þe wæron on Lýrn-ceastre. 7 riððon ealle þe on þam izlande wæron :.

Æfter þam Iulur for to Rome. 7 bæð þ hi man brohte þone triumphan onzean. þa bebudon hi him. þ he come mið fearum mannum to Rome. 7 ealne hi fultum beæftan him lete :. Ac þa he hampearð for. him coman onzean þa ðrý ealdormenn þe him on fultume wæron. 7 him fædon þ hi for hi 7ingum adræfde wæron. 7 eac þ ealle þa legian. þe wæron on Romane anwealde. wæron Pompeiure on fultume gefeald. þ he þe færlicre gewinn mihte habban rið hine :. Ða wenðe eft Iulur to hi azenum folce. 7 wenðe mænðe þa unare þe man him buton gewýrhton dyðe. 7 riðo7c þara manna þe for hi 7ingum forpurdon. 7 he him arweon to riþþan þa geofon legian þe wæron on Sulmone þam lande :.

Ða Pompeiur 7 Lato 7 ealle þa senatur þ gehýrðon. þa foran hi on Greacur. 7 micelne fultum gezaderodon on Thraci ðære dune :. Ða for Iulur to Rome. 7 tobræc heora maðm-hur. 7 eall geðælde þ wærunne wær :. Ðæt i7 unalýfeðlic to fecganne. cwæð Oporiur. hwæt þær

by night, one after another, unwearied pressed it, and thereby so harassed the people, that they surrendered to him three months after they had first invested it. There were thirteen thousand Jews slain, and the walls were cast down to the ground ; and Aristobulus was led bound to Rome, who was both their king and their priest.

XII.

After Rome had been built six hundred and sixty-seven years, the Romans gave Caius Julius seven legions, that he might war five years in Gaul.

After he had overcome them, he proceeded to the island of Britain, and fought against the Britons, and was put to flight in the land that is called Kentland. Soon after, he again fought against the Britons in Kentland, and they were put to flight. Their third battle was near the river that is called Thames, near the ford that is called Wallingford. After that battle, the king surrendered to him, and the inhabitants that were in "Cyrnceaster," and afterwards all who were in the island.

After that, Julius went to Rome, and demanded the triumph to be brought to meet him ; whereupon they commanded him that he should come to Rome with few men, and leave the whole of his force behind him. But as he was proceeding homewards, there came to meet him the three senators who were his supporters, and said to him, that they, on his account, had been driven away ; and also, that all the legions, that were in the power of the Romans, had been given to aid Pompey, that he might have the securer contest with him. Julius thereupon returned to his own army, and, weeping, complained of the dishonour that had been so undeservedly done him, and chiefly [on account] of those men who had perished for his sake : and he afterwards enticed to him the seven legions that were in the land of Sulmo.

When Pompey, and Cato, and all the senators heard that, they went to the Greeks, and gathered a large force in the mountain of Thrace. Then Julius marched to Rome, and broke open their treasury, and divided all that was therein. It is incredible to say, says Orosius, how much there was of

ealles pær: . Æfter þam he for to Marcellum þ̅ land. 7 þær let ðreo legian beæftan him. to ðon þ̅ hi þ̅ folc to him genýðdon. 7 he gylf mid þam oðrum ðæle for on Ippanie. þær Pompeiur legian æron mid h̅ þ̅rum latteorūm. 7 he hi ealle to him genýðde: . Æfter þam he for on Lreacaland. þær h̅ Pompeiur on anre ðune onbað mid xxx. cýningan. buton h̅ azenum fultume: . Ða for Pompeiur þær Marcellur pær. Iuliur laðteor. 7 hine ofloh mid eallum h̅ folce: . Æfter þam Iuliur beæt Torquatur. Pompeiur latteor. on anum færtene. 7 him Pompeiur æfter for. þær pearð Iuliur zerplýmeð. 7 h̅ folcer fela forplagen. forþam þe him man feaht on tpa healfa. on oðre healfe Pompeiur. on oðre healfe ge laðteor: . Siððan for Iuliur on Therſham. 7 þær h̅ fultum zezaderade: . Ða Pompeiur þ̅ zehýrðe. þa for he him æfter mid ungemetlicum fultume. he hæfðe hund-eahtatiz cooptana. þ̅ þe nu tuman hazað. þ̅ pær on þam ðazum r̅ hund manna. 7 an M. þ̅ eall he hæfðe buton h̅ azenum fultume. 7 butan Latone h̅ zerepan. 7 buton þara renatur̅: . And Iuliur hæfðe hund-eahtatiz cooptana: . Ðeora æzðer hæfðe h̅ folc on ðrum heapum. 7 hi gylfe æron on þam midmeſtan. 7 þa oðre on tpan healfa heora: . Ða Iuliur hæfðe ænne þæra ðæla zerplýmeð. þa clýroðe Pompeiur him to ýmbe Romane ealde zecpýðrædene. þeah þe hi gylf zelæftan ne þohte. Geſera. zeſera. zemýne þ̅ ðu ure zerepæðenne 7 cpýðræðenne to lange ne oferbær̅: . Ða andpearðe he him. 7 cpæð. On ſumere tide ðu þære min zeſera. 7 forþam þe ðu nu ne eart. me iſ eall leofort þ̅ ðe iſ laðort: . Ðæt pær geo zecpýðræðen þe Romane zeſet hæfðon. þ̅ heora nan oðerne on ðone andplitan ne floze. þær þær hi hi æt zereohctum zemetton: . Æfter þam porðum Pompeiur pearð zerplýmeð mid eallum h̅ folce. 7 he gylf riððan oðpleah on Ariam mid h̅ r̅fe. 7 mid h̅ bearnum. 7 r̅ððon he for on Ezýptum. 7 h̅ fultumer bæð æt Pholomeur þam cýninge. 7 raðe pær þe he to him com. he him het þ̅ heafuð of-aceorpan. 7 hit r̅ððon het Iuliur onſenðon. 7 h̅ h̅ring mid: . Ac þa man hit to him brohte. he pær mænenðe þa ðæde mid miclum pope. forþon he pær ealra manna mildheortat̅ on þam ðazum: . Æfter þam Pholomeur zelæððe r̅rðe rið Iuliur. 7 eall h̅ folc pearð zerplýmeð. 7 he gylf zefanzen. 7

it all. After that he proceeded to the land of Marseilles, and there left three legions behind him, that he might reduce that people to subjection, and he himself, with the other part, proceeded to Spain, where Pompey's legions were with his three generals, and he subjected them all to him. After that he proceeded to Greece, where Pompey awaited him on a mountain, with thirty kings besides his own force. Pompey then marched to where Marcellus, Julius' general, was, and slew him with all his army. After that, Julius besieged Torquatus, Pompey's general, in a fortress, and Pompey proceeded after him: there was Julius put to flight, and many of his people slain, because they fought on both sides of him, on one side Pompey, on the other the general. Julius then marched into Thessaly, and there gathered his force. When Pompey heard that, he marched after him with an immense force: he had eighty cohorts, which we now call *truman*, which in those days were of a thousand five hundred men: all this he had besides his own force, and besides [that of] Cato, his associate, and besides that of the senate. And Julius had eighty cohorts. Each of them had his force in three bodies, and they themselves were in the middlemost, and the others on the two sides of them. When Julius had put one of the bodies to flight, Pompey called to him about the old Roman compact, although he himself did not think of observing it: "Comrade, comrade, remember that thou do not too long infringe our old fellowship and covenant." Thereupon he answered him, and said: "At one time thou wast my comrade, and because thou art not [so] now, that is most desirable to me that is most hateful to thee." This was the compact that the Romans had established, that none of them should strike another in the face, wherever they met in battles. After those words, Pompey was put to flight with all his army; and he himself afterwards fled into Asia with his wife and his children, and afterwards he went to Egypt, and asked aid of Ptolemy the king. And soon after he came to him, he commanded his head to be cut off, and afterwards sent to Julius, and his ring with it. But when it was brought to him, he bewailed the deed with much weeping; because he was of all men the most compassionate in those days. After that, Ptolemy led an army against Julius, and all his people were put to flight, and he himself cap-

ealle þa men Iuliuſ het ofſſlean. þe æt þære lare pæpan ꝥ man Pompeiuſ ofſſloh. 7 he ſpa-ſeah eft forlet Phtolomeuſ to hiſ rice. Æfter þam Iuliuſ zefeahc rið Phtolomeuſ þripa. 7 æt ælcon cýppe riſe hæfðe.

Æfter þam zefeohce ealle Eſypti purðon Iuliuſe under-þeopaſ. 7 he him ſýððon hpeaſ to Rome. 7 eft reſte ſenatuſ. 7 hine ſýlſne man zereſte ꝥ he pæſ hýppe þonne conſul. ꝥ hi hetan tictator. Æfter þam he for on Affricce æfter Latone þam conſule. Ða he ꝥ zeahrode. þa lærðe he hiſ ſunu ꝥ he him onſean forne. 7 hine him to ſwiðe zefohce. forþon. cþæð he. þe ic pat. ꝥ nan ſpa zoð man ne leoſað ſpa he iſ on þiſſon liſe. þeah þe he me ſý ſe laðoſta. 7 forþon ic ne mæg ſinðan æt me ſýlſum. ꝥ ic hine æſſne zefeo.

Æfter þam worðe he eode to þære byrge peallum. 7 fleah ut ofeſ. ꝥ he eall tobaſuſt. Ac þa Iuliuſ to þære býruſ com. he him pæſ ſwiðe mænende ꝥ he to him cuco ne com. 7 ꝥ he ſpýlcon ðeaðe ſpealt. Æfter þam Iuliuſ zefeahc rið Pompeiuſeſ zeneſon. 7 rið manige hiſ magaſ. 7 he hi ealle ofſſloh. 7 riððon to Rome for. 7 þær pæſ ſpa andſýſne. ꝥ him man ðýðe feopeſ riðon þone triumphan þa he ham com. Siððon he for on Iſpanie. 7 zefeahc rið Pompeiuſeſ tþam ſunum. 7 þær pæſ hiſ folc ſpa ſwiðe forſlaſen. ꝥ he ſume hpile penðe ꝥ man hine zefon ſceolðe. 7 he for ðære onðræðinge pæſ þe ſwiðor on ꝥ peoð þpanſ. forþon þe him pæſ leofne ꝥ hine man ofſſloge. þonne hine man zebunðe.

Æfter þam he com to Rome. 7 ealle þa zereſnyſſa þe þær to ſþange pæron 7 to heaſðe. he hi ealle zedýðe leohtpan 7 liðpan. hiſ þa eallum þam ſenatum ofðincendum. 7 þam conſulum. ꝥ he heopa ealban zereſnyſſa toþſpecan polðe. ahleoſon þa ealle. 7 hine mið heopa met-ſeaxum ofſſiceðon on heopa zemoſ-erne. Ðara ſunða pæſ xxvii.

XIII.

Æfter þam þe Romana byrih zetimbſeð pæſ vii. hunð ſintſum 7 Lx. ſenſ Octavianuſ to Romana anpealðe. heopa undanceſ. æfter Iuliuſeſ ſleze hiſ mæzeſ. forþon þe hine

tured; and Julius commanded all the men to be slain who were of the counsel for slaying Pompey; and he, nevertheless, dismissed Ptolemy again to his kingdom. After that Julius fought thrice against Ptolemy, and at every time had victory.

After that war, all the Egyptians were subdued by Julius; and he afterwards returned to Rome, and re-established the senate, and appointed himself to be higher than consul, what they called a *dictator*. After that he proceeded to Africa after the consul Cato. When he [Cato] heard that, he advised his son to go to meet him, and sue to him for peace: "Because," said he, "I know that so good a man as he is lives not in this life, although to me he is the most hostile, and therefore I cannot prevail on myself ever to see him."

After that speech, he went to the city walls, and flew out over them, so that he was all burst to pieces. But when Julius came to the city, he greatly grieved that he had not come to him alive, and that he had died by such a death. After that, Julius fought against the nephews of Pompey, and against many of his kin, and he slew them all, and afterwards proceeded to Rome, and was there in such veneration, that they granted him the triumph four times after he came home. Afterwards he proceeded to Spain and fought against Pompey's two sons, and there his army was so slaughtered, that he for some time thought he should be captured, and, by reason of that dread, he the more pressed into the [hostile] army, because it was to him more desirable to be slain than bound.

After that he came to Rome, and all the laws there that were too severe and too hard, he made lighter and milder. All the senate then and the two consuls taking it ill that he would destroy their old laws, all rushed upon him, and stabbed him with their daggers in their senate-house. The wounds were twenty-seven.

XIII.

After Rome had been built seven hundred and sixty years, Octavianus succeeded to the dominion of the Romans, without their concurrence, after the slaying of Julius his kins-

hæfde Iuliuſ him ær mið Ʒerriſum Ʒefæſtnoð. þæt he æfter him to eallum hiſ Ʒerſreonum fenge, forþon þe he hine for mæſnædene Ʒelæpde Ʒ Ʒecýðe Ʒ he ſýþþon iii. Ʒefeohſ þel cýnelice Ʒefeahſ Ʒ ðurhteah. ſƷa ſƷa Iuliuſ hiſ mæſ ǫýðe ær. an rið Pompeiuſ. oðer rið Antoniuf þone conſul. ðriðde rið Laſſiuſ. feorðe rið Lepiduſ. þeah þe he naðe þæſ hiſ fneonð ƷƷrðe. Ʒ he eac Ʒebýðe ꝥ Antoniuf hiſ fneonð Ʒearð. ꝥ he hiſ dohtor Ʒealbe Octaviane to riſe. Ʒ eac ꝥ Octavianuſ Ʒealbe hiſ Ʒreortor Antoniufe :.

Siððon him Ʒeteah Antoniuf to Ʒepealbe ealle Aſiam :. Æfter þam he forlet Octavianuſeſ Ʒreortor. Ʒ him ſýlfum onbeað Ʒerinn. Ʒ opene feonðſcipe. Ʒ he him het to riſe Ʒe-ſeccean Eleopatran þa cƷene. þa hæfde Iuliuſ ær. Ʒ hiſe forþam hæfde Ʒeſealð eall EǷýpta :. Raðe þæſ Octavianuſ Ʒelæððe ſƷrðe rið Antoniuf. Ʒ hine naðe Ʒeſlýmde þæſ þe hi to Ʒæðere coman :. Ðæſ ýmbe ðreo niht hi Ʒefuhton ut on Ʒæ :. Octavianuſ hæfde xxx. ſcipa Ʒ cc. þaſa micelra ðrýpeðrena. on þam Ʒæron Ʒapenðe eahta legian. Ʒ Antoniuf hæfde hund-eahtatiǷ ſcipa. on þam Ʒæpan Ʒapenðe x. legian. forþon ſƷa micle ſƷa he læſ hæfde. ſƷa micle hi Ʒæron betepan Ʒ mapan. forþon hi Ʒæron ſƷa ƷeƷorht. ꝥ hi man ne mihte mið mannum ofeþhlæſtan. ꝥ hi næpan týn foſa heaǷe buſan Ʒætere :. Ðæt Ʒefeohſ Ʒearð riðe mæpe. þeah þe Octavianuſ riǷe hæfde. þæſ Antoniufeſ¹ folceſ þæſ ofſlaǷen xii. m. Ʒ Eleopatra hiſ cƷen Ʒearð Ʒeſlýmde. ſƷa hi to Ʒæðere coman mið hiſe hepe :. Æfter þam Octavianuſ Ʒefeahſ rið Antoniuf Ʒ rið Eleopatran. Ʒ hi Ʒeſlýmde. ꝥ þæſ on þæpe tide kal. Aſuſtuſ. Ʒ on þam ðæǷe þe þe haſað hlaſmæſſan :. Siððon þæſ Octavianuſ Aſuſtuſ haſen. forþon þe he on þæpe tide riǷe hæfde :. Æfter þam Antoniuf Ʒ Eleopatra hæfðon ƷeǷaðeþað ſciphepe on þam Reaban Ʒæ. ac þa him man Ʒæðe ꝥ Octavianuſ ƷýðeþƷearð þæſ. þa Ʒecýrðe eall ꝥ folc to Octavianuſe. Ʒ hi ſýlfe oðfluǷon to anum lýclum Ʒeþode :. Þeo þa Eleopatra het abeſan hýpe býriǷenme. Ʒ þæſ on-mnan eoðe. þa heo þæron ƷeleǷen þæſ. þa het heo niman up naliſ þa næðpan. Ʒ ðon to hiſe eapme. ꝥ heo hi abite. forþon þe þæpe næðpan Ʒecýnð iſ ðæt ælc uht þæſ þe heo abite Ʒeal hiſ

man; because Julius had previously confirmed to him by writings, that he after him should succeed to all his acquisitions; because he had, on account of kinship, instructed and educated him. And he afterwards most royally fought in and carried on four wars, as Julius, his kinsman, had done before; one against Pompey, the second against the consul Anthony, the third against Cassius, the fourth against Lepidus, though he quickly after became his friend; and he also acted so that Anthony became his friend, so that he gave his daughter to Octavianus to wife, and also that Octavianus gave his sister to Anthony.

Afterwards Anthony reduced all Asia under his power. After that he forsook the sister of Octavianus, and declared war and open hostility against himself; and he commanded the queen Cleopatra to be fetched to him for a wife, whom Julius had previously had, and on that account had given to her all Egypt. Immediately after, Octavianus led an army against Anthony; and speedily put him to flight after they had come together. After this, they fought for three days out at sea. Octavianus had thirty ships and two hundred of the large triremes, on board of which were faring eight legions, and Anthony had eighty ships, on board of which were faring ten legions; because by so many as he had fewer, by so much were they better and larger; for they were so constructed that they could not be overloaded with men, being ten feet high above the water¹. The battle was very great, though Octavianus had victory. Of Anthony's people there were slain twelve thousand, and Cleopatra, his queen, was put to flight when they engaged with her army. After that, Octavianus fought against Anthony and against Cleopatra, and put them to flight: it was at that time the first of August, on the day that we call Lammas. Octavianus was afterwards called Augustus, because he at that time had victory. After that, Anthony and Cleopatra collected a naval force on the Red Sea; but when it was told them that Octavianus was [coming] thitherward, all their people turned to Octavianus, and they themselves fled to a little army. Cleopatra then ordered her sepulchre to be dug, and entered into it. When she was laid in it, she then commanded an adder to be taken up and applied to her arm, that it might bite her; because it is the nature of the adder, that every

lif on flæpe geendian. 7 heo for þam swa dyde þæt heo nolde hi man dripe beforan þam triumphan wið Romeþearf. Ða Antonius gereah þæt heo hi to deaðe gýrebe. þa offticobe he hine gylfne. 7 bebead þæt hine man on þa ylcan býrgenne to hipe swa samcuce aleggde. Ða Octavianus þýðer com. þa het he niman oðres cýnnes næðran. uirgillus¹ is haten. seo mæg æteon ælces cýnnes atton ut of men. gif hi man tidlice to byrncð. ac heo wæs forðfaren ær he þýðer come. Siððon Octavianus bezeat Alexandriam Egipta heafod-burh. 7 mid hipe gefterone he gewelgode Romeburh wriðe. þæt man ælcne ceap mihte be twam fealsum bet ceapian. þonne man ær mihte.

XIV.

Æfter þam þe Romane burh getimbreð wæs vii. hund pintrum 7 fíf 7 xxx. gewearð þæt Octavianus Leafar on his fiftan consulatū betýnde Ianes durnu. 7 gewearð þæt he hæfde anweald ealles middanweardes. Ða² wæs ptole getacnod þa he cniht wæs. 7 hine man wið Romeþearf lædde æfter Iulijes flege. Ðý ilcan dæge. þe hine man to consule sette. gewearð þæt man gereah ýmbe þa sunnan swýlce an gýlðen sunz. 7 binnan Romebýrg peoll an wýlle ele ealne dæg. On þam hrungre wæs getacnod þæt on his dagum sceolde weorðan geboren se þe leoht-ra is 7 gecmenðra þonne seo sunne þa wære. and se ele getacnode miltungre eallum mancýnne. swa he eac mænig tacen gýlf gedýde þe eft gewurdon. þeah þe hi unritende dyde. on Eodes býrene. Sum wæs ærfeort þæt he bebead ofer ealne middanweard þæt ælc mægð ýmbe gearas wýne tozædere come. þæt ælc man þý gearas wýrte hwar hi sibbe hæfdon. þæt tacnode þæt on his dagum sceolde beon geboren. se þe is ealle to anum mæg-gemote gelafoðe. þæt bið on þam toweorðan life. Oðer wæs þæt he bebead þæt eall mancýn ane sibbe hæfdon. 7 an garol guldon. þæt tacnode þæt se ealle sceolon ænne geleafon habbon. 7 ænne willan godra weorca. Ðriðde wæs þæt he bebead þæt ælc ðara þe on ælðeodignýrre wære. come to his agenum gearde. 7 to his fæder eðle. ge weore ge frige. 7 se þe nolde. he be-

creature that it bites will end its life in sleep. And she did so because she would not be driven before a triumph towards Rome. When Anthony saw that she was preparing herself for death, he stabbed himself, and commanded, thus half dead, to be laid in the same sepulchre. When Octavianus came thither, he commanded another kind of adder to be taken, called *psyllus*, which can draw every kind of poison out of a man, if it be applied in time. But she had expired before he came thither. After that, Octavianus got Alexandria, the chief city of Egypt, and with its treasures greatly enriched Rome, so that every commodity might be bought better by twofold than it could previously.

XIV.

After Rome had been built seven hundred and thirty-five years, it came to pass that Octavianus Cæsar, in his fifth consulship, closed the doors of Janus; and it befel that he had dominion of all the earth. That was manifestly betokened when he was a boy, and was brought to Rome after the slaying of Julius. On the same day on which he was appointed consul, it happened that there was seen about the sun as it were a golden ring, and within the city of Rome, a spring, for a whole day, welled forth oil. By the ring was betokened that in his days there should be born he who is lighter and brighter than the sun then was; and the oil betokened mercy to all mankind. So he [Octavianus] also himself made many a sign, which afterwards came to pass, though he unwittingly did them, by God's incitement. One was, first, that he commanded, over all the earth, that every nation, after the course of a year, should come together, that every man might know the more readily where he had peace. That betokened, that in his days should be born he who has invited us all to one kindred meeting, which will be in the life to come. The second was, that he commanded all men to have one peace and pay one tribute. That betokened, that we should all have one belief, and one will of good works. The third was, that he commanded all those who were in foreign lands to come to his own dwelling, and to his paternal home, both servile and free; and those who would

beað þ̅ man þa ealle offloze. þara p̅æron vi. m̅. þa hi zezade-
pað p̅æron. p̅æt tacnoðe þ̅ uꝛ eallum iꝛ beboðen þ̅ p̅e geolon
cuman of ðiꝛre ƿopulde to uꝛeꝛ fæðeꝛ eðle. þ̅ iꝛ to heoꝛonum
ƿice. 7 geþe þ̅ nele. he ƿýꝛð aƿorpen 7 offlagen:.

XV.

Æfter þam þe Romebuꝛh zetimbꝛeð p̅æꝛ vii. hund ƿintꝛum
7 xxxvi. ƿurðon 7ume Iꝛpanie leoda Aꝥuꝛtuꝛe riðeꝛƿinnan. þa
onðýðe he eft Ianeꝛ ðuꝛu. 7 rið hi ƿýꝛðe lædde. 7 hi zeflýmde.
7 hi riððon on anum fæꝛtene beꝛæt. þ̅ hi riððon hi ƿýlfe 7ume
offlozon. 7ume mið attre acƿealðon: . Æfter þam mænize
þeoda ƿunnon rið Aꝥuꝛtuꝛ. æðeꝛ ze Illiꝛice. ze Pannoni. ze
Seꝛmenne. ze manize oðre ðeoda: . Aꝥuꝛtuꝛeꝛ latteopaꝛ
manega micle zefeohc rið him ðuꝛhtuꝛon. buton Aꝥuꝛtuꝛe
ƿenðe Quintiliuꝛ þone conꝛul on Geꝛmanie mið ðum lezian.
ac heopa ƿeaꝛð ælc offlagen. buton þam conꝛule anum: . For
þæꝛe ðæðe ƿeaꝛð Aꝥuꝛtuꝛ ƿꝛa ƿaꝛiz. þ̅ he oft unƿitenðe floh
mið hiꝛ heafðe on þone ƿah. þonne he on hiꝛ ƿetle ƿæt. 7 þone
conꝛul he het ofplean: . Æfter þam Geꝛmanie zegohton
Aꝥuꝛtuꝛ ungenýððe him to ƿriðe. 7 he him ƿoꝛgeaꝛ þone mið.
þe he to him ƿiꝛte: .

Æfter þam þeoꝛ ƿopulð eall zeceaz Aꝥuꝛtuꝛeꝛ ƿrið 7 hiꝛ
ƿibbe. 7 eallum mannum nanuht ƿꝛa zoð ne ƿuhte. ƿꝛa þ̅ hi to
hiꝛ hýlðon becoman. 7 þ̅ hi hiꝛ unðeꝛþeoꝛaꝛ ƿurðon: . Ne
foꝛððon þ̅ ænizum folce hiꝛ azenum æ zeliðe to healðenne.
buton on þa ƿiꝛan þe him Aꝥuꝛtuꝛ bebeað: . Ða ƿurðon Ianeꝛ
ðuꝛu eft bezyneð. 7 hiꝛ loca ƿuꝛtize. ƿꝛa hi næꝛpe æꝛ næ-
ron: . On þam ilcan zeape þe þiꝛ eall zep̅eaꝛð. þ̅ ƿæꝛ on þam
tꝛam 7 feoꝛeꝛtiðþan ƿintꝛe Aꝥuꝛtuꝛeꝛ ƿice. þa ƿeaꝛð ge zebo-
nen. geþe þa ƿibbe bꝛohte ealne ƿopulðe. þ̅ iꝛ uꝛe ðuꝛhten
hælenð Eꝛiꝛt: . Nu ic hæbbe zefæð. cꝛæð Oꝛoꝛiuꝛ. ƿꝛam
ƿiꝛýmðe ðiꝛreꝛ miððangeaꝛðeꝛ. hu eall maneýn onzealð þæꝛ
æꝛeꝛtan manneꝛ ƿýnna mið miclum teonum. nu ic ƿýlle eac
foꝛð-zeꝛeꝛgan. hꝛýlc miltꝛunz 7 hꝛýlc zep̅æꝛneꝛꝛ riððon p̅æꝛ.
riððon ge cꝛiꝛtenðom p̅æꝛ. zeliðeot þam þe manna heoꝛtan
aꝛenðe. ƿoꝛþon þe þa æꝛpan þiꝛz azolðene p̅æron: .

Ðeꝛ enðað 7eo v. boc. 7 onzið 7eo vi.: .

not he commanded all to be slain. Of these, when they were gathered, there were six thousand. That betokened, that it is commanded to us all to go from this world to the country of our Father, that is, to the heavenly kingdom; and whosoever will not, shall be cast out and slain.

XV.

After Rome had been built seven hundred and thirty-six years, there were some Spanish nations adversaries of Augustus. He then undid again the doors of Janus, and led an army against them, and put them to flight, and afterwards besieged them in a fortress; so that they afterwards some slew themselves, and some perished by poison. After that many nations warred against Augustus, Illyrians, Pannonians, Sarmatians, and many other nations. The generals of Augustus fought many great battles against them, without Augustus himself, before they could overcome them. After that, Augustus sent Quinctilius, the consul, to Germany, with three legions; but of them every one was slain, except the consul alone. For that deed Augustus was so sorrowful, that he often unwittingly struck with his head on the wall, when he sat on his seat: and he commanded the consul to be slain. After that, the Germans sued Augustus voluntarily for peace, and he forgave them the enmity they had shown him.

After that, this world all chose Augustus's peace and his friendship, and to all men nothing seemed so good as to come to his homage and become his subjects. Nor, indeed, to any nation did it seem agreeable to hold its own law, except in such wise as Augustus commanded it. Then were the doors of Janus again closed, and his locks rusty, as they had never been before. In the same year that all this came to pass, which was in the forty-second year of Augustus's reign, was born he who brought peace to all the world, that is, our Lord Saviour Christ. I have now said, says Orosius, from the beginning of this world, how all mankind paid for the first man's sins with great tribulations: I will now also go on to relate what mercy and what concord were afterwards, after Christianity was; most like as if the hearts of men had been changed, because those former sins had been paid for.

Here ends the fifth book and begins the sixth.

I.

Spa eac eft on þam iððemeftan anpealde. ⁊ on þam þeſte-
meftan. ꝥ iſ Rome. þearðe iſ ilca geþopen. þe ær Abrahame
gehaten þær. on þam tſam ⁊ feoſeptegeþan gearpe þær þe
Agurtur ſiſcſode. ꝥ þær iðððon Romebunþ zetimbnes þær vii.

BOOK VI.

I.

I WILL now, says Orosius, in the beginning of this sixth book, relate, that it was, nevertheless, God's commandment, although it were rigorous, how equally the four powers of the four chief empires of this world existed. The first was in Assyria, in the eastmost empire, in the city of Babylon; it existed twice seven hundred years in its power, before it fell, from Ninus, their first king, to Sardanapalus, their last, that is a thousand and four hundred years, when Cyrus deprived Babylon of its power. Then first began the Roman [power] to increase. Also in those days was the northmost increasing in Macedonia, which existed little [less] than seven hundred years, from their first king, Caraunus, to Perseus, their last. So also in Africa, in the southmost, the city of Carthage fell also within seven hundred years and a little space, from the time that the woman Dido first built it, until Scipio, the consul, afterwards destroyed it. So also the Roman, which is the greatest and westmost, about seven hundred years and a little more [when there] came a great sort of fire, and a great conflagration on the city of Rome, which burned in it fifteen quarters, and no man knew whence the fire came, and there perished almost all that was therein, so that hardly any particle of foundation remained. By that conflagration it was so greatly ruined, that it never after was such again, until Augustus had again built it so much better than it had ever been before, in the year that Christ was born; so that some men said, that it was adorned with gems. That aid and that work Augustus bought with many thousand talents. It was also manifestly seen, that it was God's dispensation, with regard to the sway of those empires, when Christ's advent was promised to Abraham, in the forty and second year from the time that Ninus reigned in Babylonia.

So again likewise, in the latest empire and the westmost, that is, the Roman, the same was born who had before been promised to Abraham, in the two and fortieth year of the reign of Augustus, that was after Rome had been built seven

huns pinterpa 7 tpa 7 pftiz: Siððon ȝeƿtoð Romebuph tpeƿ
pinterp. mið miclum pelum. þa hƿile þe Aȝurcuȝ eaðmeto rið
Goð ȝeheolð. þe he onȝunnen hæfðe. þæt þær þæt he fleah 7
forbeað ꝥ hime man ȝoð hete. ꝥpa nan cȳning nolde þe ær him
þær. ac ƿoðon ꝥ man to him to bæde 7 him ofprebe: Ac
þær on þam tpeƿftan ȝeape. Lauȝ hiȝ ȝeneƿa for of Eȝȳptum
on ðȳrie. hit hæfðe Aȝurcuȝ him to anpealde ȝeƿealð. þa nolde
he him ȝebirðan to þam ælmihtȳgum Goðe. þa he to Ðiepu-
ſalem com. þa hit man Aȝurte ȝæde. þa hepeðe he þa ofe-
metto. 7 nanuht ne leahtræde: Raðe þær Romane onȝulðon
þær ƿorðer mið ꝥpa miclum hunȝre. þæt Aȝurcuȝ adraȝ of
Romebȳȳȝ healfe þe þær binnan ƿæran: Ða ƿearð eft
Ianeȝ ðuru unðon. forþon þe þa latteopar ƿæron Aȝurcuȝe of
manegum landum unȝeƿæde. þeah þær nan ȝeƿeoht ðuruhtozen
ne ƿurðe:

II.

Æfter þam þe Romebuph ȝetimbred þær vii. hund pinterpum
7 Lxvii. fenz Tiberiuȝ to riçe ȝe ceƿar æfter Aȝurcuȝe: Þe
þær Romanum ꝥpa forȝȳfen 7 ꝥpa milde. ꝥpa him nan anpealða
nær ær þam. oð Pilatuȝ him onbeað fram Ðiepuſalem ȳmbe
Eriȝteȝ tacnunȝa. 7 ȳmbe hiȝ martrunȝa. 7 eac ꝥ hime
mænȳȝe for ȝoð hæfðon: Ac þa he hit ȝæde þam ȝenatum.
þa ƿurðon hi ealle rið hime ꝥȳðe riðerpeariðe. forþon þe hit
man ne ȝæde æroȝ. ꝥpa hit mið him ȝeƿuna ƿær. þæt hi hit
riððon mihton eallum Romanum cȳðan. 7 cƿæðon ꝥ hi hime
for ȝoð habban nolðon: Ða ƿearð Tiberiuȝ Romanum ꝥpa
ƿriað 7 ꝥpa heaȝð. ꝥpa he him ær ƿær milde 7 lepe. ꝥ he for-
neah nænne þæra ȝenatuȝa ne let cucune. ne þara tpa 7
tƿentȳȝa manna þe he him to fultume hæfðe acopen. ꝥ hi
hiȝ riæð-þeahterar ƿæron. þa man het patricioȝ. ealle þa he
het oflean. buton tƿam. ȝe hiȝ aȝene tpeȝen funa: Ðu Goð
þa þa mæȝtan ofeƿmetto ȝeƿriæc on þam folce. 7 hu ƿriðe hi
hiȝ onȝulðon fram heopa aȝenum caſeȝe. þeah hit eallum þam
folcum on oðrum landum ꝥpa ƿriðe ȝeƿƿecen ne ƿurðe ꝥpa hit
of ær ƿær: On þam xii. ȝeape Tiberiuȝeȝ riçeȝ ƿearð eft
Goðer ƿƿacu Romanum. þa hi æt heopa theatrum ƿæron mið

hundred and fifty-two years. Rome afterwards stood twelve years in great prosperity, while Augustus observed humility towards God, as he had begun; that was, that he shunned and forbade that any one should call him a god, as no king would that was before him, but would that people should worship them and make offerings to them. But in the twelfth year after, Caius, his nephew, went from Egypt to Syria (Augustus had given it him to govern), and would not worship the Almighty God, when he came to Jerusalem. When this was told to Augustus, he praised, and in no way blamed, his arrogance. Soon after this, the Romans paid for this word with so great a famine, that Augustus drove from Rome half of those that were within it. Then again was the door of Janus undone, because the generals in many lands were at variance with Augustus, although no battle was fought.

II.

After Rome had been built seven hundred and sixty-seven years, Tiberius, the emperor, succeeded to the empire after Augustus. He was so indulgent and so mild to the Romans, as no monarch had ever been to them before, until Pilate announced to him from Jerusalem concerning Christ's miracles, and concerning his sufferings, and also that many held him for a god. But when he told that to the senate, they were all very adverse to him, because it had not been told them before, as was the custom with them, that they might afterwards make it known to all the Romans; and said that they would not have him for a god. Thereupon Tiberius was so wroth with the Romans, and so severe as he before had been mild and gentle to them, so that he hardly left one of the senate alive, nor of the twenty-two men whom he had chosen to aid him, that they might be his counsellors, who were called patricians. All these he ordered to be slain, except two, yea, even his own two sons. How God then their excessive pride avenged on that people, and how dearly they paid for it from their own emperor! although on all the people in other countries it was not so severely avenged as it had often been before. In the twelfth year of the reign of Tiberius, God's vengeance was again on the Romans, while they were at their theatre with their plays, when it all fell

heora plegon. þa hit eall tofeoll. ⁊ heora ofroloh xx. m.:
 Fýrðizne pñace hi forpurðon þa. cƿæð Onofur. þa þe heora
 gýnna fceolbon hrýpprian ⁊ dæbbote don. friðor þonne heora
 plegan began. þa heora Ʒeruna pæſ ær þam cƿiutenðome:.
 On þam eahtaceoðan Ʒeare hrƿ riceſ. þa Lƿiſt pæſ onhangen.
 pearð mýcel ðeorteſnýſ ofer ealne miððangeaſ. ⁊ ſƿa mýcel
 eorðbeofunſ. ꝥ cluðſ feollan of muntum. ⁊ þæt þæra punðra
 mæſt pæſ. þa þe mona full pæſ. ⁊ þæpe runnan fýrpeſt. ꝥ
 heo þa aþýſtſape: . Æſteſ þam Romane acƿealbon Tibeſnſ
 mið atſpe. he hæfðe rice xxiii. pintra: .

III.

Æfter þam þe Romebunþ gecimbreð pær vii. hund þintum
 7 Lxxxx. pearð Gaur Galgula carepe iii. gearp. Ðe pær
 riðe gefýlles mið undearum. 7 mið fipen-lurcum. 7 eall he
 pær rýpice Romana þa rýrðe pæron. forþon þe hi Cpurter
 beboð hýrpton 7 hit forþaran. Ac he hit on him rpa riðe
 pæc. 7 hi him rpa laðe pæron. þæt he ofc rýrce. þ ealle
 Romane hæfðon ænne rpeoron. þ he hine raðort forceorpon
 mihte. 7 mið ungemete mænenbe pær. þ þær þa næg rýlic racu
 rýlic pær ofc ær pær. 7 he rýlf for ofc on oðre land. 7 polbe
 gepinn finðan. ac he ne mihte buzon ribbe. Ungelice
 pæron þa tida. cpað Oporur. riððon Cpurter geborpen pær.
 riððon man ne mihte unribbe finðon. 7 ær þam man ne
 mihte mið nanum ðingum forbugon. On þam ðazum com
 eac Gøber rpacu ofep Iudeum. þ hi æððer hæfðon un-
 geþpærneffe ge betpeonum him rýlum. ge to eallum folcum.
 rpa-þeah heo pær riðort on Alexandria þære býrig. 7 hi
 Gaur het ut-aþrifan. Ða renðon hý Filonem. heora þone
 zelæreðertan man. to þon þ he him rceolbe Gaurer miltre
 zeaprendian. ac he for þære gepilununge rýrðe býmoraþe.
 7 bebeað þ hi man on ælce healfe hýnðe þær man þonne mihte.
 7 bebeað þ man aýlbe ðiorfolgýlba þa cýnicean æt Þierufalem.
 þ man hý agen ðiorfolgýlð þær to-miððer agette. þ pær hýr
 agen anlicner. 7 Pilatur he hæfpe on þneatzunga. oð he hine
 rýlne ofrtanz. he geðembe unne ðrihten to ðeaðe. Raðe

down and slew twenty thousand of them. By a worthy vengeance they then perished, says Orosius, when they should have repented of their sins and done penance, rather than attend their plays, as was their wont before Christianity. In the eighteenth year of his reign, when Christ was crucified, there was a great darkness over all the earth, and so great an earthquake, that huge stones fell from the mountains; and what was the greatest of those wonders, when the moon was at full and farthest from the sun, that it was then eclipsed. After that the Romans killed Tiberius by poison. He had the empire twenty-three years.

III.

After Rome had been built seven hundred and ninety years, Caius Caligula became emperor for four years. He was wholly filled with vices and with sinful lusts, and was altogether such as the Romans were then worthy of; because they had derided the commands of Christ and despised them. But he so severely avenged it on them, and they were so hateful to him, that he often wished that all the Romans had one neck, that he might the most speedily sever it; and most vehemently complained, that there was not then such strife as there had often been formerly; and he himself often went into other countries, and desired to find war, but he could find only peace. Unlike were the times, says Orosius, after Christ was born, when men could find no war; and before that men could by no means avoid it. In those days, God's vengeance came also over the Jews, so that they had dissension both among themselves, and with all nations; though it was the greatest in the city of Alexandria, and Caius commanded them to be driven out. They thereupon sent Philo, their most learned man, for the purpose of asking Caius's clemency for them; but he, for that desire, sorely insulted them, and commanded that they should be treated with contumely on every side where it was possible; and commanded that the temples at Jerusalem should be filled with idols and that his own idol should be there set in the midst, which was his own image. And Pilate he threatened until he stabbed himself: he had doomed our

þær Romane offlozon Lauw flæpenðe :. Ða funde man on
 hiȝ maðm-huȝ tpa cȳȝta. þa þæron atteref fulle. ȝ on oðre þær
 an ȝeppit. þær þæron on appitene ealra þara riceȝtra manna
 namon. þe he acpellan þohȝe. ꝥ he hi þe læȝ forȝeate :. Ða
 ȝeat man ꝥ attor ut on þone ȝæ. ȝ raðe þær þær com up
 mȳcel pæl ðeaðra fȳca :. Æȝðer þær ȝriðe ȝeȳne Groðer
 ȝnacu. ꝥ he ꝥ folc coȝtlan let. ȝe eft hiȝ miltȝunȝe. þa he hi
 forðon ne let. ȝpa hiȝ Lauw ȝeþohȝ hæfðe :.

IV.

Æfter þam þe Romeburiȝ ȝetimbred þær vii. hund ȝintȝa ȝ
 xcvi. þa fenz Tiberiuȝ Claudiuȝ to Romana anpealde :. On
 þam æreȝtan ȝeare hiȝ riceȝ Petriuȝ ȝe apotoluȝ com to
 Rome. ȝ þær ȝurðon æreȝt cȳȝtene men ðurh hiȝ lape :.
 Ða polðon Romane ofplean Claudiuȝ. for Lauwȝeȝ ȝinȝum hiȝ
 mæȝeȝ. þær æȝȝan caȝereȝ. ȝ ealle þa þe þære mæȝðe þære.
 ac mið þon þe hi þær cȳȝtenðomeȝ onfenzon. hi þæron ȝpa
 ȝeþpære ȝ ȝpa ȝeȝibȝume. ꝥ hi ealle forȝeafon þam caȝere. þa
 fæhþe þe hiȝ mæȝ hæfðe rið hi ȝeȝorihȝ. ȝ he forȝeaf him
 eallum þa unȝihȝ ȝ ꝥ facen. ꝥ hi him ðon þohȝton :. On
 þære tibe ȝeȝearð eac oðer tacen on Romana anpealde.
 riððon him ȝe cȳȝtenðom to com. ꝥ þær ꝥ Dalmatie polðon
 ȝeȝȳllan Scribanianuȝe þam latteope heora cȳneȝice. ȝ riððon
 rið Romane ȝinnan. ac þa hi ȝeȝomnað þæron. ȝ hine to
 cȳnuȝe ðon polðon. þa ne mihtan hi þa ȝuðȝanan up-ahebban.
 ȝpa heora ðear þær þonne hȳ anpealðȝ ȝetton. ac ȝurðon him
 ȝȳlfum riðerpeapðe ꝥ hi hiȝ æfȝe onȝunnon. ȝ Scribanianuȝ
 offlozon :. Æȝrace nu. cȝæð Oȝoȝuȝ. ȝeȝe ȝȳlle. oððe ȝeȝe
 ðurȝe. ꝥ ꝥ anȝin nære ȝeȝtilleð for þær cȳȝtenðomeȝ
 Groðer. ȝ ȝeȝecȝe hȝaȝ ænuȝ ȝeȝinn æȝ þam cȳȝtenðome ȝpa
 ȝeħȝurȝe. ȝiȝ hiȝ onȝunnen þære :. Oðer ȝunðor ȝeȝearð eac.
 hȳ ȝeorþan ȝeare Claudiuȝeȝ riceȝ. ꝥ he ȝȳlf for æfter ȝe-
 ȝinne. ȝ nan ȝinðan ne mihte :. On ðam ȝeare þær mȳcel
 hunȝor on ðiȝia. ȝ on Paleȝtina. buton ꝥ Elena. Aðiabena

Lord to death. Soon after, the Romans slew Caius sleeping. In his treasury were then found two chests that were full of poison; and in one was a writing, in which were written the names of all the most powerful men, whom he had intended to kill, that he might the less forget them. Thereupon they shed the poison out into the sea, and immediately after, there came up a large havock of dead fishes. [Here] were manifestly seen both God's vengeance, in letting the people be tempted, and again of his mercy, when he would not suffer them to perish, as Caius had intended.

IV.

After Rome had been built seven hundred and ninety-five years, Tiberius Claudius succeeded to the dominion of the Romans. In the first year of his reign, the apostle Peter came to Rome, and there were first Christian men [at Rome], through his teaching. Then would the Romans slay Claudius, on account of his kinsman, Caius, the former emperor, and all who were of that family. But after they had received Christianity, they were so gentle and so pacific, that they all forgave the emperor the injury that his kinsman had wrought against them; and he forgave all of them the injustice and the guile that they had intended to perpetrate against him. At that time, there was also another sign in the Roman dominion, after Christianity had come to them: that was, that the Dalmatians would give their kingdom to the general Scribonianus, and afterwards make war against the Romans. But when they were assembled, and would make him king, they were unable to raise the ensigns, as was their custom when they established governments; but were angry with themselves that they had ever undertaken it, and slew Scribonianus. Let him deny, says Orosius, who will or who dares, that that attempt was quelled through the God of Christendom; and let him say where any war, before Christianity, was so averted, if it had been begun. Another wonder also befel in the fourth year of Claudius's reign, that he himself went in search of war, and could find none. In that year there was a great famine in Syria and in Palestine, excepting that Helena, queen of the Adiabeni, gave corn enough to the

cpen. fealde þam munucum corn genoh. þe wæron æt Hierusalem. forþon þe heo þa wæs nīrlīce cwihten. On þam fiftan geare Claudiuses wifes. wearð oðwreð an īglanð betwū Theram. 7 Theriam. geofon mila bræð 7 fīf mila lang. On þam geoforan geare hī wifes wearð swa mýcel ungewearnes on Hierusalem. betwū þam þe cwitene næran. þ̅ wæs wæron xxx. M. ofslagen. 7 æt þam geara oftreben. swa nan man nýrte hrænon seo wroht com. On þam nizeþon geara hī wifes wearð mýcel hungor on Rome. 7 Claudius het ut-aswifan ealle þa Iudeas þe wæs-binnan wæron. Afters þam Romana witon Claudiuses þone hungor. þe him getencge wæs. 7 he wearð him swa gram. þ̅ he het ofslan wæra senatorium xxxv. 7 þara oðra ðreo hund. þe wæs ylðeste wæron. afters þam Romane hine acwealdon mid attre.

V.

Afters þam þe Romeburh getimbreð wæs viii. hund wintres 7 ix. fenz Nepo to Romana anwealde. 7 hine hæfde xiiii. geara. 7 he hæfde gýt ma unweara þonne hī eam hæfde ær. Latus. to-eacon þam mænigwealdum bymrum þe he sonde wæs. De het æt sumon cýrre onbærnan Romebýrig. 7 bebeað hī azenum mannum. þ̅ hī rīmbles gegwuron wæs licgenðan feor. swa hī mæst mīhtan. 7 to him brohton. þonne hit man ut-oðbrude. 7 gewroð him sylf on þam hýhtan tosse þe wæs-binnan wæs. 7 ongan wýrcean seor-leoð be þam brýne. se wæs vi. ðagas býrnenðe 7 vii. niht. Ac he wæs hī ungewealde. ærse on wære býrig heora mīrðæða. wæt hī Petrus 7 Paulus gewarweðan. 7 riððon on him sylfum. þa he hine ofrtang. De wæs manna ærse ehtenð cwihtena manna. Afters hī fylle wearð þara casara mægð oðweallen.

VI.

Afters þam þe Romeburh getimbreð wæs viii. hund wintres 7 xxiv. fenz Galba to Romana anwealde. Deas on ðam vii. monðe hine ofslah Otho an man. 7 him to þam anwealde fenz. Sona swa Romane ærse cwihtena manna ehton. swa Nepo onwealde. swa wurdon ealle þa folc heora riðerwinnan.

monks that were at Jerusalem, because she was newly a Christian. In the fifth year of Claudius's reign, an island appeared between Thera and Therasia, seven miles broad and five miles long. In the seventh year of his reign, there was so great a dissension at Jerusalem, between those who were not Christians, that thirty thousand were there slain, and trodden down at the gate, and no one knew whence the dispute came. In the ninth year of his reign, there was a great famine in Rome, and Claudius commanded all the Jews that were therein to be driven out. After that, the Romans accused Claudius of the famine that was so grievous to them, and he was so incensed against them, that he commanded thirty-five of the senators to be slain, and three hundred of the others, who were the chief; after which the Romans killed him with poison.

V.

After Rome had been built eight hundred and nine years, Nero succeeded to the dominion of the Romans, and had it fourteen years. And he had yet more vices than his uncle Caius had formerly had, in addition to the manifold scandals that he perpetrated. At one time he ordered the city of Rome to be burnt, and commanded his own men always to seize of the treasure as much as they could, and bring it to him, when it was snatched out; and himself stood on the highest tower that was therein, and began making poems on the conflagration, that was burning for six days and seven nights. But he avenged involuntarily, first on the city their misdeeds in having martyred Peter and Paul, and next on himself, when he stabbed himself. He was the first man that persecuted Christian men. After his fall the race of the Cæsars became extinct.

VI.

After Rome had been built eight hundred and twenty-four years, Galba succeeded to the dominion of the Romans. In the seventh month after, a man, named Otho, slew him, and succeeded to the empire. As soon as the Romans first persecuted Christian men, as Nero had instituted, all the nations

þe be eaſtan ſirra þæron. 7e eac hi ȝylfe him betreonum hæfðon unȝeræðneſſe. Uicellur. Germania cýning. ȝeſeahc þrifa rið Otho. 7 hine offloh on þam ðriððan monðe þær þe hi pinnan ongunnon.

VII.

Æfter þam þe Romeburh ȝetimbred þær Dccc. pincra 7 xxv. fenz Uerparianur to Romana anpealbe. Ða pearð eft ȝib oferi ealne Romana anpealb. 7 he beað Titufe. hiȝ ȝuna. þæt he topearp þæt tempel on Þieruſalem. 7 ealle þa burh. forðon þe Groð nolde þæt hi þone cwiſtendome lencȝ mȝrðon. 7 forbeað þæt man naðer eft ne timbrede. 7 he forðȳðe þara Iudea endluſon riðon hund M. ȝume he offloh. ȝume on oðer land ȝerealde. ȝume he mið hunȝre acpealde. Æfter þam man dȳðe him tƿam þone tƿiumphan. Uerpariane 7 Titufe. Seo anȝȝn pearð mȝcel punðor Romanum. forþon þe hi æri ne ȝerapan tƿegen men ætƿomne þæron riſtan. Ði betȳnðon Ianeȝ dƿuru. Æfter þam Uerparianur ȝefor on utrihte on þam ix. ȝearpe hiȝ ȝiceȝ. on anum tune buton Rome.

VIII.

Æfter þam þe Romeburh ȝetimbred þær viii. hund pincra 7 xxix. fenz Titur to Romana anpealbe. 7 hine hæfde tƿa ȝear. Ðe þær ȝƿa ȝodeȝ pillan. þæt he fæde þæt he forlupe þone dæȝ þe he naht on to ȝode ne ȝedȳðe. Ðe ȝefor eac on þam ilcan tune þe hiȝ fæder dȳðe. 7 on þære ilcan aðle.

IX.

Æfter þam þe Romeburh ȝetimbred þær viii. hund pincra 7 xxx. fenz Domitianur to Romana anpealbe. Titufeȝ broðor. 7 hit hæfde xv. ȝear. Ðe pearð eft ehtenð cwiſtenra manna. 7 þær on ȝƿa micle ofermetto aȝtȝen. þæt he beað þæt man on ȝelice to him onbuȝon ȝceolde ȝƿa to ȝode. And he bebeað þæt man Iohanneȝ þone apoȝtol ȝebrohte on Thomone þam iȝlande on ƿræcȝiðe fram oðrum cwiſtenum mannum. And bebeað þæt man acpealde eal Dauideȝ cȳn. to þon ȝif Cȝriſt

that were to the east of Syria became their adversaries; yea, even among themselves they had dissension. Vitellius, king of the Germans, fought thrice against Otho, and slew him in the third month after they had begun to make war.

VII.

After Rome had been built eight hundred and twenty-five years, Vespasian succeeded to the dominion of the Romans. Then there was peace again over all the Roman empire; and he commanded Titus, his son, to destroy the temple at Jerusalem, and all the towns; because God would not that they should longer obstruct Christianity, and forbade that either should be again built, and he ruined of the Jews eleven times a hundred thousand: some he slew, sold some into other lands, some he killed by hunger. After that the triumph was made for them two, Vespasian and Titus. The sight was a great wonder to the Romans, because they had never before seen two men together sitting therein. They closed the doors of Janus. After that Vespasian died of diarrhœa, in the ninth year of his reign, in a villa outside of Rome.

VIII.

After Rome had been built eight hundred and twenty-nine years, Titus succeeded to the dominion of the Romans, and had it two years. He was so desirous of good, that he said that he lost the day on which he had done nothing good. He died also in the same villa in which his father died, and of the same disease.

IX.

After Rome had been built eight hundred and thirty years, Domitian, the brother of Titus, succeeded to the dominion of the Romans, and had it fifteen years. He was again a persecutor of Christian men, and had risen to such great arrogance, that he commanded that men should bow to him like as they would to a god. And he commanded John, the apostle, to be conveyed in exile from other Christian men to the island of Thomone. And commanded all of David's kin to be slain,

þa Ʒit Ʒeboren nære. ꝥ he riððon na Ʒeboren ne Ƴurðe. forþon ƳiteƷan Ʒædon. ꝥ he of ðam cýnne cuman Ƴceolde: . Æfter þam beboðe he Ƴearð Ƴýlf unƳýrðlice ofrlaƷen: .

X.

Æfter þam þe Romeburh Ʒetimbred ƳæƳ Dccc. ƳintƳa Ƴ xlv. þa ƳenƷ NeƳfa to Romana anpealde. Ƴ forþam þe he ealð ƳæƳ he Ʒecear him to Ƴultume TraianuƳ þone man: . Ða Ʒe-ƳƳæcon hi him betƳeonum ꝥ hi Ƴolðon toƳenðon ealle þa Ʒe-ƳetneƳra Ƴ ealle þa Ʒeboðu. þe DomitianuƳ hæfðe ær ƷeƳet. forþon þe he him ƳæƳ ær þam lað. Ƴ heton eft IohanneƳ Ʒe-þrinƷan æt hiƳ mýnƳre on EfeƳum. Ƴfram þam Ƴopulð-ýrmdum þe he hƳile on ƳæƳ: . Ða ƷeƳor NeƳfa. Ƴ

TraianuƳ hæfðe þone anpealð xix. Ʒear æfter him. Ƴ he underþeoððe Romanum ealle þa Ƴolc þe him niƳlice ƷeƳƳcen hæfðon. Ƴ bebeað hiƳ ealðormannum ꝥ hi Ƴæron cƳiƳtenra manna ehtenð: . Ða Ƴæðe him hiopa an. PliniuƳ ƳæƳ haten. ꝥ he Ƴoh buðe. Ƴ miclum on þam ƳýnƷoðe. he hit þa hƳæðlice eft forbeað: . On þære tide Ƴæron Iudei on miclum ƷeƳlite Ƴ on micelre unƳibbe rið þa lanðleoðe. þær þær hi þonne Ƴæron. oð heopa Ƴela þuƳenða forƳƳurðon on æƷðre hanð: . On þære tide TraianuƳ ƷeƳor on utƳihƳe on Seleucia þære býrƳ: .

XI.

Æfter þam þe Romeburh Ʒetimbred ƳæƳ Dccc. ƳintƳa Ƴ Lxvii. ƳenƷ ÆðrianuƳ to Romana anpealde. TraianuƳeƳ ƷeneƳa. Ƴ hine hæfðe xxi. Ƴinter: . Anð Ƴaðe ƳæƳ þe him cƳiƳtene bec cuðe Ƴæron ðurh ænne þara aƳoƳtola ƷeongƳena. Qua-ðratuƳ ƳæƳ haten. he forbeað ofeƳ ealne hiƳ anpealð. ꝥ man nanum cƳiƳtenum men ne abulƷe. Ƴ ƷiƳ æniƷ cƳiƳten aƷýlƳe. ꝥ Ƴe þonne ƳæƳe beƳoran him. Ƴ him þonne ðemðe Ƴýlf ƳƳa him riht Ƴuhte: . Ðe Ƴearð þa Romanum ƳƳa leof Ƴ ƳƳa Ƴeopð. ꝥ hi hine nanuht ne heton buƳon Ƴæðer. Ƴ him to ƳeopðƳe hi heton hiƳ ƳiƳ LaƳeƳn: . Anð he het ofrlaƳ ealle þa IudeiƳcan

with the object that, if Christ were not yet born, he might not afterwards be born; because prophets had said, that he was to come of that kin. After that command, he was himself ignominiously slain.

X.

After Rome had been built eight hundred and forty-six years, Nerva succeeded to the dominion of the Romans, and because he was old, he chose to aid him the man Trajan. Then they spoke together that they would abrogate all the laws and all the decrees that Domitian had previously enacted; because he had before been hateful to them both; and they commanded John to be brought back to his minster at Ephesus, from the worldly miseries in which he a while had been. Nerva then died, and

Trajan had the dominion nineteen years after him, and he reduced under subjection to the Romans all those nations that had newly fallen off from them; and commanded his prefects to be persecutors of Christian men. Thereupon one of them, named Plinius, said to him that he commanded wrong, and therein greatly sinned. He then quickly countermanded it. At that time, the Jews were [engaged] in great dissensions and great hostility towards the inhabitants, where they then were, until many thousands of them perished on both sides. At that time, Trajan died of diarrhœa in the city of Seleucia.

XI.

After Rome had been built eight hundred and sixty-seven years, Hadrian, Trajan's nephew, succeeded to the dominion of the Romans, and had it twenty-one years. And as soon as the Christian books became known to him, through one of the disciples of the apostles, named Quadratus, he forbade, over all his dominion, any one to vex any Christian man; and [ordered] if any Christian offended, that he should be [brought] before him, and he himself would then adjudge to him what to him might appear right. He was by the Romans so beloved and so honoured, that they called him nothing but *Father*, and in honour of him, they called his wife *Augusta*. And he commanded to be slain all the Jewish

men. þe wæron on Paleſtīna. ꝥ man het Iudea land. forþon þe hi cwiſtene men wineþon :. And he bebeað ꝥ man tumbrebe on þære ſtope Hieruſalem þa burh. 7 þæt hi mon riððan hette be naman Eliam :.

XII.

Æfter þam þe Romeburh getimbreð wæs Dccc. wintra 7 Lxxxviii. feng Pompeiur to Romana anwealde. þe man oðre naman het Piuſ. 7 him wealde Iuſtinur ſe philoſophur ane cwiſtene boc. for heora freondſcipe :. Siððon he þa geſceopnoð hæfde. he wearð cwiſtenum mannum ſwa leof 7 ſwiðe hołð. oð hiſ liſes ende :.

XIII.

Æfter þam þe Romeburh getimbreð wæs Dcccc. 7 xi. wintra. feng Marcuſ Antoninuſ to Romana anwealde mið hiſ breðer Aupeliuſe :. Ði wæron þa æreſtan men þe Romana anweald on twa toðælðon. 7 hi hine hæfðon xiiii. gear. 7 hi bebudon ꝥ man ælcne cwiſtene man ofſloze :. Æfter þam hi hæfðon mýcel gewin wið Parthe. 7 him wiððon becom on ſwa mýcel hunſor. forþon þe hi hæfðon afeſt ealle Cappadociam. 7 Armeniam. 7 ealle Siſiam :. Æfter þam hi genamon fruið wið Parthe. 7 him wiððon becom on ſwa mýcel hunſor 7 micel man-cwealm. ꝥ heora feara to lafe wurðon :. Æfter þam hi becoman on ꝥ Deniſce gewin. mið eallum Lermanum :. Ða on ðam dæge þe hi feohtan ſceoldon. him com an ſwa mýcel hæte. 7 ſwa mýcel wurſt. ꝥ hi him heora feoſes ne wineþon :. Ða bæðan hi þa cwiſtenan men. ꝥ hi heora on ſume wigan gehulpon. 7 onſeatan ꝥ hit wæs Godeſ wraacu :. Ða abæðan hi æt þam ælmihtigum Gode. ꝥ hit ſwa ſwiðe wine. ꝥ hi hæfðon wæter genoh on-ufon þære dune. 7 ꝥ þær ſwa micel ðunor com. þæt he ofſloh feala M. manna gemanz þam geſeohte :. Ða æfter þam Romana ealle wurðon cwiſtenum mannum ſwa hołðe. ꝥ hi on manegum templem awritan ꝥ ælc cwiſten man hæfde fruið 7 riðbe. 7 eac ꝥ ælc þæra moſte cwiſtenþome onfon ſeſe wolde :. And Antoninuſ forſear eall ꝥ garol ꝥ man to Rome ſýllan ſceolde. 7 het forwærmian ꝥ gewrit þe hit on awriten wæs hwæt man on gearde gýlðan ſceolde. 7 wæs on þam æfteran gearde he gefor :.

men that were in Palestine, which is called the land of Judea because they had tortured Christian men. And he commanded that they should build on the site of the city of Jerusalem, and that it should afterwards be called *Ælia*.

XII.

After Rome had been built eight hundred and eighty-eight years, Antoninus succeeded to the dominion of the Romans, who, by another name, was called Pius. And Justin, the philosopher, gave him a Christian book, in token of their friendship. After he had learned it, he became dear to Christian men and very kind [to them] till his life's end.

XIII.

After Rome had been built nine hundred and eleven years, Marcus Antoninus succeeded to the dominion of the Romans, with his brother, Aurelius. They were the first men that divided the Roman empire into two, and they had it fourteen years; and they commanded that every Christian man should be slain. After that, they had a great war with the Parthians, and afterwards there came upon them a great famine, because they had laid waste all Cappadocia, and Armenia, and all Syria. After that they made peace with the Parthians, and afterwards there came upon them so great a famine and so great a mortality, that few of them were left. After that the Danish war, with all the Germans, came upon them. Then, on the day that they were to fight, there came upon them so great a heat, and so great a thirst, that they despaired of their lives. Thereupon they prayed the Christian men in some wise to help them, and ascertained it was God's vengeance. They then obtained from Almighty God that it rained so abundantly that they had rain enough upon the down; and that so great thunder came, that it slew many thousand men during the fight. Then after that, all the Romans became so friendly to the Christian men, that in many temples they wrote, that every Christian man should have peace and protection; and also, that every one of them might receive Christianity that would. And Antoninus forgave all the taxes that were to be paid to Rome, and commanded the decree to be burnt in which it was written what should be paid yearly; and in the following year he died.

XIV.

Æfter þam þe Romeburih ȝetimbres þær Dcccc. ȝintȝa ȝ xxx. ȝenȝ Luciuȝ Antoninuȝ to ȝice. ȝ hit hæfde xiii. ȝearȝ. Ðe þær ȝriðe ȝfel man ealra þeapa. buton þæt he þær cene. ȝ oft feaht anȝiȝ. ȝ feala þara ȝenatorum he het ofplean. þe þær betȝte þæranȝ. Æfter þam an ðunor toȝloh heora Capitolium. þe heora ȝodaȝ inne þæron. ȝ heora ðeofulȝylð. ȝ heora biblioþeca þearð forþærnes fram þam lȝette. ȝ ealle heora ealðan bec forburnan þærinneȝ. Ðær þær an ȝra micel ðem ȝeburmen ȝpa on Alexandria þær. þære býriȝ. on heora biblioþecan. þær forburnon feoþer hund M. bocaȝ.

XV.

Æfter þam þe Romeburih ȝetimbres þær Dcccc. ȝintȝa ȝ xliii. ȝenȝ Seueruȝ to Romana anȝealðe. ȝ hine hæfde xvii. ȝearȝ. Ðe beȝæt Peȝcennuȝ on anum fæȝtenne. oð he him on hand eode. ȝ he hine riððon het ofplean. forþon he wolde ȝicȝian on Siȝie ȝ on Eȝȝȝteȝ. Æfter þam he ofloð Albinuȝ þone man on Gallum. forþon þe he eac wolde on hine ȝinnanȝ. Siððon he for on Brȝtannie. ȝ þær oft ȝeȝealt rið Peohtar ȝ rið Sceottar. ær he Brȝttar mihte rið hi beȝerian. ȝ het ænne ȝeall ȝȝȝneȝ ofeȝ eall þ̅ land aȝettan fram ȝæ oð fæ. ȝ raðe þær he ȝeȝor on Coȝerȝic ceartȝeȝ.

XVI.

Æfter þam þe Romeburih ȝetimbres þær Dcccc. ȝintȝa ȝ lxi. ȝenȝ hiȝ ȝunu to ȝice Antoninuȝ. ȝ hit hæfde vii. ȝearȝ. Ðe hæfde ȝra ȝeȝȝeoȝȝor him to ȝiȝumȝ. Ðe hæfde folc ȝeȝaðeȝað. ȝ wolde ȝinnan rið Parthe. ac he þearð offlaȝen on þam fæpelðe fram hiȝ aȝenum mannumȝ.

XIV

After Rome had been built nine hundred and thirty years, Lucius Antoninus succeeded to the empire, and had it thirteen years. He was a very evil man in all his morals, except that he was brave, and often fought in single combat. And he commanded many of those senators to be slain, who were the best. After that, a thunderbolt struck down their Capitol, in which their gods were, and their idols; and their library was burnt by the lightning, and all their ancient books were burnt therein. There was as great a damage by the conflagration as was in the city of Alexandria, in their library, where four hundred thousand books were burnt.

XV.

After Rome had been built nine hundred and forty-three years, Severus succeeded to the dominion of the Romans, and had it seventeen years. He besieged Pescennius in a fortress, until he surrendered to him, and he afterwards commanded him to be slain, because he would reign in Syria and in Egypt. After that, he slew the man Albinus in Gaul, because he also would war against him. He afterwards went to Britain and there often fought against the Picts and Scots, before he could protect the Britons against them; and commanded a wall to be constructed across over all that land, from sea to sea; and shortly after, he died in the city of York.

XVI.

After Rome had been built nine hundred and sixty-two years, his son, Antoninus, succeeded to the empire, and had it seven years. He had two sisters for wives. He had gathered an army, and would war against the Parthians, but he was slain on his march by his own men.

XVII.

Æfter þam þe Romeburih zetimbred þæf Dcccc. yntpa 7 lxx. fenz Marcus Aurelius to Romana anpealde. 7 hine hæfde feoper gear. hine oflogon eac his æzene men. 7 his mōðor mid :

XVIII.

Æfter þam þe Romeburih zetimbred þæf Dcccc. yntpa 7 lxxiii. fenz Aurelianus Alexander to Romana anpealde. 7 hine hæfde xvi. gear. 7 Mammea. his seo 3oðe mōðor. fende æfter Origenes þam zelæredetan mæste-pneoste. 7 heo pearð riððon criuten fram him. 7 þel zelæred. 7 zedyde þæt hise sunu þæf criutenum mannum swýðe hold :. Ðe zefor mid fýrde on Perse. 7 ofloh Perjan heora cýning :. Æfter þam he forlet his lif on Magentetan þære býrig :

XIX.

Æfter þam þe Romeburih zetimbred þæf Dcccc. yntpa 7 lxxxvi. fenz Maximinus to Romana anpealde :. Ðe behead eft þæt man criutene men brocude. 7 þæt man þa 3oðan Mammeam zemartrode. 7 ealle þa pneostas þe hise folgebod. buton Origenes. he oðfeah on Ezýrte. 7 Maximinus ofloh his æzene ealðorman. on þam ðriððan gearfe his rice. on Aquilegia þære býrig :

XX.

Æfter þam þe Romeburih zetimbred þæf Dcccc. yntpa 7 xc. fenz Gordianus to rice. 7 hit hæfde vi. gear :. Ðe ofloh þa tpezen zebroðro. þe ær Maximinus oflogon. 7 he sylf raðe þæf zefor :

XXI.

Æfter þam þe Romeburih zetimbred þæf Dcccc. yntpa 7 xcvi. fenz Philippus to Romana anpealde. 7 hine hæfde vii. gear :. Ðe pearð sigellice criuten. forþon he earunga ne doyrte :. On þam iii. gearfe his rice hit zepearð. swa hit

XVII.

After Rome had been built nine hundred and seventy years, Marcus Aurelius succeeded to the dominion of the Romans, and had it four years. His own men slew him also, and his mother with [him].

XVIII.

After Rome had been built nine hundred and seventy-four years, Aurelius Alexander succeeded to the dominion of the Romans, and had it sixteen years. And Mammæa, his good mother, sent after Origen, that most learned mass-priest, and she afterwards became a Christian through him, and well instructed, and caused her son to be very kind to Christian men. He went with an army against the Persians, and slew Xerxes, their king. After that, he expired in the city of Mentz.

XIX.

After Rome had been built nine hundred and eighty-six years, Maximinus succeeded to the dominion of the Romans. He commanded that Christian men should be again persecuted, and that the good Mammæa should be martyred, and all the priests that followed her, except Origen, he fled into Egypt. And Maximinus was slain by his own prefect, in the third year of his reign, in the city of Aquileia.

XX.

After Rome had been built nine hundred and ninety years, Gordian succeeded to the empire, and had it six years. He slew the two brothers, who had before slain Maximinus, and he himself died shortly after.

XXI.

After Rome had been built nine hundred and ninety-seven years, Philip succeeded to the dominion of the Romans, and had it seven years. He was secretly a Christian, because openly he durst not [be one]. In the third year of his reign,

God gertihcæde. ꝥ pær ymb an ðurenð rintpa pær pe Romebuph zetimbpeð pær. ꝥ æzðer ze heopa caſere pearð cpiſten. ze eac ꝥ hi pa miclan feorume ðizebon Epriſter ðanceſ. æt pær caſereſ palentſan. pe hi æp ælce zeape ðizebon æt heopa ðeoſolgyldum. ꝥ pær ðeoſla ðanceſ. ðæt ealle Romana polðan ymb xii. monað bpinzan tozæðere þone ſeleſtan ðæl heopa zoda zezeapod to heopa zeblote. ⁊ heopa riððon ſeala pucena ætzæðere bpuca. Æfter þam Deciuſ. an riçe man. beſpac þone caſere. ⁊ ſenz him riððon to þam anpealde.:

XXII.

Æfter þam pe Romebuph zetimbpeð pær m̄. rintpa ⁊ iii. ſenz Deciuſ to Romana anpealde. ⁊ hine hæfðe iii. zeap. ⁊ ſona zedýðe ſpeotol tacn ꝥ he Philippuſ æp beſýpeðe. mið þam ꝥ he het cpiſtenpa manna ehtan. ⁊ manize zedýðe to halzum maptyrum. ⁊ zereſette hiſ ſunu to þam anpealde to him. ⁊ paðe pær hi purðon bezen ætſomne ofſlazen.:

XXIII.

Æfter þam pe Romebuph zetimbpeð pær m̄. rintpa ⁊ viii. ſenz Galluſ Oſtilianuſ to riçe. ⁊ hiſ hæfðe tpa zeap. ða pearð eft Goder pſacu on Rome. ſpa lanze ſpa ſeo ehtneſ pær þæpa cpiſtenpa manna. ſpa lanze him ungemætlic man-cpealm zetenze. ꝥ nan huſ næf binnan þære býrig. ꝥ hiſ næfðe þære pſace anſolben. Æfter þam Emilianuſ ofſloh Galluſ. ⁊ hæfðe him þone anpeald. ðær eac on þam ðriððon monðe hine man ofſloh.:

XXIV.

Æfter þam pe Romebuph zetimbpeð pær m̄. rintpa ⁊ x. þa zereſettan Romana tpezen caſepaſ. Oðer pær mið Emilitum þam ſolce. Ualepianuſ pær haten. oðer pær binnan Rome býrig. Gallienuſ pær haten. ða ſceolðon on ſimbel beon pinneðe þær hiſ þonne pearf pær. ða bebuðon hi bezen cpiſtenpa manna ehtnýſſe. ac hpæðlice on hi bezen becom

it happened as God had ordained it, that was about a thousand years from the time when Rome was built, that both their emperor was a Christian, and also that they celebrated, in honour of Christ, at the emperor's palace, the great feast, which they had previously celebrated every year at their heathen festivities. It was in honour of devils, that all the Romans would, every twelfth month, bring together the choicest part of their goods [provisions] prepared for their sacrifice, and enjoy them together for many weeks after. After that Decius, a powerful man, circumvented the emperor, and afterwards succeeded to the dominion.

XXII.

After Rome had been built a thousand and four years, Decius succeeded to the dominion of the Romans, and had it three years, and soon gave a manifest token that he had before been a traitor to Philip, when he commanded Christian men to be persecuted, and many made holy martyrs; and established his own son in power with him; and shortly after, they were both slain together.

XXIII.

After Rome had been built a thousand and eight years, Gallus Hostilianus succeeded to the empire, and had it two years. Then was again God's vengeance on Rome: as long as the persecution of Christian men was, so long did a wide-spreading mortality weigh on them, so that there was no house within the city that had not paid the penalty. After that Æmilianus slew Gallus, and had the power to himself. In the third month after, he also was slain.

XXIV.

After Rome had been built a thousand and ten years, the Romans established two emperors; the one was with the nation of the Rhætians, who was called Valerian, the other was within the city of Rome, who was called Gallienus. These were to be ever warring where it was necessary. Then both commanded a persecution of Christian men, but God's

Goðer ƿracu: Ualeſianuſ ƿor mið fýrðe on gear Saphan. ƿeppa cýninge. 7 ƿær gearanzen ƿær. 7 riððon he ƿær Sapan þam cýninge to þam gearrett. oð hiſ liſer ende. ꝥ he ſceolde ƿpa ofſt ƿurpan. ƿpa he to hiſ hoſſe ƿolde. 7 he þonne ge cýning hæfde hiſ hƿuc him to hlýpon: Ðam oðrum Gallianuſe ƿæron manige folc on ƿinnenðe. ꝥ he hiſ ƿice mið micelne unƿeorðneſſe 7 mið micelne uneaðnýſſe gehæfde: Æfter Gearmanie. þe be Donua ƿæron. ƿorþerþeðon Italam oð Refennan þa buſh. 7 Spæſar ƿorþerþeðon ealle Galliam. 7 Gotan oſerþeðon ealle Lrecon land. 7 þa læſſan Ariam. 7 Serimmenne genýððon ealle Datie fram Romana anpealde. 7 Ðunar ƿorþerþeðon Pannoniam. 7 Parthe ƿorþerþeðon Meſopotamiam 7 ealle Sipie: To-eacon þam Romane hæfðon gearinn becpuh him ƿýlfum: Æfter þam Gallienuſ ƿearð oflazen on Meſiolane ðære býrre. fram hiſ ægenum mannum:

XXV.

Æfter þam þe Romebuſh getimbreð ƿær M. ƿintſa 7 xxv. ſenð Claudiuſ to Romana anpealde: Ðý ilcan gear he oſerþan Gotan. 7 hi aðraſ ut of Lreacum. 7 him Romana geðýðon anne zýlðenne ſcýlð. þære ðæðe to ƿeorðmýnte. 7 ane zýlðenne anlicnýſſe. 7 henzon hi up on heora Capitolium: Ðær on þam æftſan gear he gearoſ. 7 hiſ broþor Quintilluſ ſenð to þam anpealde. 7 ƿær on þam xvii. ðæge he ƿearð oflazen:

XXVI.

Æfter þam þe Romebuſh getimbreð ƿær M. ƿintſa 7 xxvii. ſenð Aurelianuſ to Romana anpealde. 7 hine hæfde v. gear 7 vi. monað. 7 aðraſ Gotan be norðan Donua. 7 þanon ƿor on Sipie. 7 hi genýððe eft to Romana anpealde. 7 riððon he ƿor on Gallie. 7 ofſloh Tetricum þone man. ƿorþý þe he hi him teah to anpealde: Æfter þam he bebeað cƿiſtenpa manna ehtnýſſe. 7 raðe ƿær ƿearð oflazen:

vengeance came speedily on them both. Valerian went with an army against Sapor, king of Persia, and was there taken prisoner; and afterwards he was, till his life's end, appointed for King Sapor, that he should stoop as often as he [Sapor] would mount his horse, and he, the king, then had his back to leap on. On the other, Gallienus, many nations made war, so that he held his sway with great unworthiness and great difficulty. First, the Germans, that were on the Danube, ravaged Italy, as far as the city of Ravenna, and the Suevi ravaged all Gaul, and the Goths overran all the land of Greece, and the Lesser Asia, and the Sarmatians forced all Dacia from the Roman dominion, and the Huns ravaged Pannonia, and the Parthians ravaged Mesopotamia and all Syria. In addition to which, the Romans had wars among themselves. After that, Gallienus was slain in the city of Milan by his own men.

XXV.

After Rome had been built a thousand and twenty-five years, Claudius succeeded to the dominion of the Romans. In the same year he overcame the Goths, and drove them out of Greece. And the Romans made him a golden shield, in honour of the deed, and a golden statue, and hung them up in their Capitol. In the year after he died, and Quintillus, his brother, succeeded to the empire, and on the seventeenth day after he was slain.

XXVI.

After Rome had been built a thousand and twenty-seven years, Aurelian succeeded to the dominion of the Romans, and had it five years and six months, and drove the Goths to the north of the Danube, and thence proceeded to Syria, and again reduced them to subjection to the Romans; and afterwards he proceeded to Gaul, and slew the man Tetricus, because he had drawn them under his power. After that he commanded a persecution of Christian men, and was soon afterwards slain.

XXVII.

Æfter þam þe Romeburih zetimbred þær M. pinctra 7 xxxii. feng Tacituf to Romana anpealde. 7 þær on ðam vi. monðe he pearð offlagen on Ponto lanðe. Æfter þam Florianuf feng to þam anpealde. 7 þær offlagen þær on þam þriððan monðe. on Thapra þam lanðe.

XXVIII.

Æfter þam þe Romeburih zetimbred þær M. pinctra 7 xxxiii. feng Probuuf to Romana anpealde. 7 hine hæfde vi. gear 7 iv. monðar. 7 he aðýðe Ðunar of Gallium. 7 he offlah Saturninum. þe æfter anpealde þan. Æfter þam he offlah Proculuf 7 Bonofuf. þa gýrnðon eac æfter þam anpealde. Æfter þam he pearð gýlf offlagen on Sýrmie þære ðune.

XXIX.

Æfter þam þe Romeburih zetimbred þær M. pinctra 7 xxxix. feng Lariuf to Romana anpealde. 7 hine hæfde tra gear. 7 gereahc trýra rið Parthe. 7 geeoðe heora burga tra. þa þæron on Tigruf rtafe þære ea. Raðe þær hine offlah an ðunor. 7 hi funu Numerianuf feng to ðam anpealde. 7 raðe þær hine offlah hi azen fpeor.

XXX.

Æfter þam þe Romeburih zetimbred þær M. pinctra 7 xli. feng Diocletianuf to Romana anpealde. 7 hine hæfde xx. pinctra. Þe gefette under him ginzpan caþere. Maximuf þær haten. 7 hine renðe on Gallie. forþon þe hi niþlice hæfðon gefinn up-ahafen. ac he hi eadehce ofercom. On þære tide þæron Diocletiane ðrý cýningar on pinnenðe. Lapanuf on Bretlanðe. Achileuf on Eýpta lanðe. 7 Napreuf of Perþum. Ða gefette he iii. caþerar under him. an þær Maximianuf. oðer Lonstantinuf. ðriððe Laleuf. Maximianuf he renðe

XXVII.

After Rome had been built a thousand and thirty-two years, Tacitus succeeded to the dominion of the Romans, and in the sixth month after, he was slain in the land of Pontus. After that, Florianus succeeded to the dominion, and was slain the third month after, in the land of Tarsus.

XXVIII.

After Rome had been built a thousand and thirty-three years, Probus succeeded to the dominion of the Romans, and had it six years and four months; and he expelled the Huns from Gaul, and he slew Saturninus, who was striving after dominion. After that he slew Proculus and Bonosus, who were also yearning after dominion. After that he was himself slain in the mountain of Sirmium.

XXIX.

After Rome had been built a thousand and thirty-nine years, Carus succeeded to the dominion of the Romans, and had it two years, and fought twice against the Parthians, and took two of their cities, that were on the banks of the river Tigris. Soon afterwards he was slain by thunder, and his son, Numerian, succeeded to the dominion, and was soon after slain by his own father-in-law.

XXX.

After Rome had been built a thousand and forty-one years, Diocletian succeeded to the dominion of the Romans, and had it twenty years. He set a younger emperor under him, named Maximian, and sent him to Gaul; because they had newly raised up a war; but he easily overcame them. At that time there were three kings making war on Diocletian: Carausius in Britain, Achilleus in Egypt, and Narses from Persia. Thereupon he appointed three Cæsars under him: one was Maximian, the second Constantius, the third

on Affrice. 7 he oferþan heopa riðerþinnan: . Lonstantinur he renðe on Gallie. 7 he oferþan Alamanie þæt folc. 7 riððan he zeeode Brettaniam þæt iðland. 7 he fylf Diocletianur for on Eðyrte. 7 beæt Achileur þone cýning viii. monðas. on Alex. andrja þære býrig. oð hine þa buh-leode him azeafon. 7 riððon oferherzode ealle Eðyrte: . Galepiur he renðe on Perje. 7 zereahc treopa rið Napreur þone cýning. þæt heopa naðor næfde riðe: . Æt heopa ðriððan zereohc Galepiur pearð zeplymed. 7 mið micelre fýrhtneffe com to Diocletiane. ac he hif afez mið micelre unþýrðneffe. 7 hine het ýrnan on hif azenum purpupan feala mila beforan hif rað-pæne: . Æfter þam þe hif moð pæf mið þam bympe ahpet. he for eft on Perje. 7 hi zeflýmde. 7 Napreur zefenz. 7 hif rið. 7 hif bearn. þa onfez Diocletianur Galepiure peorðfullice: . Diocletianur 7 Maximianur bebudon ehtnýffe cwiþenra manna. Diocletianur eaftene. 7 Maximianur pertene. 7 for þam zeboðe purðon feala martýras on x. rintum fýrte: . Ða zepearð hi him be-treonum þæt hi polðan þa anpealðas forlætan. 7 þa purpupan alecðan þe hi peþeðan. 7 polðon heopa ðaas on feftneffe zeendian. 7 þæt þa zelæftan: . Diocletianur zefæt on Nicomebia þære býrig. 7 Maximianur zefæt on Mediolane þære býrig. 7 letan þa anpealðas to Galepiure 7 to Lonstantinure. 7 hi hine toðælðon riððon on tra: . Galepiur Illirice 7 bezeonðon þam þone eaft ende. 7 þone mæftan ðæl ðirref miððangearðes. 7 Lonstantinur nam ealle Itahie. 7 Affricam. 7 Iranie. 7 Gallie. 7 Brýttanie. ac he pæf hron zýrnenðe þirra populð-ðingra 7 micelra anpealða. 7 forþam he forlet hif azenum pillan Itahiam 7 Affricam to Galepiure: . Ða zerehte Galepiur tpezen cýningas under him. oðer pæf haten Seueriur. þam he zerealde Itahiam 7 Affricam. 7 Maximianur he zerehte on þa eaftland: . On þam ðaasum com Lonstantinur. fe miðheorfefta man. 7 for on Brýttanie. 7 þær zefor. 7 zerealde hif runa þæt rice. Lonstantinure. þone he hæfðe be Elenan hif riðe: . Ða polðe Maxentius. Maximianur runu. habban þone anpealð on Itahiam: .

Ða renðe Galepiur him onzean Seueriur mið fýrðe. þe him fe anpealð ær zereald pæf. 7 he þær beþicen pearð fram hif azenum mannum. 7 ofrlæzen neah Rafenna þære býrig: . Ða

Galerius. Maximian he sent to Africa, and he overcame their adversaries. Constantius he sent to Gaul, and he overcame the nation of the Alamanni, and afterwards he conquered the island of Britain. And he himself, Diocletian, went to Egypt, and besieged the king Achilleus eight months, in the city of Alexandria, until the inhabitants delivered him up, and afterwards ravaged all Egypt. Galerius he sent to Persia, who fought twice against Narses, the king, so that neither of them had victory. In the third battle, Galerius was put to flight, and in great fear came to Diocletian; but he received him with great indignity, and commanded him to run in his own purple many miles before his chariot. After his courage had been whetted by that disgrace, he proceeded again to Persia, and put them to flight, and took Narses prisoner, and his wives and children: thereupon Diocletian received Galerius honourably. Diocletian and Maximian ordered a persecution of Christian men, Diocletian in the east, and Maximian in the west; and, in consequence of that decree, there were many martyrs for a space of ten years. Then they agreed between themselves that they would abandon their powers, and lay aside the purple that they wore, and would end their days in tranquillity; and they did so. Diocletian settled in the city of Nicomedia, and Maximian settled in the city of Milan, and [they] left their power to Galerius and to Constantius; and they afterwards divided it in two. Galerius [had] Illyricum, and beyond that the east end, and the greater part of this earth. And Constantius took all Italy, and Africa, and Spain, and Gaul, and Britain; but he was little desirous of these worldly things and of great powers, and, therefore, he resigned, of his own will, Italy and Africa to Galerius. Galerius, thereupon, appointed two kings under him, one was named Severus, to whom he gave Italy and Africa; and Maximinus he placed in the east lands. In those days came Constantius, the most kind-hearted man, and proceeded to Britain, and there departed [this life], and gave the empire to his son, Constantine, whom he had by Helena his wife. Maxentius, then, the son of Maximianus, would have the power in Italy.

Thereupon Galerius sent Severus against him with an army, to whom the government had already been given, and he was there betrayed by his own men, and slain near the

Maximianus gearfode þæt hīf sunu fenz to þam anpealde. he þa
 hræðlice forlet þa byrh. þe he on gefeten wæs. 7 þohƿe hīf
 sunu to berƿicanne. 7 riððon for to ðam anpealde. ac þa hit ge
 runu aƿunðe. þa aþræfðe he þone fæder. 7 he fleah on Gallie.
 7 wolðe Conſtantinus berƿican. hīf aþum. 7 habban him þæt rice.
 ac hit onfunðe hīf dohtor. 7 hit Conſtantinus gearæde. 7 he
 hine geflýmde riððon on Maſſiliam. 7 he þær offlagen wearð :.
 Ða gearæde Galerius Licinius Italiam 7 Affricam. 7 he het
 ealle þa criſtenan. þe þær betƿte wæron. gearungan on elðeoðe :.
 Aƿter þam he wearð on micelhe untrumneſſe. 7 him to gehet
 manige læceaf. 7 hīra nan him ne mihte beon on nanum ƿoðe.
 ac him fæde hīra an. þæt hit wære Godes ƿracu :.
 Ða het he þæt man þa criſtenan men eft gearohƿe on hīra earðe. ælcne
 wær he ær wæs. ƿra-ƿeah he gefor on wære mettrýmneſſe. 7
 Licinius fenz to þam anpealde :.
 Aƿter þam wearð gefin betƿuh Conſtantinus 7 Maxentius. 7 raðe þæs Conſtantinus
 offlah Maxentius binnan Rome. æt wære brýcg þe man Mul-
 uis hæƿ :.
 On þam ðagum Maximus bebeað criſtenra
 manna ehtnýſſe. 7 raðe þæs gefor on Tharja wære býrig :.
 On þam ðagum Licinius bebeað þæt nan criſten man ne come
 on hīf hireðe. ne on hīf færelðe. 7 raðe þæs wearð gefin
 betƿeoh him 7 betƿeoh Conſtantinus. 7 oftræðlice gearoht.
 oð Conſtantinus gefenz Licinius. 7 hine riððon het beheafbian.
 7 riððon fenz to eallum Romana anpealde :.
 On þam ðagum Arius ge mæſſe-ƿreort wearð on gearolan ýmbe þone rihtan
 geleafon. ýmbe þone teonan wæs gearaƿeod þreo hundreð
 biſceopa 7 ehtatýne. hine to oferrhtenne 7 to amanſumianne :.
 On þam ðagum Conſtantinus offlah Euphrum hīf sunu. 7 Li-
 cinius hīf ƿreortor-sunu. þæt nan man nýſte hræt ge gýlt wæs
 buton him anum :.
 Aƿter þam he underſeoððe him gýlfum
 manige ƿeoða. þe ær wæran Romane ungerýlðe. 7 het atum-
 brian ane byrh on Eſecum. 7 het hi be him hazan Conſtan-
 tinopolim :.
 Þe het æreft manna þæt man cýricean timbreðe.
 7 þæt man beluce ælc ðeoƿulgýlð-huſ :.
 Þe gefor ýmb an 7
 ðrihtig ƿintra wæs þe he rice hæfðe. on anum tune neah Ni-
 comeia wære býrig :.

city of Ravenna. When Maximian was informed that his son had succeeded to the government, he speedily left the city in which he was seated, and thought to circumvent his son, and afterwards succeed to the government; but when his son found that, he drove away his father, and he fled into Gaul, and would circumvent Constantine, his son-in-law, and have the empire to himself; but his daughter discovered it, and told it to Constantine, and he afterwards drove him to Marseilles, and he was there slain. Then Galerius gave Italy and Africa to Licinius, and he commanded all the Christians, who were there the best, to be sent into exile. After that he fell into a great sickness, and ordered to him many physicians; and none of them could be of any good to him; but one of them said to him that it was God's vengeance. Thereupon he commanded that the Christian men should be brought again to their own country, each to where he had been before. Nevertheless, he died of that sickness, and Licinius succeeded to the dominion. After that, there was war between Constantine and Maxentius; and shortly after, Constantine slew Maxentius within Rome, at the bridge called the Milvian. In those days Maximinus commanded a persecution of Christian men, and shortly after died in the city of Tarsus. In those days Licinius commanded that no Christian man should come into his family nor in his retinue; and shortly after, there was war between him and Constantine, and frequent battles, until Constantine took Licinius prisoner, and afterwards ordered him to be beheaded, and then succeeded to the whole Roman empire. In those days, Arius, the mass-priest, fell into error concerning the right belief. In consequence of that crime, there were assembled three hundred and eighteen bishops, to confute and excommunicate him. In those days Constantine slew his son, Crispus, and Licinius, his sister's son, so that no one knew what their sin was, save him alone. After that he subjected to himself many nations, that before were unsubdued by the Romans; and commanded a city to be built in Greece, and commanded it to be named from himself, Constantinople. He first of men commanded churches to be built, and that every heathen temple should be closed. He died thirty-one years after he had the empire, in a villa near the city of Nicomedia.

XXXI.

Æfter þam þe Romeburh getimbreð pær M. pinta 7 xci. fenz Lonſtantiuſ to þam anpealde mið hiſ tſam broðrum. Lonſtantine 7 Lonſtante. 7 he Lonſtantiuſ hæfde xxiii. pinta. Ði purðon ealle þa gebroðru on þam Arianiſcan geþolan. Lonſtantiuſ 7 Lonſtanſ punnon him betreonum. oð Lonſtantiuſ pærð oflagen. Æfter þam Maſnentiuſ ofloð Lonſtanſ. 7 fenz him to þam rice. pæt pær Galliam 7 Itaham. On þam ðagum Illiſice ſeſettan Ueteromonem þone man to hýra anpealde. to þon ꝥ hi riððon mihton pinnan rið Maſnentiſ. 7 hi hine nýððon to leornunza. þeah he ſepintpað pære. ac Lonſtantiuſ hine benæmde ægðer ſe pær anpealdeſ. ſe pære purpuran þe he penebe. ſe pære ſcole þe he on leornode. Æfter þam he ſeſeahc rið Maſnentiſ. 7 hine ſeſlýmde. 7 beðraſ into Lucchina pære býru. 7 he hine ſýlſne riððon ofſticebe. Æfter þam Lonſtantiuſ ſeſette Iulianuſ to caſere under him. ſe pær ær to diacone ſehalgoð. 7 ſende hine on Gallie mið fýrbe. 7 he hræðlice oferran ealle þa þe on Gallie punnon. 7 pær æfter ðære ðæbe ſſa up-aſaſen. ꝥ he wolde ealne Romana anpeald him ſeazman. 7 mið fýrbe pær faſenbe pær Lonſtantiuſ pær mið oðere fýrbe rið Parthe. Ða he ꝥ ſeahrode. 7 him onſean-pærð pær. þa ſeſor he on þam færlbe.

And Iulianuſ fenz to þam anpealde. 7 hine hæfde an ſear 7 eahta monðar. Ða pær he ſona ſeorinfull ꝥ he wolde ðigolice þone criſtendom onpenðan. 7 ſorbeað openlice ꝥ man nane fæſte-boc ne leornode. 7 ſæbe eac ꝥ nan criſten man ne moſte habban nænne hiſ under-ſolgoða. 7 hi mið þam pohte beſſican. Ac ealle hi pærion pær ſorðeſ. ſſa ſe hit eft-ſeczan ſe hýrðon. cræð Oſoriuſ. ꝥ him leofne pær ſe criſtendom to beſanne. þonne hiſ ſcira to hæbbenne. Æfter þam he ſeſaðeroðe fýrbe. 7 wolde ſapan on Perſe. 7 bebeað þonne he eft pære eaſtene hampeaſð. ꝥ man hæfde amſiteatrum ſeſorht æt Hieruſalem. ꝥ he mihte Godſ ſeopaſ on ðon. ꝥ hi ðeor pærinne abitan. Ac God ſeſſæc on þam færlbe ſſiðe geðafenlice on þam apleaſan men hiſ apleaſa ſeſoht. mið þam ꝥ hine ſemitte an man. þa he ſor ſſam Eſerphone pære býru. ſelicoſt þam þe he flýma pære. 7

XXXI.

After Rome had been built a thousand and ninety-one years, Constantius succeeded to the empire, with his two brothers, Constantine and Constans, and he, Constantius, had it twenty-three years. All the brothers were of the Arian heresy. Constantine and Constans made war on each other, until Constantine was slain. After that, Magnentius slew Constans, and succeeded to the empire, that is, of Gaul and Italy. In those days the Illyrians set up the man Vetricio to govern them, that they might make war on Magnentius; and they forced him to learning, although he was full of years. But Constantius deprived him of the power, and of the purple that he wore, and of the school in which he learned. After that he [Constantius] fought against Magnentius, and put him to flight, and drove him into the city of Lyons; and he [Magnentius] afterwards stabbed himself. After that, Constantius appointed Julian to be Cæsar under him, who had before been consecrated a deacon, and sent him into Gaul with an army; and he speedily overcame all those who were making war on Gaul; and was, after that deed, so uplifted, that he would appropriate to himself all the Roman power, and went with an army to where Constantius was with another army against the Parthians. When he [Constantius] was informed of that, and was proceeding against him, he died on the march.

And Julian succeeded to the dominion, and had it one year and eight months. Then was he soon desirous of secretly subverting Christianity, and openly forbade any man to learn the fast-book; and said also, that no Christian man should have any of his under-offices, and thereby thought to overreach them. But they were all of the resolution, as we have heard it repeated, says Orosius, that they would rather cultivate Christianity than have his provinces. After that he gathered an army, and would proceed to Persia, and commanded, that when from the east he was again on his way homewards, an amphitheatre should be built at Jerusalem, that he might put into it God's servants, that wild beasts might devour them therein. But in that expedition God very fittingly avenged on that base man his base intention, when a man met him, as he came from the city of Ctesiphon, exactly as though he were a

him fæde. ꝥ he hine mihte lædan ðurh ꝥ reſten. ꝥ he on Perre on unſearuþe become :. Ac þa he hine to-middeſ þær reſteneſ hæfde ſelædd. þa ſerpac he him. ꝥ nan man nýrte þær færeldeſ hrar he com. ac foran hwearfende ſeonð ꝥ reſten. ꝥ he nýrte hrar he ut ſceolde. oð þær folceſ þær fela forþorðen. ægðer ge for þurhte ge eac for hungre :. Ða com him onſean an uncuð man. 7 ofloh Iuhanur :.

XXXII.

Æfter þam þe Romeburi geſtimbreð þær M. rintpa 7 an hund 7 xvii. ſenſ Ioumianur to Romana anſealde :. Ðine man gecear on ðam reſtenne. þý ilcan dæge þe man Iuhanur ofſtang :. Ðe geſealde Perum Nýrriþi þa buri. 7 healf Meropotamiam ꝥ land. rið þam ꝥ hi moſtan of þam lande buton laðe :. On ðam viii. monðe þær þe he to ðam anſealde ſenſ. he wolde faran on Illiſce. þa þær he ſume niht on anum ný-cilecan huſe. þa het he betan þærinne micel fýr. forþon hit þær ceald reder. þa ongan ge cealc mid ungemete ſcincan. þa rearið Ioumianur mid þam bræfe ofmorod :.

XXXIII.

Æfter þam þe Romeburi geſtimbreð þær M. rintpa 7 an hund 7 xviii. ſenſ Ualentimianur to Romana anſealde. 7 hine hæfde xi. gear. he þær ærþam Iuhanureſ cempna ealðor-man :. Ðe him bebead ꝥ he follete þone hiſ criſtendom. oððe hiſ folgoð. þa þær him leofre ꝥ he follete hiſ folgoð. þonne þone criſtendom :. Ac him geſýlſte God eft to maran aſe. þa he þa læſſan for hiſ luſe follet. ꝥ he þær ilcan riſeſ ahte geſealb. þe hiſ riðerþinna ær ahte :. Raðe þær he geſealde Ualente. hiſ breðer. healf hiſ riſe. 7 he het oflean Percopur þe þa riſian wolde. 7 manige oðre mid him :. Ualenſ þær ſelæred fram anum Arrianſco biſceope. Eudoxur þær haten. ac he hit hæl riðe fæſte rið hiſ broðor. forþon he riſte. ꝥ he hit on him ſſecan wolde. 7 he onſunde ꝥ he

fugitive, and said to him, that he could lead him through the waste, so that he might come on the Persians unawares. But when he had led him to the middle of the waste, he deceived him, so that no man knew where he was on his way ; but they went wandering about the waste, so that he knew not where they should come out ; until many of the army perished, both from thirst and also from hunger. Then there met them an unknown man, and slew Julian.

XXXII.

After Rome had been built a thousand and one hundred and seventeen years, Jovian succeeded to the dominion of the Romans. He was chosen in the waste on the same day that Julian was slain. He gave the city of Nisibis to the Persians, and half the land of Mesopotamia, on condition that they might depart from the country without molestation. In the eighth month after he had succeeded to the empire, he would proceed to Illyricum : there he was one night in a newly-cemented house, when he ordered a large fire to be made in it, because it was cold weather. Then the chalk began to stink immoderately, when Jovian was smothered by the vapour.

XXXIII.

After Rome had been built a thousand and one hundred and eighteen years, Valentinian succeeded to the dominion of the Romans, and had it eleven years. He had previously been a tribune of Julian's soldiers. He [Julian] commanded him to renounce his Christianity or his service, and he preferred to renounce his service than his Christianity. But God aided him after to greater honour, when he had renounced the less for love of Him, so that he gained possession of the same empire that his adversary had previously possessed. Shortly after, he gave to Valens, his brother, half his empire ; and he commanded Procopius to be slain, who would rule there, and many others with him. Valens had been instructed by an Arian bishop, named Eudoxius ; but he concealed it very strictly from his brother ; because he knew that he would avenge it on him, if he found out that he was of another be-

on oðrum zeleafon pære. on oðrum he gylf pær. forþon he
 rihte hu fæstmōð he pær ær on hīr zeleafon. þa he lætjan
 anpeals hæfde. On þam ilcan gearfe Grodenric. Gotena
 cýning. gebýrde feala martýra on hīr feode criſtenra manna. On
 þam dagum Ualentimianur zenýrde eft þa Seaxan to hýra
 azenum lande. þa hi woldon winnan wið Romana. þa wæron
 earþfærte neah þam garrecge. And Burghendūm he gertýrde
 eac. þ̅ hi on Lallie ne punnon. Mib þam þe him pær
 gwiðort gertýrde. þ̅ him man gehet fulluht. On þam xi.
 gearfe hīr riceſ Serpenne hergōdon on Pannoniam. þa he
 wýderwearð pær mib fýrde. þa gefor he on bloðrýne.

XXXIV.

Æfter þam þe Romeburh getimbreð pær M. rintra 7 c. 7
 xxix. feng Ualenr. Ualentimianur bpoðor. to Romana an-
 pealde. 7 Gratianur. Ualentimianur runu. feng to Italia an-
 pealde. 7 to Gallia. 7 to Ippania under Ualenre. Þe þa
 Ualenr oðýrde openlice þ̅ he ær digellice gehýð hæfde. 7 þa þ̅
 he bebeað þ̅ munucar. þe woruldslice þing forzan ſceolban. 7
 wæpna gefeoht. þ̅ hi wæpna namon. 7 mib þam fuhcon. 7 ýfel
 dýdon mib oðrum mannum. 7 ſenðe on Eýrpte 7 het toþýppan
 ealle þa munuc-lif þe hīr bpoðor ær gertapelode. 7 ſume þa
 munucar he het ofſlean. ſume on elpeode forðſiþon. On
 þam dagum Firumur pær haten ſum man on Affricum. 7e pær
 þær ſilmenðe pær anpealde. Ða ſenðe Ualenr wýðer
 Theodorur hīr ealdrman mib fýrde. pær godan Theodorurur
 fæder. þe eft pær carepe. On þam færelde Firumur pær
 gefanzen 7 forð-gelædes to ſleanne. þa bæð he gylf þæt hine
 man ær gefullode. 7 þa he gefullod pær. he pær ðurpuh pær
 mæſſe-ſpreofter lape. þe hine fullode. on 7ra fullan zeleafon
 heofon-ricef. þ̅ he cwæð to þam folce. Doð nu 7ra ge willan. 7
 him gylf leat forð. þ̅ him man aſloh þ̅ hearð of. 7 wearð
 Crifteſ martir. On þam dagum Gratianur gefeahc on
 Gallum wið Alamanne þam folce. 7 hýra ſela M. ofloh. On
 þam ðriððan gearfe hīr riceſ. þa he þ̅ mæſte roh dýðe wið þa
 Loðer weopar. þa abriþon hine Gotan ut of hýra earde. 7 hi

lief than that of which he himself was ; because he knew how steadfast he had previously been in his faith, when he had less power. In the same year, Athanaric, king of the Goths, made many martyrs of Christian men among his people. In those days, Valentinian forced the Saxons back into their own land, when they would war against the Romans. They were inhabiting near the ocean. The Burgundians also he prevented from warring against the Gauls. What chiefly restrained them was, that they were promised baptism. In the eleventh year of his reign, the Sarmatians ravaged Pannonia. When he was [marching] thitherward with an army, he died of an effusion of blood.

XXXIV.

After Rome had been built a thousand and one hundred and twenty-nine years, Valens, the brother of Valentinian, succeeded to the dominion of the Romans, and Gratian, the son of Valentinian, succeeded to the dominion in Italy, in Gaul, and in Spain, under Valens. He then, Valens, showed openly what he had before secretly hidden, so that he commanded that monks, who should renounce worldly things and strife of weapons, should take arms and fight with them, and do evil with other men. And he sent to Egypt, and commanded all the monasteries to be destroyed that his brother had before founded. And some of the monks he commanded to be slain, some driven into exile. In those days there was a man in Africa, named Firmus, who was there desirous of dominion. Thereupon Valens sent thither his count, Theodosius, with an army, the father of the good Theodosius, who afterwards was emperor. In that expedition, Firmus was taken, and led forth to be slain, when he himself prayed that he might first be baptized. When he had been baptized, he was, through the instruction of the mass-priest, who had baptized him, in such full belief of the kingdom of heaven, that he said to the people: "Do now as ye will," and bowed forward to them, so that his head was struck off: and he was Christ's martyr. In those days Gratian fought in Gaul against the Alamannic nation, and slew many thousands of them. In the third year of his reign, when he was doing the greatest wrong to God's servants, the Goths

forþon riððon ofen Donua þa ea on Ualenſer riçe. 7 riðnoban to him. ꝥ hi moſtan on hiſ riçe mið friðe ȝerittan :. Ða ofenphogode he ꝥ he him aðer dýðe. oððe pýrnðe. oððe tifoðe. ac hi læt rittan þær þær hi wolðon :. Ac hiſ ȝerefan 7 hiſ ealðorþmen nýððan hi æfter ȝafule. 7 micel ȝerlit hæfðon ýmb ꝥ. oð þa Gotan hi mið ȝereohce ȝerlýmðon :. Ða Ualenſ ꝥ ȝeahrode on Antiochia þære býrig. þa weaſð he friðe farig. 7 ȝerohce hiſ miſðæða. hu hi hine bæðan rihter ȝeleafan 7 fullrihter bæðer. 7 he him renðe Armenijce biſceopar to lafeorum 7 ȝeðpolmen. ſwa he riðf þær. 7 hſæt he hæfðe Goter þeorum on oferiðar to laðe ȝeðon :. Ðet þeah renðan æfter. þær he ænne libbendene rihte. þeah he ꝥ late dýðe. 7 him riððon het ȝearian :. On þam þeoriðan ȝære hiſ riçer he weaht rið Gotan. 7 ȝerlýmð weaſð. 7 beðriſen on ænne tun. 7 weaſð on anum huſe forþærneð :. Ðær þær friðe riht ðom ȝeendob. ꝥ hi þone forulðlice forþærneðon. þe hi rohte bærnian on eſnýſſe :.

XXXV.

Æfter þam he Romeburh ȝetimbres þær M. riçtra 7 c. 7 xxxiii. ſenȝ Gratianuſ to Romana anwealde. 7 hine hæfðe vi. ȝear. 7 ȝerette Theodoruſ him to fulume. forþon him ȝeruhce ꝥ þa weoða þe hýra ȝerinnan þæron. þæron to friðe ȝertranȝode. ꝥ hi man lenȝ ne mihte mið ȝereohcum ofenſriðan :. Ac Theodoruſ ȝenam frið rið hi. 7 on þære riðbe he læððe Athanariuſ hiſa cýning mið him to Conſtantinopolim þære býrig. 7 þær raðe þær hiſ lif ȝeendode :. Raðe þær þe Gotan onȝeatan hu ȝob Theodoruſ þær. æȝðer ȝe hi. ȝe ealle weoða þe on Sciððum þæron. ȝecuron hiſ frið :. On þam ðaȝum ȝecuron Brýttannie Maximanuſ him to caſere. ofen hiſ pillan. ſe þære pýrðe ealra Romana anwealða. for hiſ mænigwealðum ðuȝuðum. buton ꝥ he þa rið hiſ hlaforð pann for oðra manna lafe. 7 raðe þær he for on Gallie. 7 Gratianuſ ofſloh. 7 Valentinianuſ hiſ broðor he aþraf ut of Italiam. ꝥ he oðſleah to Theodoruſe :.

drove him out of their country ; and they afterwards passed over the river Danube into Valens' realm, and desired of him that they might settle in his realm in peace. Thereupon he disdained to do the one or the other, either to refuse or permit, but let them settle where they would. But his prefects and officials sued them for tribute, and they had great contention on that account, until the Goths, in a battle, put them to flight. When Valens was informed of that in the city of Antioch, he was very sorry, and thought of his misdeeds, how they had prayed him for right belief and the bath of baptism, and he had sent them Arian bishops and heretics (as he himself was) as teachers, and what he, on frequent occasions, had done to the injury of God's servants. Then, wherever he knew one to be living, he commanded him to be sent for ; although he did it late, and afterwards commanded him to be honoured. In the fourth year of his reign, he fought against the Goths, and was put to flight, and driven into a village, and was burnt in a house. There was a righteous doom completed, when they burnt him in worldly fashion, who thought to burn them eternally.

XXXV.

After Rome had been built a thousand and one hundred and thirty-three years, Gratian succeeded to the dominion of the Romans, and had it six years, and appointed Theodosius to aid him ; because it seemed to him that the nations that were their adversaries, were grown too strong to be longer overcome by wars. But Theodosius made peace with them, and, during that peace, he led Athanaric, their king, with him to the city of Constantinople, and shortly after he [Athanaric] there ended his life. As soon as the Goths knew how good Theodosius was, both they and all the nations that were in Scythia, chose peace with him. In those days, the Britons chose Maximus for their emperor, against his will, who was worthy of the rule of all the Romans, for his manifold virtues, excepting that he warred against his lord, at the instigation of other men : and shortly after, he proceeded to Gaul, and slew Gratian, and drove his brother, Valentinian, out of Italy, so that he fled to Theodosius.

XXXVI.

Æfter þam þe Romeburih zetimbres þær M. pintera 7 c. 7 xxxviii. feng Theodorius to Romana anpealde. 7 hine hæfde xi. gear. he hæfde vi. gearum ær anpeals ofer þa east-dælar. De þa Theodorius þær ðencende hu he Gratianus his hlaford gerrecan mihte. 7 eac his broðor on þam anpealde geburigan. 7 fýrde zelædde on Italia. þær Maximus mid fýrde abad æt Aquilegia þære býrig. 7 his ealdrmen Andragathie hæfde beboden þa clujan to healðenne. Ac se ealdrman hi betæhte hþrum mannum to healðenne. 7 pohte him fylf on ricum to farenne east-ymbutan. 7 þonne beretan on Theodorius hindan. Ac mid þam þe he fram þære clujan afaren þær wið þara rira. þa com Theodorius þærto. 7 funde þæræt feara manna. þa æron ýfele 7 earge. 7 he hi raðe apez afýrde. 7 þa clujan tobræc. 7 riððon for ofer ða muntar. oð he com to Aquilegia. 7 Maximus offlah. Ða þ se ealdrman gehýrde. þa adrencde he hine fylfne. Ðu ýðelice God zeendode þ mecle gerin. mid hýra trefra fylle. þe Maximus 7 his ealdrman hæfðon up-ahafen mid manegum ðeodum.

Æfter þam feng eft Valentinianus to his rice. 7 þær ýmb tra gear. þe he on Gallium com. hine ofmoroðe Arbogastes his ealdrman. 7 hine riððon mid þarum be þam fpeoran upaheng. gelicort þam þe he hine fylfne unritende hæfde aþrigeð. 7 gerette Eugenius to þær ricef naman. þ he carefe þære. 7 feng him fylf to þam anpealde. forþam he ne mihte fylf habban þær anpealðer naman. forþý he næg Romanisc. ac lærde þone oðerne þ he ðeofulgyld zeorne beeoðe. Ða zelædde eft Theodorius fýrde wið him tram. to þære ilcan clujan þe he ær hæfde wið Maximus. Ða fende Theodorius Lotena fultum beforan him. þ hi þa clujan tobræcon. ac hi purdon uton-ýmbraren of þam muntum. 7 ealle offlagen. þæt æron x. M. Ða for Theodorius þýðerpearb. 7 rihte þ hine man wolde mid þam ilcan pence beþridan. Ða hi tozæðerepearð foran. þa pohtan Eugenius 7 Arbogastes. þ hi sceoldan æperc of þam muntum hi gebizean mid heora plana gerceotum. ac ælc com ofer þara. oððe on hi fylfe oððe on þa eorðan. 7 Theodorius hæfde þone winð mid him. þ his fultum mihte

XXXVI.

After Rome had been built a thousand and one hundred and thirty-eight years, Theodosius succeeded to the dominion of the Romans, and had it eleven years. He had six years before had the dominion of the east parts. He then, Theodosius, was thinking how he could avenge his lord, Gratian, and also bring his brother to power; and led an army to Italy, where Maximus was staying with an army, at the city of Aquileia, and had commanded his general, Andragathius, to hold the pass. But the general committed the holding of it to inert men, and resolved with himself to go east-about with ships, and steal on Theodosius's rear. But when he had marched from the pass towards the ships, Theodosius came thereto, and found thereat few men, who were bad and slothful, and he speedily routed them and forced the pass, and then marched over the mountains, until he came to Aquileia, and slew Maximus. When the general heard that, he drowned himself. How easily God ended that great war, by the fall of them both, which Maximus and his general had raised up with many nations!

After that, Valentinian again succeeded to his empire, and two years after, when he came into Gaul, Arbogastes, his officer, smothered him, and afterwards hung him up by the neck with ropes, as if he had voluntarily strangled himself; and placed Eugenius to be emperor with the name of the sovereignty, and he himself succeeded to the power, because he could not himself have the name of the [supreme] power, in consequence of not being a Roman; but taught the other to be a zealous worshiper of idols. Thereupon Theodosius led an army against them both, to the same pass that he had formerly gained against Maximus. Theodosius then sent a force of Goths before him to take the pass, but they were surrounded from the mountains and all slain: they were ten thousand. Thereupon Theodosius marched thitherward, and knew that they would circumvent him by the same artifice. When they were in face of each other, Eugenius and Arbogastes thought they could drive them from the mountains with the shootings of their arrows; but every one came either on themselves or on the earth; and Theodosius had the wind

mægtne ælcne heopa plana on heopa feondum afærtian :. Ðær pearð Eugenius oflagen. 7 Arboðæfter oftan̄ hine gylne :. Æfter þam Theodorius for on Italie. 7 þa he com to Mægelange þære býrig. þa geendode he his lif. 7 betæhte his tram runum þone anweald :.

XXXVII.

Æfter þam þe Romeburgh getimbreð þær m̄. rintpa 7 c. 7 xlix. feng Archadius to anwealde to ðam earc-dæle. 7 hine hæfde xii. gear. 7 Honorius to þam west-dæle. 7 nu git hæfð. cwæð Orosius :.

And forþam þe hi geonze wæron. he hi betæhte his tram ealdorpmannum to bewitanne. Archadius wæs betæht Rufinus. 7 Honorius wæs betæht Stilican :. Ac hi gecyðdon naðe wæs hwilce hlaforð-hýlðo hi sohton to cyððanne on heopa eald hlaforðes bearnum. gif hi hit wuhteon mihton :. Rufinus wolde habban him gylf þone anweald þær east. 7 Stilica wolde gýllan his suna þine her west :. And for þam feondscipe he forlet Gotan on Italie. mid heopa tram cýningum. Alrican 7 Rædgotan. 7 sohte riððon þ̄ folc oferwunden wære. þ̄ hi riððon woldon eall þ̄ he wolde. 7 wende eac þ̄ he þam Gotan wæs gewinner mihte naðe gewerðan. forþam he of heopa lande geboren wæs :. Raðe wæs Alarica wearð cwihten. 7 Rædgota hæðen wuhtwode. 7 dæghwamlice wæs blotende deofulgýldum mid manlihtum. 7 rimle him wæs leofost. þ̄ þa wæron Romanisce :.

Nu git eow Romane mæg gewerðan. cwæð Orosius. þ̄ ge gwa heanlic gewoht sceoldon on eow genuman. for anes mannes ege. 7 for anes mannes geblote. þe ge wæðan þ̄ þa hæðenan twa wæron beteran þonne þa cwihtenan. 7 eac þ̄ eow gylfum wære betere þ̄ ge eowerne cwihtendom forleton. 7 to þam hæðenricean wearum fengan. þe eowerne ylðran ær beoðon :. Ge mægon eac gedencean hu hean he eft wearð his geblota 7 his deofulgýlða. þe he on lýfde. þaþa ge hine gebundenne hæfðan 7 hine riððon atugon gwa gwa ge woldon. 7 ealne his fulcum. wæc wæs. gwa gwa ge gylfe wædon. twa hundres wuhten. gwa eower nan ne wearð gewunden :.

with him, so that his force could fasten almost every one of their arrows on their enemies. There was Eugenius slain, and Arbogastes stabbed himself. After that, Theodosius proceeded to Italy, and when he came to the city of Milan, he ended his life, and committed the power to his two sons.

XXXVII.

After Rome had been built a thousand and one hundred and forty-nine years, Arcadius succeeded to the dominion of the east part, and had it twelve years; and Honorius to the west part, and yet has it, says Orosius.

And because they were young, he [Theodosius] committed them to the guardianship of his two officers: Arcadius was committed to Rufinus, and Honorius was committed to Stilicho. But they soon after made manifest what lordly homage they intended to pay to the children of their old master, if they could accomplish it. Rufinus would have for himself the dominion of the east, and Stilicho would give his son that of the west. And in consequence of this enmity, he let the Goths remain in Italy, with their two kings, Alaric and Rhadagaisus, thinking that after the people were overcome, they would all that he would; and imagined also that he might speedily check the Goths in their war, because he was born of their country. Shortly after, Alaric became a Christian, but Rhadagaisus continued a heathen, and daily sacrificed to idols with man-slayings, and it was always most desirable to him that they were Romans.

Now may ye Romans be ashamed, says Orosius, that ye should have harboured so disgraceful a thought, from fear of one man, and from one man's sacrifices, as to say that the heathen times were better than the Christian; and also that for yourselves it were better to renounce your Christianity, and adopt the heathen practices that your forefathers formerly cultivated. Ye may also bear in mind how humble he was afterwards with his sacrifices and his idols, among which he had lived, when ye had him bound, and then treated him as ye liked, and all his force, which was, as ye yourselves said, two hundred thousand, so that not one of you was wounded.

XXXVIII.

Æfter þam þe Romebuph ȝetimbres þær M. pinta 7 c. 7 Lxiii. God ȝeðýðe hȳ miltȝunge on Romanum. þa þa he heopa miȝðæða ppecan let. ꝥ hȳ peah ðýðe Alpica. ȝe criȝteneȝta cȳning 7 ȝe milðeȝta. 7 he mið ȝpa lȳclum niðe abriȝc Romebuph. ꝥ he bebeað ꝥ man nanne man ne ȝloȝe. 7 eac ꝥ man nanuht ne ranode ne ne ýfelode. þær þe on þam cȳricum þære. 7 ȝona þær. on ðam ðriððan dæȝe. hi ȝeȝopan ut of þære býrig heopa aȝenum pillan. ȝpa þær ne peapð nan huȝ heopa pillan ȝorbæpneð :.

Ðær ȝenam Þettulȝ. Alpican mæȝ. Þonopriȝer ppeoȝtop þær cȳningeȝ. 7 riððon pið hine ȝeþingode. 7 hi him to ȝiȝe ȝenam :. Ðippon ȝætan þa Gotan þær on lanðe. ȝume be þær caȝereȝ pillan. ȝume hiȝ unpillan. ȝume hi ȝopan on Iȝpanie. 7 þær ȝe-ȝætan. ȝume on Affrice :.

Þeȝ enðað ȝeo vi. boc :.

XXXVIII.

After Rome had been built a thousand and one hundred and sixty-four years, God bestowed his mercy on the Romans, when he let their misdeeds be punished, and yet Alaric did it, the most Christian and most clement king ; and he with so little enmity took Rome, that he commanded that no one should be slain, and also that nothing should be impaired or damaged that was in the churches. And immediately after, on the third day, they marched out of the city of their own accord, so that there was not a house wilfully burnt.

There Ataulf, the kinsman of Alaric, took the sister of the king Honorius, and afterwards made a treaty with him, and took her to wife. Afterwards the Goths settled in the land there, some with the emperor's will, some against his will ; some went to Spain, and there settled, some to Africa.

Here ends the sixth book.

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| <p>PAGE</p> <p>239 <i>note</i>¹. King Ælfred's account not being very clear, I have thought it desirable to give the Latin original, both in this and all similar cases: I quote from the edition of Orosius by Havercamp, printed at Leyden in 1767, 4to.</p> <p>P. 10. <i>Majores nostri orbem totius terræ, Oceani limbo circumseptum, triquadrum statuere: ejusque tres partes, Asiam, Europam et Africam vocaverunt: quamvis aliqui duas, hoc est, Asiam, ac deinde Africam in Europam accipendam putarint. Asia tribus partibus Oceano circumcincta, per totam transversam plagam orientis extenditur. Hæc occasum versus, a dextra sui, sub axe septentrionis incipientem contingit Europam: a sinistra autem Africam dimittit: sub Ægypto vero et Syria mare nostrum, quod Magnum generaliter dicimus, habet</i></p> <p>— <i>note</i>². Alexander's temples. The original (p. 11) has (Tanais fluvius) præteriens aras ac terminos Alexandri, etc.</p> <p>240 <i>note</i>¹. <i>beophæ</i>. No doubt intended as a derivative from <i>beoph</i>, mountain. The Latin (p. 14) has: <i>situ terrarum montoso et aspero</i></p> | <p>PAGE</p> <p>256 <i>notes</i>¹ and ². In both places the text seems defective</p> <p>258 <i>note</i>¹. All this of Equitania, Vaskan and Burgende seems an addition by Ælfred</p> <p>— <i>note</i>². <i>ḡapena</i>. My interpretation of <i>ḡapa</i> or <i>ḡape</i> is conjectural</p> <p>260 <i>note</i>¹. <i>ræ-beoph</i> is apparently an error for <i>ræ-buph</i>. The passage should probably stand thus: <i>Sio ræ-buph bæp</i>. In the following line the letters have fallen out of their right order. Read: <i>mýcle buph</i></p> <p>264 <i>note</i>¹. <i>ḡ undeþuende folc Æthiopiam</i>: a translation of <i>ἀνίμωνας Ἀθιοπῆας</i>. II. A. 422</p> <p>266 <i>note</i>¹. <i>þæpe</i>, apparently an error for <i>þæt</i></p> <p>— <i>note</i>². Trogus Pompeius, of whose work the epitome by Justin is all that is extant</p> <p>279 <i>note</i>¹. Such is Ælfred's rendering of <i>Amazones</i></p> <p>280 <i>note</i>¹. An infinitive is to be understood here: <i>healþan</i>? A similar ellipsis frequently occurs</p> <p>— <i>note</i>². An interpolation, and a very corrupt one, from the Lauderdale transcript. It is not in the Cotton MS. I have endeavoured, though very unsatisfactorily, to render it less unintelligible than it appears in Barrington's edition</p> |
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- 280 *note*². *pohte* for the pl. *roh-ton*. A similar inaccuracy frequently occurs
- 280 } *note*¹. *dulmuns*. The Latin
- 281 } has *longæ naves* The A. S. word is probably a corruption of the O. Norse *dromundr*
- 284 *note*¹. *ac* seems redundant
- *note*². *ryppluge*; undoubtedly an error for *poppluge*
- 288 *note*¹. Here again an infinitive is to be understood
- 290 *note*¹. *mape* or a comparative of like meaning seems wanting here. Qu. *puhthcpan*?
- 299 *note*¹. This ellipsis of *next* or *after* is not unfrequent: other instances will occur
- 300 *note*¹. Before *þonne* the word *mapan*, or one of similar import, seems wanting. *Tictatop* should, no doubt, be *Tictatop*
- 302 *note*¹. *Ða conþular* . . . *gýt habbað*. This passage seems very corrupt, though the sense is clear enough.
- 306 *note*¹. *hunð* is omitted by the scribe. Orosius has *ducenta millia*
- *note*². *Attyro, regi Scytharum, hac vel maxime causa bellum intulit, quod filiæ ejus petitas sibi nuptias non obtinuisset*. Oros. p. 107.
- 318 *note*¹. *Tunc etiam Atlante civitas, Locris adhærens, terræ contigua, repentino maris impetu abscissa, atque in insulam desolata est*. Ib. p. 139. Ælfred calls it a town in Africa, being apparently misled by the name of Atlante.
- 323 *note*¹. Readers will perhaps be glad to see the original of the passage thus rendered: *Fatendum est, in hac clade præsentī plus Deum sævisse, homines minus, cum peragendo ipse, quod illi non im-*
- PAGE
- 323 *plevissent, cur eos miserit, demonstravit: quippe cum supra humanas vires esset, incendere æneas trabes, et subruere magnarum moles structurarum* . . . Oros. p. 142
- 332 *note*¹. This passage is evidently incomplete
- 334 *note*¹. It was not the consul Decius Mus, but Manlius Torquatus, who put his son to death
- 336 *note*¹. *þuþ ænne þeopne man geyppes þeapð*. The crime was revealed by a female: *quadam ancilla*. Oros. p. 166
- 340 *note*¹. *of* seems redundant
- 344 *note*¹. The nom. *hi* seems wanting here
- 350 *note*¹. *recolbon*: evidently an error for *realbon*
- 360 } *note*¹. *ehta hunð m.*, an error
- 361 } for *eahhtatig m.* eighty, octoginta millibus. Oros. p. 191
- 363 *note*¹. On comparing this list with the Latin (Oros. p. 201), it will be seen that Ælfred has made sad work with the names of persons and places
- 380 *note*¹. *ppoletapu. hoc est, qui in Urbe semper sufficiendæ prolis causa vacabant*. Oros. p. 214
- *note*². According to Ennius, the answer was:
Aio te, Æacida, Romanos vincere posse
- 384 *note*¹. This passage is very inaccurately rendered from the Latin:—*Itaque primo concursu, cum Pyrrhi milites Romanorum inpressione trepidarent, et circumspectantes fugam bello cedere molirentur, Pyrrhus elephantos ex subsidiis jussit induci*. Oros. p. 219
- 386 *note*¹. The manumitted slaves are meant by these *ceoplar*, though the text is very badly

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- 386 rendered; the Latin has: Tunc etiam Vulsinienses..... luxuria pene perierunt. Nam cum licentia in consuetudinem prorogata, servos suos passim liberos facerent, conviviis adlegerent, conjugii honestarent, libertini in partem potestatis recepti, plenitudinem per scelus usurpare meditati sunt; et liberati servitutis iugo, ambitu dominationis arserunt, etc. Oros. p. 222
- 404 note¹. Here and in many other places Ælfred has made three consuls out of two. Read Titus Manlius Torquatus and Caius Atilius Bulbus
- 410 note¹. Read Publius Cornelius Scipio and Titus Sempronius Longus
- 412 note¹. Read Lucius Æmilius Paullus and Caius Terentius Varro
— note². MSS. M. and L. read: þæpe þe bæþuan
- 414 note¹. xvii. pinte. A mistake, for he raised recruits from that age: Quis, delectu habito ab annis decem et septem. Oros. p. 257
- 424 note¹. Read Cn. Cornelius Lentulus and Publ. Ælius Pætus
- 426 note¹. Read Lucius Furius the prætor
— note². Read Lucius Valerius Flaccus and Marcus Porcius Cato
- 428 note¹. Read Marcus Claudius Marcellus and Quintus Fabius Labio
— note². Read Lepidus ꝛ Mutius pæpon confular
- 430 note¹. Read Lucius Licinius Lucullus and Aulus Postumius Albinus
— note². This was Scipio Nasica
- 432 note¹. Read Lucius Censorinus and Marcus Manilius
- PAGE
- 432 note². The Latin of this curious version is: Arx, cui Byrsæ nomen erat, paulo amplius quam duo millia passuum tenebat
- 434 note¹. The following is the original of this obscure passage: Quod cum ita sit, cur Christianis temporibus imputant hebetationem ac rubiginem suam, qua foris crassi, intus exesi sunt? qui porro ante sexcentos fere annos, sicut sui prudentes timentesque prædixerant, cotem illam magnam splendoris et acuminis sui Carthaginem perdiderunt. Itaque finem volumini faciam, ne forsitan collidendo vehementius, discussa ad tempus rubigine, ubi necessarium acumen elicere non possum, supervacuum asperitatem inveniam: quamquam obviantem asperitatem nequaquam expavescerem, si interioris spem acuminis invenirem. Oros. p. 282
- 436 note¹. Should apparently be heopa reope
— note². Read Cn. Cornelius Lentulus and Lucius Mummius
- 438 note¹. A curious misconception of the original: Fecit facinus etiam ultimis barbaris Scythiæ, non dicam Romanæ fidei et moderationi, execrabile. Oros. p. 294
- 440 note¹. Read Sextus Fulvius Flaccus and Quintus Calpurnius Piso
- 444 note¹. Another singular misconception of the original—the substitution of the cardinal numbers for the ordinal: therefore, for *one, two, three*, etc., read the *first, second*, etc. The names of the kings, too, are oddly blended with those of countries

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| <p>PAGE</p> <p>446 <i>note</i>¹. æperter. A mistake of Ælfred or probably of an ignorant scribe for Operter. Read, therefore: Ðaþa Ēmliur 7 Operter pæpon confular</p> <p>— <i>note</i>². Read Quintus Cæcilius Metellus and Titus Quinctius Flaminius</p> <p>450 <i>note</i>¹. Read Caius Manlius consul and Quintus Cæpio proconsul</p> <p>451 <i>note</i>¹. The forty thousand were quadraginta millia calorum atque lixarum. Oros. p. 327</p> <p>452 <i>note</i>¹. Eaðe pe.....to-cuman. This passage is by no means clear. For hī we should apparently read ī, and for the last h, him; or, if to-cuman governs an accusative, read: pe hine (þone ðuncan) to-cuman. gelang is used in a sense unknown to me</p> | <p>PAGE</p> <p>464 <i>note</i>¹. The MSS. erroneously have Octavianur</p> <p>465 <i>note</i>¹. The Saxon has: so that they were <i>not</i> ten feet, etc.</p> <p>466 <i>note</i>¹. uirpallur. Ælfred mistakes the Psylli, a people of Libya, who were skilled in the art of sucking poison from wounds, for the name of a serpent applied for that purpose. Frustra Cæsare etiam Psyllosadmovente, qui venena serpentum e vulneribus hominum haustu revocare atque exsugere solent. Oros. p. 439</p> <p>— <i>note</i>². Ða, apparently an error for Ðæt.</p> <p>468 <i>note</i>¹. pirte — an error for pirton, singular for plural, of frequent occurrence in Orosius.</p> |
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ANGLO-SAXON ALPHABET.

		Contractions.
Ǽ	a	ǽ and
B	b	þ þæt that
L	c	þōn þonne { then than
D	ð	
ƿ	e	þā þam them.
F	f	f
G	g	g
h	h	
i	i	
K	k	
L	l	<i>Note.</i> —L was probably in ancient times always sounded as K, the latter very rarely appearing in early manuscripts. L _i and L _e afterwards became the English che and chi, as ceap, <i>cheap</i> ; ceopl, <i>churl</i> ; cƿice, <i>church</i> (old English chirche); cicen, <i>chicken</i> , dimin. of coc, <i>cock</i> , with the change of vowel (Ger. umlaut).
ƿ	m	
N	n	
O	o	
P	p	
R	r	
S	s	
T	t	
U	u	
ƿ	w	
X	x	
Y	y	
Z	z	
Ð þ	ð	dh, th, as in <i>though</i> and <i>thing</i> ; though generally used indiscriminately.
Æ	æ	

OUTLINE OF ANGLO-SAXON GRAMMAR.

NOUNS.

There are three genders, neuter, masculine, and feminine, as, *neut.* *ƿif, wife, woman, cild, child; masc.* *mona, moon, ðæl, part; fem.* *sunne, sun, boc, book.*

DECLENSION.

SIMPLE ORDER.

Neut. *eage, eye.* *Masc.* *ŕteoppa, star.* *Fem.* *ƿunze, tongue.*

Singular.

Nom.	eaz-e	ŕteopp-a	ƿunz-e
Gen.	eaz-an	ŕteopp-an	ƿunz-an
Abl. and Dat.	eaz-an	ŕteopp-an	ƿunz-an
Acc.	eaz-e	ŕteopp-an	ƿunz-an

Plural.

Nom. and Acc.	eaz-an	ŕteopp-an	ƿunz-an
Gen.	eaz-ena	ŕteopp-ena	ƿunz-ena
Abl. and Dat.	eaz-um	ŕteopp-um	ƿunz-um

COMPLEX ORDER.

Neut. *leaf, leaf.* *Masc.* *ðæg, day.* *Fem.* *ŕtefn, voice.*

Singular.

Nom.	leaf	ðæg	ŕtefn (ŕtefen)
Gen.	leaf-ef	ðæg-ef	ŕtefn-e
Abl. and Dat.	leaf-e	ðæg-e	ŕtefn-e
Acc.	leaf	ðæg	ŕtefn-e

Plural.

Nom. leaf	ðag-ar	ʃtefn-a
Gen. leaf-a	ðag-a	ʃtefn-a (-ena)
Abl. and Dat. leaf-um	ðag-um	ʃtefn-um

Neut. *ʒpeop*, *tree*; *ʒice*, *realm*. Masc. *bʀoþer*, *brother*;
man, *man*. Fem. *boc*, *book*; *buph*, *town*.

Singular.

Nom. & Ac. <i>ʒpeop</i>	<i>ʒic-e</i>	<i>bʀoþer</i>	<i>man</i>	<i>boc</i>	<i>buph</i>
Gen. <i>ʒpeop-er</i>	<i>ʒic-er</i>	<i>bʀoþer</i>	<i>mann-er</i>	<i>bec</i>	<i>bupg-e</i>
Abl. & Dat. <i>ʒpeop-e</i>	<i>ʒic-e</i>	<i>bʀeþer</i>	<i>men</i>	<i>bec</i>	<i>býpʒ</i>

Plural.

Nom. & Ac. <i>ʒpeop-u</i>	<i>ʒic-u</i>	<i>bʀoþp-u</i>	<i>men</i>	<i>bec</i>	<i>býpʒ</i>
Gen. <i>ʒpeop-a</i>	<i>ʒic-a</i>	<i>bʀoþp-a</i>	<i>mann-a</i>	<i>boc-a</i>	<i>bupg-a</i>
Abl. & Dat. <i>ʒpeop-um</i>	<i>ʒic-um</i>	<i>bʀoþp-um</i>	<i>mann-um</i>	<i>boc-um</i>	<i>bupg-um</i>

ADJECTIVES.

Adjectives, as in German, have a definite and an indefinite inflection. The former is used when the adjective is preceded by the definite article, by any other demonstrative, or by a possessive pronoun; the latter in all other cases.

DEFINITE DECLENSION.

þæt ʒode, *the good*.

Singular.

	Neut.	Masc.	Fem.
Nom.	<i>þæt ʒod-e</i>	<i>ʒe ʒod-a</i>	<i>ʒeo ʒod-e</i>
Acc.	<i>þæt ʒod-e</i>	<i>þone ʒod-an</i>	<i>þa ʒod-an</i>
	Gen. <i>þær ʒod-an</i>		<i>þære ʒod-an</i>
	Dat. <i>þam ʒod-an</i>		<i>þære ʒod-an</i>
	Abl. <i>þý ʒod-an</i>		<i>þý ʒod-an</i>

Plural.

Nom and Acc.	<i>þa ʒod-an</i>	} For all genders.
Gen.	<i>þapa ʒod-ena</i>	
Abl. and Dat.	<i>þam ʒod-um</i>	

INDEFINITE DECLENSION.

Ʒōð, *good.*

Singular.

Neut.	Masc.	Fem.
Nom. Ʒōð	Ʒōð	Ʒōð
Gen. Ʒōðer	Ʒōðer	Ʒōðne
Dat. Ʒōðum	Ʒōðum	Ʒōðne
Acc. Ʒōð	Ʒōðne	Ʒōðe
Abl. Ʒōðe	Ʒōðe	Ʒōðne

Plural.

Nom. and Acc.	Ʒōðe
Gen.	Ʒōðra
Abl. and Dat.	Ʒōðum

COMPARISON.

The Comparative and Superlative Degrees are regularly formed by adding *op* and *ort* to the indefinite form, as *leoƿ*, *leoƿ-op*, *leoƿ-ort*, *dear*, *dearer*, *dearest*; æ usually becomes *a*, as *ƿmæl*, *ƿmal-op*, *ƿmal-ort*, *small*, *narrow*, etc. This ending is, however, only adverbial. As an adjective, the Comparative is formed in *pe pa ne*, whether used definitely or indefinitely, as (*ƿæt*) *leoƿ-pe*, (*re*) *leoƿ-pa*, (*reo*) *leoƿ-ne*, *the dearer*. The Superlative has both the definite and indefinite inflections, the former in *-ort* or *-ert* (also the adverbial form), the latter in *-orte*, *-orta*, *-orte*, or *-erte*, etc., as *leoƿ-ort*, *dearest*, *ƿæt leoƿ-orte*, etc., *the dearest*.

EXAMPLE.

ADJECTIVE.

Posit.	Comp.	Superl.
heapð, hard	(ƿæt) heapð-pe,	heapð-ort, hardest
ƿæt heapðe, the hard	the harder	ƿæt heapð-orte, the hardest

ADVERB.

heapð-e, hardly	heapð-op, hardlier	heapð-ort, hardliest
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IRREGULAR COMPARISON.

Posit.	Comp.	Superl.
lang, <i>long</i>	lengre (leng)	lengert
ŕcpanŕ, <i>strong</i>	ŕcpenŕne (ŕcpanŕ- on)	ŕcpenŕert
hŕæb (hŕaðe), <i>quick</i>	hŕæðre (hŕaðon)	hŕaðort
ealb, <i>old</i>	ýlðre	ýlðert
neah, <i>nigh</i>	neapre (neap, nýp)	nýhert, nehert, next
heah, <i>high</i>	hýpre	hýhert, hehert
eað, <i>easy</i>	eaðre (eðre, eð)	eaðort
feop, <i>far</i>	fýpre (fýp)	fýpreert
ŕeonŕ, <i>young</i>	ŕýnŕre	ŕýnŕert
ŕceopert, <i>short</i>	ŕcýpŕre	ŕcýpŕert
(foŕið)	furðre (furðon), further	
ŕoft, <i>soft</i>	ŕeftre (ŕeft)	ŕeftert
æp, <i>ere, before</i>	æpre (æpon)	æpert
ŕob (pel), <i>good, well</i>	betepe (bet)	beteert, betert
ýfel, <i>evil</i>	ŕýpre (ŕýpŕ)	ŕýpreert, ŕýpŕert
micel, <i>great</i>	mape (ma)	mæert
lýtel (lýt), <i>little</i>	læjre (læj)	læert
foŕme (fope), <i>former,</i> <i>fore</i>		fýpmeert, fýpŕert
læt (late), <i>late, slow</i>	lætpe (laton)	latort, lætemeert
ŕið, <i>late, since</i>	ŕiðre (ŕiðon)	ŕiðort, ŕiðemeert
uŕepearb (up), <i>upward,</i> <i>above</i>	uŕepe (uŕon)	ýŕemeert
(æftep), <i>after</i>	æftepe	æfteemeert
utepearb (ut), <i>outward,</i> <i>out</i>	utpe (uton)	ýtemeert
mið (miððepearb), <i>mid</i>		miðmeert

PRONOUNS.

I. PERSONAL.

The Personal Pronouns are ic, *I*; þu, *thou*; hit, *he, heo, it, he, she*. The first two are the only Anglo-Saxon words having the dual number.

Singular.

Nom. ic		þu	
Gen. min		þin	
Acc. me		þe	
Abl. and Dat. me		þe	
Dual.		Plur.	
Nom. piƿ	pe	ƿiƿ	ƿe
Gen. unceƿ	upe	inceƿ	eoƿeƿ
Acc. unc	uƿ	inc	eop
Abl. and Dat. unc	uƿ	inc	eop

Singular.

Neut.	Masc.	Fem.
Nom. hiƿ	he	heo
Gen. hiƿ	hiƿ	hiƿe
Acc. hiƿ	hine	hi
Abl. and Dat. him	him	hiƿe

Plural.

Nom and Acc. hi, hƿ
Gen. hƿa, hƿpa, heopa
Abl. and Dat. him, heom

II. POSSESSIVE.

The Possessive Pronouns are formed from the genitives of the first and second person, as min, *mine, my*; þin, *thine, thy*; unceƿ, upe, *our*; inceƿ, eoƿeƿ, *your*. These are declined as indefinite adjectives. The genitive of the third person is used unchanged, as hiƿ, *its, his*; hƿa, *their*. To determine more precisely the idea of *reflection*, the genitive of ƿylf, *self*, or the word aƷen, *own*, must be added, which is regularly declined as an adjective, but used only indefinitely.

III. DEMONSTRATIVE.

The Demonstrative Pronouns are ƿæƿ, ƿe, ƿeo, *that*, also the relative *which, who, that*, and the article *the*; and ƿiƿ, ƿeƿ, *this*.

Singular.			Singular.		
Neut.	Masc.	Fem.			
Nom. <i>þæt</i>	<i>re</i>	<i>reo</i>	<i>þiſ</i>	<i>þeſ</i>	<i>þeoſ</i>
Gen. <i>þæſ</i>	<i>þæſ</i>	<i>þæne</i>	<i>þiſeſ</i>	<i>þiſeſ</i>	<i>þiſſe</i>
Dat. <i>þam, þæm</i>	<i>þam, þæm</i>	<i>þæne</i>	<i>þiſum</i>	<i>þiſum</i>	<i>þiſſe</i>
Acc. <i>þæt</i>	<i>þone</i>	<i>þa</i>	<i>þiſ</i>	<i>þiſne</i>	<i>þaſ</i>
Abl. <i>þý</i>	<i>þý</i>	<i>þý</i>	<i>þiſe</i>	<i>þiſe</i>	<i>þiſſe</i>
Plural.			Plural.		
Nom. and Acc. <i>þa</i>			<i>þaſ</i>		
Gen. <i>þapa, þæpa</i>			<i>þiſſa</i>		
Abl. and Dat. <i>þam</i>			<i>þiſum</i>		

IV. INTERROGATIVE.

The Interrogatives are *hpæt* ? *hpa* ? *what* ? *who* ? *hpýlc* ? *which* ? *hpæþeþ* ? *whether* ? *which* ?

Neut.	Mas. and Fem.
Nom. <i>hpæt</i>	<i>hpa</i>
Gen. <i>hpæſ</i>	<i>hpæſ</i>
Dat. <i>hpam, hpæm</i>	<i>hpam, hpæm</i>
Acc. <i>hpæt</i>	<i>hpone, hpæne</i>
Abl. <i>hpý</i>	<i>hpý</i>

V. INDEFINITE.

The Indefinite Pronouns are *ſpa hpæt* (*ſpa*), *whatsoever*; *ſpa hpa* (*ſpa*), *whosoever*; *ſpa hpýlc* (*ſpa*), *whichsoever*; *æghpæt* (*æghpæt*), *æghpýlc*, etc., *whatsoever*, etc.; *ælc*, *each, every one*; *eal*, *all*; *ænig*, *any*; *nænig*, *not any, none*; *anlþiſ* (*ænþiſ*), *single, alone*; *manig* (*mænig*), *many*; *genoh*, *enough*; *an*, *one*; *ſum*, *some, a, a certain*; placed after a cardinal number in the genitive, it implies one more, as *ſiſtýna ſum*, *one of sixteen*; *ſela*, *much, many*; *ſeapa* (*ſea*), *few*; *man* (like Ger. *man*, Fr. *on*), *one, they, people*; *apiht* (*apuht*), *aphc*, *aht*, *aught, anything*; *naphc* (*naht*), *naught, nothing*; *opeþ*, *other, second*; *apþeþ*, *aþeþ*, *one of two, either*; *naþþeþ* (*naþoþ*), *neither*; *æþþeþ*, *either*.

NUMBERS.

Cardinal.	Ordinal.
<i>an</i> one	<i>þ</i> <i>ſopme</i> , <i>re</i> <i>ſopmá</i> , <i>reo</i> <i>ſopme</i> , <i>first</i>
<i>τpa</i> two	<i>þ</i> , <i>re</i> , <i>reo</i> <i>opeþ</i> , <i>second</i> , etc.
<i>þreo</i> , <i>þpý</i> three	<i>þ</i> <i>þpýððe</i> , <i>re</i> <i>þpýðða</i> , <i>reo</i> <i>þpýððe</i>

Cardinal.		Ordinal.
feorep	four	feorþe, feorþa, feorþe
fif	five	fifte, -a, -e
fix, fyx	six	fixte, -a, -e
feofon	seven	feofore, -a, -e
eahca	eight	eahcore
nigon	nine	nigore
tyn	ten	teore
enðlufon	eleven	enðlyfte
twelf	twelve	twelfte
þreotcýne	thirteen	þrýtcore
feorepctýne	fourteen	feorepcore
fifcýne	fifteen	fifcore
fixcýne	sixteen	fixcore
feofontcýne	seventeen	feofontcore
eahcatcýne	eighteen	eahcatcore
nigontcýne	nineteen	nigontcore
twentiz	twenty	twentuzore
þrýctiz	thirty	þrýctizore
feorepctiz	forty	feorepctizore
fifciz	fifty	fifcizore
fixciz	sixty	fixcizore
hund-feofontiz	seventy	hund-feofontizore
hund-eahcatiz	eighty	hund-eahcatizore
hund-nigontiz	ninety	hund-nigontizore
hund, hundreð } hund-teontiz }	hundred	hund-teontizore
hund-enðlufontiz	hundred and	hund-enðlufontizore
hund-twelfciz	hundred and	hund-twelfcizore
þurenð	thousand	

An follows the indef. decl. of adjectives, and in the accus. sing. masc. often forms ænne for anne; used definitely: ane, ana, ane, and standing after its noun, etc., it signifies *alone*. Tpa and þneo are thus declined:

	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.
Nom. and Acc.	tpa (tu)	tpezen	tpa	þneo	þrý	þneo
	Gen. tpega (tpega)			þneopa		
Abl. and Dat.	tpam (tpæm)			þpým		

Ba, *bezen*, *ba*, *both*, follows *τπα*; prefixed to *τπα* it forms *batπα* (*butu*), *both*, which is indeclinable. The numbers from *feopep* to *τpepf* inclusive, when used absolutely, have a nominative in *-e*, as *ealle feoƿone*, *all the seven*; *τpepf* has also *τpefpa* and *τpefƿam*; *ƿif* and *ƿix* are found with a gen. in *-a*, as an *ƿifra ƿifa*. *Tƿentiz* and the others in *-iz*, form a gen. in *-izpa*, abl. and dat. in *-izum*. *ƿunð* prefixed to the tens after *ƿixiz* is sometimes dropt, when *hunð*, *hundred*, goes before, as *ƿeipa an hunð ȝ eahtatiz*, *of ships one hundred and eighty*.

ƿealf, *half*, placed after an ordinal number, reduces it by half, as *opep-healf*, *one and a half* (Ger. *anderthalb*); *ƿriððe-healf*, *two and a half*. From *an*, *τπα*, *ƿreo*, are formed *æne*, *once*; *τƿipa* (*τupa*), *twice*; *ƿƿipa* (*ƿƿýpa*), *thrice*.

VERBS.

There are two Orders of Verbs, as of nouns, viz., the Simple and the Complex (or, according to Grimm's nomenclature, the Weak and the Strong). The simple order forms its imperfect by adding *-oðe* (*-ede*), *-ðe*, or *-te* to the root; the participle past by adding *-oð* (*-ed*), *-ð*, or *-t*. In the complex order the imperfect is monosyllabic, and changes its vowel, and the participle past ends in *-en*. The former is divided into three classes, forming one Conjugation; the latter into two Conjugations of three classes each.

SIMPLE ORDER, OR FIRST CONJUGATION.

lufian, *to love*; *hýpan*, *to hear*; *teƿellan*, *to tell, count*.

INDICATIVE.

Present.

Singular	<i>ic</i>	<i>luf-ige</i>	<i>hýp-e</i>	<i>teƿell-e</i>
	<i>ƿu</i>	<i>luf-aȝt</i>	<i>hýp-ȝt</i>	<i>teƿell-ȝt</i>
	<i>he</i>	<i>luf-að</i>	<i>hýp-ð</i>	<i>teƿell-ð</i>
Plur. <i>pe, ȝe,</i>	<i>hi</i>	<i>luf-iað</i> }	<i>hýp-að</i> }	<i>teƿell-að</i> }
		<i>luf-ige</i> }	<i>hýp-e</i> }	<i>teƿell-e</i> }

IMPERFECT.

Sing.	<i>ic</i>	<i>luf-oðe</i>	<i>hýp-ðe</i>	<i>teal-ðe</i>
	<i>ƿu</i>	<i>luf-oðeȝt</i>	<i>hýp-ðeȝt</i>	<i>teal-ðeȝt</i>
	<i>he</i>	<i>luf-oðe</i>	<i>hýp-ðe</i>	<i>teal-ðe</i>
Plur. <i>pe, ȝe,</i>	<i>hi</i>	<i>luf-oðon</i>	<i>hýp-ðon</i>	<i>teal-ðon</i>

SUBJUNCTIVE.

Present.

Sing. luf-ize	hȳp-e	teall-e
Plur. luf-ion	hȳp-on	teall-on

IMPERFECT.

Sing. luf-oðe	hȳp-ðe	teall-ðe
Plur. luf-oðon	hȳp-ðon	teall-ðon

IMPERATIVE.

Sing. luf-a	hȳp	teall-e
Plur. { luf-iað	{ hȳp-að	{ teall-að
{ luf-ize	{ hȳp-e	{ teall-e

INFINITIVE.

Pres. luf-ian	hȳp-an	teall-an
Gerund to luf-izenne	to hȳp-enne	to teall-anne
Part. pres. luf-izenðe	hȳp-enðe	teall-enðe
Part. past (ge)luf-oð	(ge)hȳp-eð	(ge)teall-ð

The first form of the present indicative plural and of the imperative plural is used when the pronoun either precedes or is omitted, as: *pe lufiað, we love*; *hȳpað, hear*; the second when the pronoun immediately follows, as: *tealle ge, tell ye*. The gerund, which is always preceded by *to*, answers both to the Latin supines and the future in *rus*.

þabban, to have; *þyllan, to will, velle*; and *nýllan, to will not, nolle*, are thus conjugated:

Indic. pres. 1	hæbbe (habbe)	Sub. pres.	habbe (hæbbe)
2	hæfȳc (hafaȳc)	Plur.	habbon
3	hæfð (hafað)	Imp.	hæfðe
Plur. 1, 2, 3	{ habbað (hafað)	Plur.	hæfðon
	{ hæbbe (habbe)	Imper.	hafa
Imperf.	hæfðe (-ȳc)	Plur.	{ habbað
Plur.	hæfðon		{ hæbbe
Infinit. pres.	hæbban (habban)	Part. pres.	hæbbenðe
Gerund	habbenne	Part. past	(ge)hæfðeð, hæfð

Indic. pres. 1	pille	Subj. pres.	pille
2	pilt	Plur.	pillon
3	pile	Imp.	polbe
Plur. 1, 2, 3	{pillað pille	Plur.	polbon
Imperf.	polbe (-rτ)	Infin. pres.	pillan
Plur.	polbon	Part. pres.	pillenðe
Indic. pres. 1	nelle	Subj. pres.	nelle (nýlle)
2	nelt	Plur.	nellon (nýllon)
3	nele (nýle)	Imp.	noibe
Plur. 1, 2, 3	{nellað (nýllað) nelle	Plur.	nolbon
Imperf.	noibe (rτ)	Imper.	nelle
Plur.	nolbon	Plur.	nellað
		Infin.	nýllan

COMPLEX ORDER.

The Complex Order changes the vowel in the imperfect. The imperfect ends with the characteristic, which, if bb, becomes f; if z, h. In the 2nd pers. sing. and in the plur. h again becomes z.

The SECOND CONJUGATION changes certain vowels in the 2nd and 3rd persons sing. present. The part. past sometimes changes its vowel

EXAMPLES:—bpecan *to break*; healðan, *to hold*; ðpaðan, *to drag, draw*.

CLASS I.	CLASS II.	CLASS III.
INDICATIVE.		
<i>Present.</i>		
Sing. 1 bpece	healbe	ðpage
2 bpicrτ	hýlcrτ	ðpæzrτ
3 bpicð	hýlc (healc)	ðpæzð
Plur. {bpecað bpece	{healðað healbe	{ðpaðað ðpage
IMPERFECT.		
Sing. 1 bpæc	heolð	ðpoh
2 bpæce	heolbe	ðpoge
3 bpæc	heolð	ðpoh
Plur. bpæcon	heolbon	ðpogon

SUBJUNCTIVE.

Present.

Sing. bpece	healbe	ðpaȝe
Plur. bpecon	healbon	ðpaȝon

IMPERFECT.

Sing. bpæce	heolbe	ðroȝe
Plur. bpæcon	heolbon	ðroȝon

IMPERATIVE.

Sing. bpec	healb	ðpaȝ
Plur. { bpecað { bpece	{ healbað { healbe	{ ðpaȝað { ðpaȝe

INFINITIVE.

Pres. bpecan	healban	ðpaȝan
Ger. to bpecanne	to healbanne	to ðpaȝanne
Part. pres. bpecenbe	healbenbe	ðpaȝenbe
Part. past (ȝe)bpecen	(ȝe)healben	(ȝe)ðpaȝen

ſeƿan, to be, is thus conjugated :

INDICATIVE.

Pres. 1 eom	Imp. 1 ƿæſ
2 eapc	2 ƿæpe
3 iſ (ȳſ)	3 ƿæſ
Plur. ȳnð (ȳnðon)	Plur. ƿæpon

SUBJUNCTIVE.

Pres. ȳ (ȳȝ, ȳeo)	Imp. ƿæpe
Plur. ȳn	Plur. ƿæpon

IMPERATIVE.

ƿeſ
Plur. { ƿeȝað { ƿeȝe

INFINITIVE.

Pres. ƿeƿan
Ger. to ƿeƿanne
Part. pres. ƿeȝenbe
Part. past. (ȝe)ƿeȝen

With some of the above forms the negative *ne* is combined :

Pres. 1 (ic) neom (*I am not*) ; 3 niſ (nȳſ) ; Imp. næſ ;
Subj. imperf. næpe, etc.

ſeƿan, to say, is thus conjugated :

Ind. pres. *cpepe*, *cpýꝛ*, *cpýð*; imperf. *cpæð*, *cpæðe*, *cpæð*, plur. *cpæðon*; Subj. pres. *cpepe*; imperf. *cpæðe*; part. past (*ge*)*cpeben*. In other respects it is regular.

Ganȝan (*ȝan*) *to go*; *ðon*, *to do*, and *buan*, *to inhabit, cultivate*, are thus conjugated:

INDICATIVE.

Pres. 1	<i>ȝanȝe</i> (<i>ȝa</i>)	<i>ðo</i>	<i>bue</i>
2	<i>ȝæꝛ</i>	<i>ðeꝛ</i>	<i>býꝛ</i>
3	<i>ȝæð</i>	<i>ðeð</i>	<i>býð</i>
Plur.	{ <i>ȝað</i> <i>ȝa</i>	{ <i>ðoð</i> <i>ðo</i>	
Imp.	<i>eoðe</i> (<i>ȝeonȝ</i>)	<i>ðýðe</i>	<i>bueðe</i>

SUBJUNCTIVE.

Sing.	<i>ȝa</i>	<i>ðo</i>	<i>bu</i>
Plur.	<i>ȝan</i>	<i>ðon</i>	<i>bun</i>

IMPERATIVE.

Sing.	<i>ȝanȝ</i> (<i>ȝa</i>)	<i>ðo</i>
Plur.	{ <i>ȝað</i> <i>ȝa</i>	{ <i>ðoð</i> <i>ðo</i>

INFINITIVE.

Pres.	<i>ȝanȝan</i> (<i>ȝan</i>)	<i>ðon</i>	<i>buan</i>
Ger.		<i>to ðonne</i>	
Part. pres.	<i>ȝanȝenðe</i>	<i>ðonðe</i>	<i>buenðe</i>
— past	(<i>ge</i>) <i>ȝanȝen</i> (<i>ȝan</i>)	(<i>ge</i>) <i>ðon</i>	(<i>ge</i>) <i>bun</i>

In the THIRD CONJUGATION the vowel remains the same in the present; but that of the imperfect is changed in the 2nd pers. sing., and in the whole plural.

EXAMPLES: *binðan*, *to bind*; *ðriȝan*, *to drive*; *cluȝan*, *to cleave*.

CLASS I.

CLASS II.

CLASS III.

INDICATIVE.

Present.

Sing. 1	<i>binðe</i>	<i>ðriȝe</i>	<i>cluȝe</i>
2	<i>binȝ</i>	<i>ðriȝȝ</i>	<i>cluȝȝ</i>
3	<i>binȝ</i>	<i>ðriȝð</i>	<i>cluȝð</i>
Plur.	{ <i>binðað</i> <i>binðe</i>	{ <i>ðriȝað</i> <i>ðriȝe</i>	{ <i>cluȝað</i> <i>cluȝe</i>

IMPERFECT.			
Sing. 1	banð	ðraf	cleaf
2	bunðe	ðrife	clufe
3	banð	ðraf	cleaf
Plur.	hunðon	ðrifon	clufon
SUBJUNCTIVE.			
<i>Present.</i>			
Sing.	binðe	ðrife	clufe
Plur.	binðon	ðrifon	clufon
IMPERFECT.			
Sing.	bunðe	ðrife	clufe
	bunðon	ðrifon	clufon
IMPERATIVE.			
Sing.	binð	ðrif	cluf
Plur.	{ binðað binðe	{ ðrifað ðrife	{ clufað clufe
INFINITIVE.			
Pres.	binðan	ðrifan	clufan
Ger.	to binðanne	to ðrifanne	clufanne
Part. pres.	binðenðe	ðrifendenðe	clufenðe
— past	(ge)bunðen	(ge)ðrifon	(ge)clufen
ƿeorpan, <i>to be, to become</i> , is thus conjugated :			
Ind. pres. sing. 1	ƿeorðe	Subj. pres.	ƿeorþe, etc.
2	ƿýrƿ	Imp.	ƿurðe, etc.
3	ƿýrð	Imper.	ƿeorð
Plur.	{ ƿeorþað ƿeorþe	Plur.	{ ƿeorþað ƿeorþe
Imperf. sing. 1	ƿearð	Infin. pres.	ƿeorþan
2	ƿurðe	Ger.	to ƿeorþanne
3	ƿearð	Part. pres.	ƿeorþenðe
Plur.	ƿurðon	— part.	(ge)ƿorðen
Beon, <i>to be</i> , is defective.			
Ind. pres. sing. 1	beo	Subj. pres.	beo
2	býrƿ	Plur.	beon
3	býð	Imper.	beo
Plur.	{ beoð beo	Plur.	{ beoð beo
Infin. beon	Ger. to beonne	Part. pres.	beonðe

Leorjan, *to choose*, makes 3 pers. pres. cýrτ; imperf. ceap, 2 pers. cupe, pl. cupon; part. past (ȝe)copen. And so others in -jan.

Seoðan, *to seethe*, makes 3 pers. pres. rýð; imperf. reað, 2 pers. robe; part. past (ȝe)roben. And so others in -ðan.

Fleoȝan, or contr. fleon, *to fly, flee*, has fleoȝe and fleo, plur. fleoð, fleo; so likewise ȝeoȝan or ȝeon, *to draw*; ppeon, *to cover*; and peon, *to thrive*.

Seon, *to see*, makes imperf. reah or reh, rape or reȝe; imper. reoh or rýh; part. pres. reonbe; part. past (ȝe)repen or (ȝe)reȝen.

Leŕeon (-ŕean), *to rejoice*, has imperf. ȝeŕeah or -ŕeh, ȝeŕape or -ŕeȝe; part. past ȝeŕaȝen or ȝeŕæȝen.

ANOMALOUS VERBS.

The following Verbs are anomalous, having for their present an old imperfect of the Complex Order, and for imperfect one subsequently formed according to the Simple Order.

Pres. 1. 3. ah, 2. aȝe, pl. aȝon; imperf. ahȝe; infin. aȝan; part. past aȝen, *to owe, own*. Also combined with the negative ne: nah, nahȝe.

Pres. 1. 3. an, 2. unne, pl. unnon; imperf. uðe; infin. unnan; part. past (ȝe)unnen, *to grant*.

Pres. 1. 3. can, 2. cunne or canrτ, pl. cunnon; imperf. cupe; infin. cunnan; part. past (ȝe)cud, *to can, be able*, Lat. *posse, valere*.

Pres. 1. 3. ðeah, 2. ðuȝe, pl. ðuȝon; imperf. ðohȝe; infin. ðuȝan, *to be good for, worth*.

Pres. 1. 3. ðear, 2. ðearrτ, pl. ðurpon; subj. ðurpe; imperf. ðorprȝe; infin. ðearpan, *to dare*.

Pres. 1. 3. ȝeman, 2. ȝemanrτ; pl. ȝemunon; imperf. ȝemunbe; infin. ȝemunan, *to remember*.

Pres. 1. 3. mæȝ, 2. miht, pl. maȝon; subj. mæȝe (maȝe); imperf. mihte (meahȝe); infin. maȝan, *to may, can, be able*.

Pres. 1. 3. moȝ, 2. moȝrτ, pl. moton; subj. mote; imperf. moȝrȝe, *may, might, must*.

Pres. 1. 3. rceal, 2. rcealt, pl. rceolon (rculon); subj. rcýle; imperf. rceolbe; infin. rculan, *shall, owe*.

Pres. 1. 3. ȝat, 2. ȝarτ, pl. ȝiton; imperf. ȝirȝe (ȝirre); subj. ȝite; imper. ȝite, ȝitað; infin. ȝitan; ger. to ȝitanne; part. pres. ȝitenbe; part. past ȝiten, *to know*. Also nýcan, *not to know*.

Pres. 1. 3. *þearf*, 2. *þearft* or *þurfe*, pl. *þurfon*; subj. *þurfe*; imperf. *þorft*; infin. *þearfan*, *to need*.

AUXILIARIES, ETC.

The Anglo-Saxon has no future tense, the present being used to express both the present and the future; *willan* and *sculan* are used only to express *will*, *duty*, etc. The present of *beon* has usually a future sense. The perfect and the pluperfect are formed, as in English, by the verb *habban*, *to have*, as *ic hæbbe* or *hæfðe* *gelufoð*, *I have or had loved*. There is no passive voice, the passive being expressed by means of the auxiliaries *þeran*, *þeoþþan*, and *beon*, as *ic eom* or *þeoþðe* (*ge*)*lufoð*, *I am loved*; *ic þær* or *þeoþð* (*ge*)*lufoð*, etc.

Impersonal verbs are as in other tongues, as *hit rinð*, *it rains*; *hit gelimpð*, *it happens*, etc.

SYNTAX.

I. SYNTAX OF NOUNS.

Nouns of time, answering to the question *how long?* are put in the acc. or abl.

Answering *to when?* they stand in the abl., dat. with *on*, or *gen*.

Measure, value, age and the like are used in the gen.

The matter, to which a measure is applied, generally stands in the gen. as *hund mittaena hƿæter*, *a hundred measures of wheat*.

The means or instrument stands in the abl. or dat., with or without the prep. *mið*, *with*.

II. SYNTAX OF ADJECTIVES.

Adjectives, generally speaking, but particularly those denoting want, desire, knowledge, remembrance and the like, have a gen. of the noun which defines them, as *þeoþ pana*, *wanting money*; *æter geopn*, *desirous of food*.

Adjectives denoting pleasure, profit, injury and the like, govern a dat. as *eallum anbƿenz*, *acceptable to all*; *gehpýlcum unnýt*, *useless to every one*.

Comparatives require *þonne* or *þe*, *than*, with a nomin., or an abl. or gen. without; superlatives require a gen.

III. SYNTAX OF VERBS.

Verbs of naming have an accus. of the object named, and a nomin. of the name, as *þone ungemelice eapzan þu miht hacan hapa*, *the immoderately timid thou mayest call hare*.

Ræðan, to rule, counsel, *abpreðan*, to draw (a sword), *toðpreðan*, to cast off (sleep) govern an abl., as *þenden hi þý rice ræðan moƿton*, *while they might rule the realm*; an of *þam þý ƿpeopbe abpæb*, *one of them drew a sword*.

Verbs of bidding, forbidding, serving, following, obeying, consenting to, opposing, pleasing, trusting, injuring, etc., govern a dat.

Verbs of motion, also *onðpæðan*, to dread, often have a redundant dat. of the subject, as *ga þe ƿopð*, *go forth*; *him þa Scýlð ƿepaƿ*, *Scyld then departed*.

Verbs of desiring, needing, tempting, wondering at, using, remembering, forgetting, ceasing, etc.; also *penan*, to hope; *neorian*, to visit, govern a gen., as *pe ƿepilmað ƿriþer ƿið eop*, *we desire peace with you*; *hpý ƿanðize ƿe min?* *why tempt ye me?* *hi þæf ne ƿýmbon*, *they cared not for that*.

Some impersonals govern the person in the acc. or dat.; *hit*, *it*, is often omitted, as *hýngnað hme*, *he is hungry*; *hipe ƿebýpað*, *it becomes her*. Others have besides a gen. of the remote object, as *þone ƿeliƿan lýƿt anpealþeƿ*, *the wealthy lusts after power*.

SYNTAX OF PREPOSITIONS.

The following govern the accus.: *ƿeonð*, *through, over* *ƿuph*, *through*; *ƿið-æƿtan*, *behind, after*; *ýmb* (*ýmbe*), *about*.

These govern the dat. *be* (*bí, bíȝ*), *of, about, by*; *of*, *off, from, of*; *ƿam*, *from, by*; *æt*, *at, to*; *to*, *to*; *into*, *into*; *æp*, *ere, before*; *ƿeop*, *far, far from*; *unƿeop*, *near*; *neah* (*nean*), *nigh*; *ƿehenðe*, *near, handy*; *æfter*, *after*; *buƿan*, *on-uƿan, above*; *beæƿtan* (*bæƿtan*), *behindan, after, behind*; *beheonan*, *on this side*; *butan*, *without, outside*; *betƿýnan* (*betƿeonum, betƿeonan*), *between, among*, *to-emneƿ*, *along*; *to-miððeƿ*, *on-miððan, amid*; *binnan*, *ƿið-innan, on-innan, within, inside*; *ætƿopan*, *toƿopan, before*; *topeapð*, *towards*; *to-eacan*, *besides*.

Anðlanȝ, *along*, governs a gen.

The following govern the accus. or dat.: *ƿope* and *bepopan*, *before*; *onbutan*, *about, around*; *oð*, *unto, till*; *uppon*, *upon*;

innan (innon), *within*; on, *in, on, into*; (on-)gemang, *among*; betweox, *betwixt, among*; utan (uton), *without, outside*; ofer, *over*; under, *under*; togeanes, *onward, towards, against*; begeonðan, *beyond*.

Fop, *for*, and mið, *with*, govern the accus., abl., or dat.

ƿið, *against, with*, governs the accus., dat., or gen.

A preposition sometimes stands after its case, as hi him mið sæton, *they sat with him*.

Ymbutan is sometimes divided, as, ymb hancpeð utan, *about cockerowing*.

SYNTAX OF CONJUNCTIONS.

The following require the verb in the indicative: and, *and*; eac, *also*; ac, *but, for*, Lat. *nam*; ƿa, *so*; ƿa ƿa, *so as*; þa, þonne, *then*; þa, þaþa, *when, as*; (ƿop) hpý, *why?* mið þý (þe), mið þam (þe), *when, while*; þenðen, *while*; riðþan, *since*; oððe—oððe, oððe-ƿeþa—oððe, and oððe þaþa—oððe, *either—or*; ge—ge and ægþer ge, *as well—as, both—and*; ƿa-þeah and (þeah-) hpæþe, *yet, nevertheless*; nalæþ—ac, *not only—but*; (ƿop) þý (þe), *for, because, therefore*.

The following require the subjunctive: þæt, þætce, *that*; þeah-(þe), *though*; þonne and hpænne, *when*; hpær (hƿar), *where*; þý-læþ (þe), *lest*; to þon (þe), *in order that*; a-þý—þe, *so much the—as*; oð, oðþæt, *until*; ær, ærþam (þe), *ere, before*; hpæþer (þe) and þam—þam, *whether—or*; ƿiþ, *if*; nemne, næþne, nýmþe, *unless, except*; hu, humeta, *how*.

Þu ne, with an indicative, and hpæþer, with a subjunctive, are used to make propositions interrogative, as hu ne ðoð manfulle ƿa? *do not the wicked do so?* hpæðer ge nu ƿecan gold on ƿreopum? *do ye now seek gold on trees?* Lƿýrt þu, or ƿegrt þu? *sayest thou?* answer the same purpose with an indicative, as cƿeþe ge hæbbe ge ƿuol? *have ye meat?* ƿegrt þu mæg ge blindan þone blindan læðan? *can the blind lead the blind?*

Uton (utan) with an infinitive expresses a wish, as uton gan, *let us go*.

Two or more negatives are frequently used, as ne ƿep þu na, *weep not*.

Butan (buton), *but, only*, takes ne before it, as pe nabbað buton ƿiþ hlafar, *we have but five loaves*.

<p> A, ever, always Ac, but, for, Lat. nam, enim Acran, ashes Le-acrian Le-ahpian } to ask, be informed Le-axian } of, hear say, or tell Ahxian Að, <i>m.</i> pile Aðl, <i>f.</i> disease Æ, <i>f.</i> law Æbylðð, <i>f.</i> indignation Æcep, <i>m.</i> field, acre Æþe, <i>f.</i> vein, nerve Æfen, <i>m.</i> evening Æfe, ever Æft, after, again Æftermezt } aftermost, last Æftermezt Æfter, next, second, after Æfter-fylgende, follower, succeſſor Æfter-fylhan } to follow, pursue Æfter-fylhan Æghæp, everywhere, on all ſides Ægher, either, both; ægher ge . . . ge, both . . . and Ælc, each, every. See Ylc Ælmihtig, almighty Ælcæp, honeſt, good, honourable Ælþeodignýr, exile, foreign parts Æmenne, deſolate Æmetig, waſte, deſert Æmob, puſillanimous Ænig, any </p>	<p> Ænlic, unique, excellent Æp, ere, before; æþop, earlier; æþeꝛt, firſt Æp, <i>n.</i> braſs Æp-bagum, in days of old Æp-ealde, formerly Æpen, of braſs Æpend, <i>n.</i> errand, meſſage Le-æpendian, to obtain by meſſage Æpendþaca, meſſenger, ambassa- dor Æþeꝛt, erſt, firſt Æþnan. See Yþnan Le-æþnan, to get by running Æþpa, former Æþþam } before that Æþþon } Æt, at, with, in Æt, <i>m.?</i> food Ætægæþe, together Le-ætpeð, poisoned Æmyt, diſgrace Æþýlme, <i>f.?</i> ſpring, ſource Æx, <i>f.</i> axe Æþel, noble, precious Æþeling, <i>m.</i> noble, prince Aþan, pret. ahte, to own, poſſeſs, have Aþen, own Le-aþnan, to appropriate Aþnan, aſhes Aþrian, to aſk Ahte. See Aþan Aþpæp } anywhere Aþep } </p>
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- Ambep, *m.* a certain vessel or measure
 Ambýpne, favourable (wind)
 An, for, on
 An, *a*, one; ane, alone
 Ana, -e, alone, only
 Anbið, *n.* delay, expectation, attendance
 Anbugan, pret. -beah, pl. -bugon, to bow, submit
 Anð, and
 Anðern, worth, value
 Anðlang, along
 Anðlyfen, *f.* sustenance, substance
 Anðpæðan. See Onðpæðan
 Anðpýrne, terrible, formidable
 Anðphra, face, countenance
 Anðpýrðe, *n.* answer
 Anpealðner, simplicity
 Anrindan, to find. See Findan
 Ange, anxious
 Angean, against. See Ongean
 Angilban, to pay. See Lulðan
 Angin, *n.* beginning, undertaking, enterprise
 Anginnan. See Oninnan
 Angitan, to know, be acquainted with
 Angobian, pret. angobe (an error or contraction for angobode), to indemnify
 Anhcner, image, idol, statue
 Le-anmetan, to encourage
 Anpæðner, unanimity
 Anrictan, to stay in. See Lejrictan
 Anryn, *f.* sight, spectacle
 Anpalð } *m.* power, dominion
 Anpealð }
 Anpealða, monarch
 Anrig, *m.* single combat
 Anðpýrðan } to answer
 Le-anðpýrðan }
 Apðpeðe, the country of the Obotritæ, a Slavish people to the north of the Old-Saxons, inhabiting the greater part of Mecklenburg
 Ap, *f.* wealth, income
 Ap, *f.* mercy, honour
 Ap, *f.* possession
 Ap, *n.* brass
 Ap-geotepe, brass-founder
 Le-apian, to honour, have pity on
 Apung, honour
 Aplear, void of honour, base
 Aphc, honourable.
 Apn. See Ypnan
 Atter } *n.* poison
 Attop }
 Apeg, away
 Apeg-cuman, to come away, escape. See Luman
 Axian. See Leacrian
 Axran, ashes
 Að, *m.* oath
 Aþer, either
 Aþum, son-in-law
 B.
 Ba, *f. n.* dat. bam, both
 Bæcborð, larboard, left
 Bæð. See Biððan
 Bærtan. See Beærtan
 Le-bær, *n.?* conduct, behaviour
 Bæpnan, to burn, pret. bapn, pl. bupnon, *v. n.*
 Bæð, *m.* bath
 Ban, *n.* bone
 Baþian, to bathe
 Beærtan, behind
 Beah, inclined. See Bugan
 Bealð, bold
 Le-bealh. See Lebelgan
 Beam, *m.* tree, beam
 Beapn, *n.* child
 Beapn-team, *m.* progeny
 Bebiçgan, to sell. See Biçgan
 Beboð, *n.* command, order
 Bebyman } to bury
 Bebyugean }
 Bec, gen. dat. abl. sing. nom. and acc. pl. of boc, book
 Becuman, to come upon. See Luman
 Bed, *n.* bed
 Bebelran, to bury. See Delran
 A-beben, demanded. See Biððan
 Bedpūan, pret. -ðpaf, pl. -ðpūon, to drive
 Beþangen, encompassed. See Beþon
 Beþapan, to betake. See Fapan

- Bepon, to contain, comprise; utan
 bepon, to encompass. See Fon
 Beponan, before
 Beġan { to venerate, cultivate,
 Beġanġan { encompass. See Lan
 Beġen, *m.* both
 Beġeondon, beyond
 Beġinnan, pret. -ġan, pl. -ġunnon,
 to begin
 Beġitan } pret. -ġeat, to get, ob-
 Be-ġytan } tain
 Behabban, to comprise
 Behazan, pret. -het, to promise
 Beheafðian, to behead
 Behealðan, 3 pers. -hýlt, pret.
 -heold, to hold, observe, see
 Behlðan, to close up. See To-
 hlðan
 Behýlðan, to flay
 Belaðian, to unload, exculpate
 A-belġan { 3 pers. -býlġð, pret.
 Le-belġan { -bealh, pl. bulġon,
 to enrage, incense
 Belieġan, to enclose. See Lieġan
 Belġan, pret. belaf, part. behġen,
 to remain
 Belucan, pret. -leac, pl. -lucon, to
 lock, close; part. belocen
 Belýteġian, to circumvent
 Bemætan, to presume, esteem
 (oneself?) Ger. vermessen? I
 am not aware of the occurrence
 of this verb in any other author
 Bemurcman, to murmur
 Ben, *f.* prayer
 Bena, suppliant, supplicating
 Benæman, to deprive, take away
 Benaman, to name
 Benð, *m. f.* band, bond
 Le-benð, bound. See Bmðan
 Le-benðan, to lay in bonds
 Beniman, pret. benam, part. be-
 numen, to take away, deprive of
 A-beoðan, to announce. See
 Beoðan
 Beoðan } pret. -beað, pl. -bu-
 Be-beoðan } ðon, to command,
 Le-beoðan } enjoin, offer
 Beorġan } pret. beaph, pl. bup-
 Le-beorġan } ġon, part. -borġen,
 Bupġan } to save, secure
 Beoph, *m.* mountain
 Beopmar, the people inhabiting
 the country called Biarmaland,
 east of the Dwina. See Aall,
 note to Snorri, i. p. 77
 Le-beotian, to threaten, promise
 Bepan } pret. -bæp, part. -bo-
 Le-bepan } pen, to bear, carry,
 bring forth
 Bepa, bear
 Bepeapian, to bereave of, plunder
 Bepen, of bearskin
 Bepytan, pret. bæpŕt, pl. bupytan,
 to burst
 Berætian, to beset, lie in wait for
 Berapon, beheld. See Seon
 Berceapian, to see, observe
 Berceotan, pret. berceat, to shoot,
 dart, rush, precipitate
 Bercuġan, pret. -rceaf, pl. -rcuġon,
 to shove, push
 Bercýpan, pret. -rceap, to shave
 Berem, besom, broom, rod
 Berencan, to sink: *v. a.*
 Berenġan, to singe, scorch, burn
 Berincan, pret. -ranc, pl. -runcon,
 to sink, *v. n.*
 Berittan, pret. -ræt, part. -reten,
 to besiege
 Berpon, drawn, attracted. See
 Arpanan
 Berpprecan, to talk about, an-
 nounce, complain. See Sppecan
 Berŕelan, pret. ŕæl, to steal, i. e.
 to go clandestinely
 Berpican, pret. -rpac, pl. -rpicon,
 to deceive, calumniate, betray,
 circumvent; berpice beon, to
 deceive
 Berýpian } to ensnare, circumvent,
 Berýpian } plot against
 Bet, better, *adv.* þý bet, the better
 Betæcan } pret. -tæhte, to commit,
 Betæcean } entrust, deliver
 Betan } to make reparation,
 Le-betan } atone, repair; betan
 } ŕýp, to make up a fire
 Betepe, comp. of ġoð, better
 Betogen, covered, from beteon.
 See Teon
 Betŕt, best

Betux }		Blac, black, <i>also</i> pale, Ger. bleich
Betpux }	between, among	Blæð, <i>f.</i> fruit
Betpūh }		Blæðpe, <i>f.</i> boil, tumour
Betpeonan }	between, among	Le-bland, <i>n.</i> ? mingling; rnap-ge-
Betpeonum }		bland, snow-storm
Betýnan, to close, shut		Le-bletýnan, to bless
Bepeopcan, to work over, or cover, construct		Blindhce, blindly
Bepeoppan } pret. -peapp, pl. -pup-		Blunnan } pret. blan (blon) pl.
Bepýppan } pon, to cast		A-blunnan } blunnon, to cease
Bepēpan, to defend		Blīð, blithe, luxurious, joyful
Bepūðan, pret. -panð, pl. -punðon, to wind about		Blīðhce, blithely, joyfully
Bepitan, pret. bepīte, to take care or charge of, command		Blīðner, blitheness, gladness
Bepopen, shedding tears, from pepan		Blōð, <i>n.</i> blood
Bepýðian, to force, encompass?		Blōð-ðpync, <i>m.</i> blood-drinking
Bepýðan, to urge, impel		Blōð-ðyte, <i>m.</i> bloodshed
Bi, by		Blōðg, bloody
Bicgan }		Blōð-pýne, <i>m.</i> effusion of blood
Le-bicgan }	pret. bohce, to buy	Le-blot, <i>n.</i> sacrifice
Le-bicman, to signify, show		Blotan, to sacrifice
Bidan }	pret. -bað, pl. -biðon,	Blotung, sacrifice
A-bidan }	to abide, stay, con-	Boc, <i>f.</i> book
Le-bidan }	tinue	Boc-land, <i>n.</i> land held by charter or testament
Biddan }	pret. bæð, to pray,	Le-bod, <i>n.</i> order, ordinance
Le-biddan }	worship, demand	Le-bodian, to announce
A-biddan, to solicit, obtain by solicitation. See Biddan		Le-bogen, inhabited, from bugan
Le-bigan, to bow, subdue		A-bolgen } exasperated, angry.
Bilibban, to live by or on		Le-bolgen }
Bilpīner, meekness, gentleness		See Aþelgan
Bindan }	pret. -band, pl. -bun-	Le-bopen, born, from bepan
Le-bindan }	don, to bind, part. gebunden	Bot, <i>f.</i> atonement, from betan
Binnan, within		Bpað, broad, wide-spread
Birceop, bishop, priest		Bpadian, to widen, extend, spread
Birceophað, priesthood		Bpæð, <i>f.</i> breadth
Birmer } infamy, ignominy, blas-		Bpæðan }
Birmop }	phemy, mockery	to spread, extend,
Birmerpan. See Lebyrmerpan		Le-bpæðan }
Birmoplic, disgraceful, ignominious, squalid		widen
Birmpung, insult, ignominy, disgrace		Bpæð, breath, vapour
Birpel, <i>n.</i> proverb		Le-bpec, <i>n.</i> breaking, breach
Bit, <i>m.</i> ? bit, bite		Bpecan }
A-bitan, pret. -bat, pl. -biton, to bite		pret. -bpæc, part. -bpo-
Bitet, bitter		cen, to break, capture
		A-bpecan }
		by assault, Lat. expug-
		nare, violate, burst
		Bpæð, <i>n.</i> board, tablet
		A-bpæðan }
		pret. -bpæð, pl. -bpu-
		don, part. -bpoðen,
		Le-bpæðan }
		to draw
		Bpæðenð, cunning, crafty
		Bpæort, <i>n.</i> breast
		Bpæðer, dat. and abl. of bpoðer
		Bpungan }
		pret. bpohce, to
		Le-bpungan }
		bring
		Bpoc, <i>n.</i> misery, affliction, trouble

- Bpocian } to afflict, distress,
 Le-bpocian } maim, half kill
 Bpohze }
 Le-bpohze } see Bpungan
 Bporman, to decay
 Le-bpopen, brewed
 Bpoþop, brother
 Le-bpoþopryce, brotherhood
 Le-bpoþpa } brethren, brothers;
 Le-bpoþpu } Ger. Gebrüder
 Bpuca, pret. bpeac, pl. bpucon, to
 enjoy, use, eat
 Bpýc, *f.* bridge
 Bpýcð, breaks. See Bpecan
 Bpýme }
 Bpeme } famed, renowned
 Bpýne, *m.* burning, fire
 Buan { 3 pers. býð, pret.
 Le-buan { buðe, part. -bun to
 inhabit, dwell, cul-
 tivate
 Buþan, above
 Buþan { pret. -beah, pl. -buþon,
 A-buþan { part. gebogen, to bow,
 Le-buþan { bend, submit, turn,
 revolt, inhabit
 Le-bun, inhabited, cultivated; from
 buan
 Le-bunden. See Bindan
 Bupgenða-land, Bornholm
 Bupgenðan, the Burgundians.
 These in Ælfred's time appear
 to have dwelt to the north of the
 Osti. We find them at another
 period on the east bank of the
 Oder. They have given name
 to the isle of Bornholm (Bor-
 gundar-holm)
 Buph }
 Bupuh } *f.* burgh, city
 Buph-leode, *m. pl.* citizens
 Buphpapu, *f.* townsfolk, inhabitants
 Butan, buzon, but, save, except,
 unless, without
 Butu, both
 Le-býcþan, pret. -bohze, to buy
 Býge, *m.* bending, angle
 Le-býlð, emboldened
 Býlþlice, innocently, meekly
 Býn, cultivated, from buan
 Le-býnð, *f.* birth
 Býnbert, of best birth
 Býnele, cup-bearer
 Býpþen, *f.* sepulchre
 Le-býpian. *v. impers.* to happen
 Býnþ, dat. abl. and nom. pl. of
 buph; also of beoph, mound,
 barrow, sepulchre
 Býpþen, *f.* sepulchre, grave
 Býpnan, pret. bapn, pl. bupnon, to
 burn. Lat. ardere
 Býren, *f.* example, precept
 Le-býrmeþian, to treat with con-
 tumely, maltreat
 L.
 Lapcepn, *n.* prison
 Larepe, Cæsar, emperor; Ger.
 Kaiser
 Lapl, *m.* basket
 Lealc }
 Lalc } *m.* chalk
 Lealð, cold
 Leap, *m.* chap (as in chapman),
 chattel, commodity
 Leapian } to buy
 Le-ceapian }
 Leap-ryc, *n.* merchant-ship
 Leap. See Leoran
 Lempa, champion, soldier
 Lene, bold, valiant
 Lennan, to bring forth
 A-ceopþan, pret. aceapþ, to cut, cut
 off, part. acopþen
 Leop-æx, *f.* axe
 Leopian, to murmur
 Leopl, *m.* churl, peasant
 Leoran { pret. -ceap, 2. -cupe,
 Le-ceoran { pl. -cupon, part. -co-
 pen, to choose, elect
 Lising, chiding
 Lilð, *n.* child
 Lipce, *f.* church, temple
 Llane, clean, completely
 Llað, *m.* cloth, garment
 Lhþ, *n.* shore, cliff
 Lluð, *m.* rock
 Lluðig, craggy, rocky
 Llupe, narrow pass, strait
 Llyþian, to call
 Lneop, *n.* knee
 Lniht, boy, youth

Lnhthað, boyhood	Gulf of Bothnia and the White Sea, including Finmark
Luýrran } to crush, overthrow	Lpen-ræ, <i>m.</i> the White Sea
Le-cnýrran }	Lpeðan } 3 p. cpýð, pret. cpæð,
Loopra, cohort	Lpeðan } pl. cpædon, to say,
A-copen, chosen. See Leoran	Le-cpeðan } speak, agree on, declare
Lopn, <i>n.</i> corn	Lpic, quick, living
Lortian, to tempt	Lpilmán, to kill
Lot, cot, cottage	Lpýðpæðen } <i>f.</i> compact, covenant
Lpært, pl. cpaŕtar, <i>m.</i> craft, device, power	Le-cpýðpæðen } nant
A-cpærtan, to resolve, devise?	Lýl, <i>m.</i> leathern bag
Le-cpærtgian, to strengthen, render powerful	Lýle, <i>m.</i> cold
Lpærtg, crafty, powerful	Lýmð, comes. See Luman
Lpæt-pæn, <i>m.</i> cart-wain; chariot, car	Lýn, <i>n.</i> kin, kind, sort, race
Lpeopan, pret. cpeap, pl. cpupon, to creep	Le-cynd, <i>n.</i> nature; adj. natural
Lpuyten, christian	Lýne, royal; used as a prefix, as cýne-cýnner, of royal race
Lpuytenbom, christianity	Lýnedom, kingdom
Lpuytenert, most christian	Lýnelice, royally, nobly
Lucu } quick, living	Lýne-ŕice, <i>n.</i> kingdom
Luco }	Lýne-ŕecl, <i>n.</i> royal seat or residence
Luman, 3 pers. cýmð, pret. com, to come	Lýng }
A-cuman, to come, be born. See Luman	Lýning }
Lunnan : ic can, pl. cunnon; pret. cuðe, pl. cuðon, to know, be able, can	Lýningc }
Le-cunmian, to try, attempt	Lýpepen, of copper
Lupon }	Lýp }
A-cupon }	Lýp }
Le-cupon }	Lýp }
Luð, known, manifest. See Lýþan	Lýp }
Lýþan }	Lýp }
Luðon. See Lunnan	Lýp }
Lpacian, to quake	Lýp }
Lpacung, quaking	Lýp }
Lpealm, <i>m.</i> mortality, pestilence, plague	Lýp }
A-cpelan, pret. acpæl, to die, perish	Lýp }
Lpellan }	Lýp }
A-cpellan }	Lýp }
Lpeman }	Lýp }
Le-cpeman }	Lýp }
Lpen }	Lýp }
Lpene }	Lýp }
A-cpencan, to quench	Lýp }
Lpenlaub, the country between the	Lýp }

D.

Dæð, <i>f.</i> deed
Dæðbot, <i>f.</i> penance, repentance
Dæg, <i>m.</i> day; pl. ðagar
Dæl, <i>m.</i> part
Dælan }
Le-dælan }
Le-dæpman, to be fitting
Le-dæpenlice, fittingly
Dalamenŕan, the Dalamensæ, a Slavonic people, formerly inhabiting Silesia

Deað, dead	Dripan } pret. dripan, to drive, urge
Deaðlic, deadly	Dripan } pret. dripan, to drive, urge
Deapninga, secretly	Le-dripan, to be wrecked. See
Deapnan, ic deap (deop) pe dappan,	Dripan
pret. doppte, to dare	Dripan
Deað, <i>m.</i> death	Dripan, dry
Le-delf, <i>n.</i> delving, digging	A-dripan, to dry up
Delfan } pret. dealf, pl. dulfon,	Drihten, <i>m.</i> lord
A-delfan } to delve, dig	Dripan, drink
Dem } <i>m.</i> loss, detriment	Dripan, pret. dripan, pl. dripancon,
Demm } <i>m.</i> loss, detriment	to drink
Le-deman, to doom, sentence	A-dripan, to be drowned. See
Dennameapc, Denmark; though not	Dripan
in the modern sense, but the	Dripan, drop
then Danish provinces of Skaane	Dripancon, drunk
(Scania) and Halland, which	A-dripancon, drowned. See Dripancon
were, in fact, the ancient seat of	Dripanconnyr, drunkenness
the Danes, and constituted a	Dripan, wizard, magician
part of that kingdom until 1658,	Dripancæft, <i>m.</i> witchcraft, magic
when they were ceded to Sweden	Dripanhten, lord
Deofol } devil	Le-dripanc, <i>n.</i> drinking
Deofol } devil	Dripan, to drip, drop
Deofol-cæft, <i>m.</i> diabolical art	Dripan, <i>f.</i> nobility, flower (of a
Deofolgyld, <i>n.</i> idol, idolatry	people), virtue
Deofolgyld-hur, <i>n.</i> heathen temple	Dulmun, a sort of large ship, dromon
Deop, <i>n.</i> deer, beast	Dun, <i>f.</i> down, mountain
Deop, to hurt, injure, annoy	Duru, <i>f.</i> door
Dic, <i>f.</i> dike, ditch	Durt, <i>n.</i> dust
Digel, dark, secret	A-dripan, to quench
Digelner, darkness, secret, mystery	Le-dripan, error, heresy
Dohtron, daughter	Le-dripanman, heretic
Dom, <i>m.</i> doom, authority, dignity	Dybe. See Don
Don } 3 pers. deð (doð), pret.	A-dybe. See Adon
Le-don } dybe, part. geðon, to do,	Le-dripan, pret. -deaf, pl. -dripan,
make, reduce, bring	to dive, sink
A-don, to do, take, remove, release	Le-dripan, to dung, manure
See Don	Dyn } dear, precious
Doppte. See Deapnan	Deop } dear, precious
A-dripan. See Ondripan	Dyn, dark, secret
A-dripan, drive out, expel	Dynman, to conceal
Le-dripanner, grief, sorrow	Dyn, <i>n.</i> folly, adj. foolish
Dream, <i>m.</i> frenzy	Dynner, folly, delusion
Dripan } pret. dripan, to tor-	
Le-dripan } ment, afflict	
Le-dripan, to perplex, trouble,	
afflict	
Le-dripanlic, turbid, dense	
Dripan, <i>m.</i> drink, potation	
A-dripan, to drown, <i>v. a.</i>	
Dripan, 3 pers. dripan, pret. dripan,	
pl. dripancon, to suffer, sustain	

e.

Ca, *f.* river; ea-gang, course or
bed of a river
Eac, eke, also
Eaca, addition, increase
Eage, *n.* eye
Eahca, eight

Eahtateoþe, eighteenth	Ecnȳr, eternity
Eahtatig (hund), eighty	Eōpīr, reproach, contumely
Eahteðe } eighth	Eft, again, after
Eahtoðe }	Eft-aȳīan, to give back. See
Eala, alas	Līfan
Ealað, <i>m.</i> ale	Eft-gepenðan, to turn back, retro-
Ealð, old	grade
Ealðdom, age	Eft-recȳan, to say again, repeat.
Ealðopðom, eldership, supremacy	See Secȳan
Ealðopman, prefect, tribune, ge-	Eage } <i>n.</i> eye
neral	Ege }
Ealbung, age	Ege, <i>m.</i> awe, fear, terror
Eall, all	Egefull formidable
Ealn }	Egeþlc, terrible, dire
Eln } <i>f.</i> ell	Eȳīan }
Ealne } constantly, always	Le-eȳīan } to terrify
Ealng }	Ehtan, to follow, prosecute, assail
Ealo-geþeopc, <i>n.</i> ale-brewery	Ehtatȳne }
Eam, uncle	Eahtatȳne } eighteen
Eapð, <i>m.</i> country, habitation	Ehtner }
Eapþært, abiding	Ehtnȳr } persecution
Eapðian, to inhabit, dwell	Ele, <i>m.</i> oil
Eapþeð } <i>f.</i> difficulty, hardship,	Ellþeod, <i>f.</i> exile
Eapþeð }	Eln, <i>f.</i> ell
Eapþeðlice, hardly, sorely	Elpend, <i>m.</i> elephant
Eapȳ, bad, slothful, cowardly	Ellþeodig }
A-eapȳian, to become cowardly,	foreign
etc.	Embe. See Ymbe
Eapm, <i>m.</i> arm	Embrittan. See Ymbrittan
Eapm, poor, miserable	Emþela, equally many
Eapmlice, miserably, piteously	Emleor, equally pleasing
Le-eapman, to merit, earn	Emlic }
Eart, east	Emnlic }
Eartane, from the east	similarly, equally.
Eart-ðæl, <i>m.</i> east part	Emn, even, equal; co-in comp. emne,
Eartene, in the east	equally, level; emnap, more
Eartemeȳt, eastmost	equally; on emn, simultaneous
Earteþeapð, eastward	Emnet, <i>m.</i> ? plain, level country
Eartland, the country of the Osti,	Emnlang, along
or Estas, Esthonia. See Osta	Emn-ŕceolepe, co-disciple
Eartnȳhte, due east	Emŕapug, equally sorrowful
Eart-ȳmbutan, east about	Ende, <i>m.</i> end, extremity, part
Eapunga, publicly, openly	Endemer, after all, at length
Eað, easier, more easily. See Yð	Endian }
Eaðe, easily	Le-endian } to end
Le-eaðmeðan, to humble	Endleorān }
Eaðmeto }	eleven
Eaðmetto }	Endlupon }
Eaðmodig, humble	Ent, <i>m.</i> giant
Eaðmoðner, humility	Eode }
Ece, eternal, perpetual	Le-eode } See Lān and Lēȳan
	Copðbeorung, earthquake
	Copðe, earth

Cophðlic, earthly
 Cophð-týpepe, earth-tar, bitumen
 Cophð-pærman, *m. n.* fruit of earth
 Cophðpape, *f. pl.* inhabitants of earth
 Cophð-pela, abundance of earthly
 produce
 Cop, you, to you
 Epian, to plough
 Etan, 3 pers. *ýc*, pret. *æt*, to eat
 Ettan, for etan, to eat? or pasture?
 or for hetzan, to hunt?
 Eudomane, Arabia Eudaimon
 Eþel, *m. n.* country

F.

Fe-ya, foe
 Facen } *n.* artifice, deception, de-
 Facn } vice
 Facian, to contrive, plot, scheme
 Fæþep, father
 Fæþepa, paternal uncle
 Fæþep-eþel, *m. n.* paternal country
 Fe-þæþep, related through the
 father
 Fægþe, fair, beautiful
 Fæhð, *f.* feud, hostility, enmity
 Fæmnanhad, maidenhood
 Fænn } *n.* fen
 Fenn }
 A-fæpan, to fear
 Fæþeþ } *n.* expedition, march,
 Fæþelt }
 Fæþelbe } retinue
 Fæþlic, sudden
 Fæþt, fast, strong, firm
 Fæþte, fast, firmly, closely
 Fæþte-boc, *f.* fast-book?
 Fæþten, *n.* fastness, fortress
 Fæþlic, firm, secure
 Fæþcmoþ, firm
 A-fæþtman { to fasten, fix, con-
 Le-fæþtman { firm, resolve,
 establish
 Fæþcýr, fastness, strength
 Fæt, *n.* vessel; pl. *faþu*
 Fæt, fat
 Fætely, *n.* vessel
 Fægen } glad, joyful
 Fægen }
 Fæþbian } to try, explore, at-
 Le-fæþbian } tempt

Le-rangen, captured, taken (pri-
 soner). See Fon
 Fapan { pret. *rop*, to fare, go,
 journey, experience,
 Le-rapan { capture, ravage, gain
 (a victory), die; ge-
 rapen, departed, dead
 A-rapan, to go from
 Le-rea, joy
 Feald, *m.* fold
 Fealh. See Filhan
 Feallan } 3 pers. *rylð*, pret.
 A-feallan }
 Le-feallan } feoll, to fall
 Feap, *m.* bull
 Feap, few
 Le-feccan, pret. -fehhte, (-fethte) to
 fetch, seek, get
 Fedan }
 A-feþan } to feed, rear
 Fel, *n.* fell, hide
 Fela, much, many
 Fe-felan, to feel
 Feng } See Fon
 A-feng }
 Fen-land, *n.* fen-land
 Feo } *n.* cattle, money
 Feoh }
 Le-feohht, *n.* fight, war
 Feohtan } pret. -feahht, pl. -ruh-
 A-feohtan } ton, to fight
 Le-feohtan, to fight, gain by fighting
 Feoþs, *m.* foe
 Feoþscrepe, enmitv
 Feop, far
 Feoph, *n.* life
 Feoþm, *f.* feast
 Feoþþa -e, fourth
 Feoþeþ, four; feoþeþa þum, one
 and four others, or one of four?
 Feoþeþ-pet, *m.* quadruped, cattle
 Feoþeþprehte, quadrangular
 Feoþeþtwig, forty
 Feoþeþtwiðe, fortieth
 Feoþeþtwýne, fourteen
 Fe-þeþa, comrade, associate
 Feþan, pret. *reþeþ*, to go, march
 Le-feþþæþen, *f.* fellowship
 Feþrc, fresh
 Le-feþrcræpe, fellowship, companions
 Le-fetct, fetched, sent for. See
 Le-feccan

Feþe, gait, locomotive power	
Feþe-heþe, <i>m.</i> foot army, infantry	
Fif, five	
Fifte, fifth; fifte healþ, four and a half	
Fiftig, fifty	
Fiftyne, fifteen	
Fild, open, campaign	
Filhan, pret. realh, to betake oneself?	
Findan { pret. fand, pl. fundon, to find, determine, find out	
Finger, <i>m.</i> finger	
Fipen-lurþ, <i>m.</i> sinful lust; from fipen, sin, and lurþ, lust	
Fipmettan, to request? In the Cott. MS. the word has over it in a later hand bædon	
Fippa, further	
Firc, pl. fuxar, <i>m.</i> fish	
Fircad { <i>m.</i> the occupation of fish-	
Fircod { ing	
Fircepe, fisherman	
Fla, <i>f.</i> arrow	
Fleah. See Fleogan	
Fleam, <i>m.</i> flight	
Flede, flood, flood-tide	
Fleoga, fly	
Fleogan { pret. fleah, pl. flugon, to	
Fleon { flee, fly; fleonde, fleeing	
Fleot, water, sea	
Flex, <i>m.</i> flax	
Le-þht, <i>n.</i> contest, dispute	
Flocmælum, in flocks	
Floð, <i>m. f. n.</i> flood	
Flopan { pret. -fleop, to flow,	
A-flopan { flood	
Le-flopan {	
Flugon. See Fleogan	
Flyma, fugitive	
A-flyman { to put to flight, rout	
Le-flyman {	
Fodpepe, fodderer	
Folc, <i>n.</i> folk, people	
Folc-gefeohþ, <i>n.</i> general battle	
Folgepe, follower, successor	
Folgan, to follow	
Folgoð, <i>m.</i> train, service, Lat. ministerium, sequela	
Fon { 3 pers. fehð, pret. feng,	
Le-fon { part. gefangen, to receive, take, begin, succeed to	
Fop, <i>f.</i> journey, march	
Fop, for, on account of	
A-fop. See Afapan	
Fopbæpnan, to burn, be burnt	
Fopbeoðan, pret. -beað, pl. -buðon, part. -bodeþ, to forbid	
Fopbepan, to endure, bear. See Bepan	
Fopbpecan, pret. -bþæc, part. -bþocen, to break, violate	
Fopbugan, pret. -beah, pl. -bugon, to eschew, avoid	
Fopþýpð, obstacle, hindrance	
Fopceoppan, pret. -ceapþ, pl. -cup-ron, to cut, sever	
Fopcuð, depraved, wicked	
Fopceþeþan, to accuse, charge with. See Lpeðan	
Fopðeman, to condemn	
Fopðon, to foredo, destroy, also to perish. See Don	
Fopðþuran, to drive. See Dþuran	
Fope, before	
Fope-gilpan, pret. -galp, pl. -gul-pon, to vaunt	
Foppeapð, forward, early	
Foppleogan, to run away. See Fleogan	
Fopgan, to forgo. See Lran	
Fopgyran, to forgive. See Lgyran	
Fopgyren { indulgent, compliant	
Fopgyren {	
Fopgyrner, forgiveness	
Fopgytan { pret. -geat, pl. -gizon,	
Fopgytan { to forget	
Fopgyþban, pret. -gealþ, pl. -gul-ðon, part. -gulþen, to pay, requite	
Fophepgian, to ravage, plunder, harm	
Fophepgung, ravaging, devastation	
Fopht, afraid, fearful	
Fophpæga, ? about	
Fophynan, to bring down, reduce, humble	
Foplæðan, to mislead	
Foplætan, pret. foplet, to leave, forsake, dismiss, abandon, allow	

Fopleoran, 3 pers. -lȳrt, pret. -leap, pl. -lupon, part. -lopen, to lose	Fopð-gelæðan, to lead forth
Foplicgan, to commit incontinence, v. refl.	Fopð-gerecgan, to say forth. See Secgan
Foplop, loss	Fot, <i>m.</i> foot; betpeox þam fotum, tête-à-tête
Fopma, -e, foremost, first	Fpacob } Fpacod } profligate, indecent
Fopmelzan, to be consumed by fire. See Lemelzan	Fpætþian } Le-fpætþian } to fret, adorn
Fopneah, almost all, very near	Fþam } Fþom } from, by, through. of
Fopneþan, to devote, sacrifice?	Fþambugan, to desert, abandon. See Lebugan
Fopnman, to take away (by death), destroy. See Niman	Fþecenlice, dangerously
Fopoð, broken	Fþerehlce, wantonly, lasciviously
Fopracan, pret. -roc, to refuse, deny, renounce	Fþegea, lord, master
Fopracian, to beset, lie in wait for	Fþegnan, pret. fþægna, pl. fþægnum, to ask, inquire of
Foprapon, despised. See Fopreon	Fþemðe, strange, foreign
Foprcapung } metamorphosis, vi- Foprcapung } cissitude?	Le-fþemman } to effect, perpetrate, Le-fþemman } promote, perform
Foprcapung, pret. -rcap, pl. -rcpu- ron, to crop off, gnaw off	Fþeodum, freedom, liberty
Foprendan, to send away, banish	Le-fþeogan, pret. -fþeode, to free, emancipate
Fopreon, to despise. See Seon	Fþeond, friend
Foprepennet, contempt	Fþeondryce, friendship
Foprittan, to obstruct, occupy. See Lerittan	Fþeoran, pret. fþop, part. fþopen, to freeze
Foprlean, 3 pers. -rlýð, pl. -rløh, pl. -rløgon, part. -rlagen (-rlæ- gen), to kill, destroy, beat	Fþetan, pret. fþæt, to devour
Foprpillan, to destroy	Fþig, free
Foprtanþan, to stand before. See Stanþan	Fþinan, pret. fþan, pl. fþinum, to ask, inquire
Fopruþian } Foprupian } to pass in silence	Fþið, <i>m.</i> peace
Fopryþian }	Fþiðian, to protect
Foprtendan, to burn	Fþox, <i>m.</i> frog
Foppeorþan } to destroy, make cri- Foppýþan } minal. See Lepeorþan	Fþum-, first, <i>used as a prefix</i>
Foppeorþan, to perish. See Fþeorþan	Fþuma, beginning
Foppýrnan, to warn, forbid, deny, refuse	Fþum-cenned, firstborn
Fopð, forth, oð	Fþum-rlæp, <i>m.</i> first sleep
Fopþæm }	Fþýmð, <i>f.</i> beginning
Fopþam }	Le-fþýnð, friends, <i>used collectively</i>
Fopþon }	Fþugel, <i>m.</i> fowl, bird
Fopþencan, to despise, despond; fopþoht, despised. See Þencan	Fþugelepe, fowler
Fopðfapan, to go forth, die	Fulgan, to follow
Fopðrapen, departed, dead	Fulhan, to corrupt, rot
	Full, full
	Fullleodon, to fulfil. See Lan
	Fullgan } Fullgangan } to complete, accom- plish, terminate, perform duty. See Lan

- Fullian, to baptise
 Fullice, fully
 Fullpht, *m.* baptism
 Fulneah, nearly
 Fulpaðe, very quickly, very soon
 Fultum, *m.* help, aid, force
 Le-fultumian, to aid, support
 Fultumlear, without help
 Fundian, to tend, hasten
 Fupþon, indeed, even
 Fupþumhc, wonderful, singular?
 Le-fýlbe, *n.* plain
 Fýll, *f.* fill, glut, fall, destruction
 A-fýllan, to fill
 A-fýllan, to quell
 Le-fýllan, to fell, strike down, slay
 Fýlrcan }
 Le-fýlrcan } to aid, support
 Fýlð, falls. See Feallan
 Le-fýnð, foes; from feonð
 Fýp, *n.* fire
 Fýp-bpýne, *m.* conflagration
 Fýp-cýu, *n.* sort of fire
 Fýnð, *f.* army
 Fýpen, fiery
 A-fýphtan, to frighten, terrify
 Fýphtneþ, fear, terror
 Fýphto, *f.* fear
 Fýpmert, first, foremost, chiefly
 Fýpp, farther; comp. of feop
 Fýppert, farthest; superl. of feop
 Fýprt, *m.* space of time
 Fýprt, first, chief
 Fýppman, to further, promote
- L.
- Le-gaðepuan, to gather, collect
 A-gælan, to strike with a panic;
 part. agæleð (agælpæð), busy
 Læpr-cið, *m.* blade of grass
 Læprcapa, grasshopper, locust
 Lærol, *n.* tribute
 Lærol-gýlða, tributary
 Lan }
 Langān } pret. eoðe, to go, walk
 Le-gan, to overrun, conquer. See
 Lan
 Langenðe, going, foot soldiers
 Lang-hepe, *m.* army of foot
 Lapa, point? p. 258
- Lapprecg, *m.* ocean
 Le, yea, also
 Leap, *n.* year. In geap-ðagum, in
 days of yore. Pages 332, l. 30,
 and 430, 7. geap is masc.
 Leapð, *m.* home, dwelling
 Leape, readily, well; comp.
 geapop
 Leapo, ready
 Leaz, *n.* gate
 Leaz. See Leotan
 Leæa, joy
 Leleafa, belief, faith
 Lemæne } common; gemænig-
 Lemænighc } lce, in common
 Lemong, among, during
 Leoc, *n.* yoke
 Leomoplic, sad, doleful
 Leompian, to sigh, groan, lament
 Lenoh, enough
 Leond, throughout, over
 Leong }
 Liong } young
 Leongpa, junior, disciple
 Leopn, diligent, desirous
 Leopne, earnestly, diligently, well;
 comp. geopnop, rather
 Leopnful, desirous, diligent
 Leopnfulneþ, zeal, energy
 Leopnhc, desirable
 Leotan, pret. geaz, pl. guton, to
 shed, pour
 Leotepe, founder
 Læððian, to sing, make verses
 Læþ, if
 Liþan } pret. gear, pl. giþon, to
 Liþan } give
 A-giþan } to give up, restore. See
 A-gýþan } Liþan
 Liþl, meal, refectory
 Liþu, *f.* gift, favour, grace
 Liþban } pret. gealð, pl. gulðon,
 A-gulðan } to pay, requite
 Liþp }
 Liþp } *m.* vaunt, boast
 Lim-rtan, *m.* gem, precious stone
 Limð. See Leond
 Lingpa. See Leongpa
 Lingrt, youngest
 Limian, to yawn
 Lipian, to prepare

Lýpnan } to yearn, desire	Þ.
Lýpnan }	Þabban, 3 pers. hæfð, pret. hæfðe,
Lýrel, <i>m.</i> hostage	to have
Lýtrung, <i>f.</i> cupidity	Þacele, <i>f.</i> mantle, garment
Lleap, skilful, sagacious	Þæfðon. See Þabban
Lhðan, pret. glað, pl. ghðon, to glide	Þæftrnyð, <i>f.</i> captivity, thraldom
Lnæt, <i>m.</i> gnat	Le-hælan, to heal, cure
Lnðan, pret. gnad, pl. gmðon, to rub	Þælend, Saviour
Lnopnung, complaint, murmuring	Þæppert, <i>m.</i> harvest, autumn
Loð, God	Þæte } <i>f.</i> heat
Loð, <i>n.</i> good, <i>adj.</i> good	Þætu } <i>f.</i> heat
Loðcund, divine, blessed	Þætt, <i>m.</i> hat
Loð-gýlb, <i>n.</i> image of a god, idol	Þæpe, heat?
Loðb, <i>n.</i> gold	Þæþen, heathen, hæþenirc, heathenish
Loð-hopð, <i>m.</i> treasure	Þæþum (æt), Haithaby, now Haddeby, on the south bank of the Slie. This now forgotten city has long been supplanted by the more modern Sleswig. Its ancient church is all that remains of it
Lpam, incensed, angry	Þagol, <i>m.</i> hail
Lpemian } to irritate, vex	Þagolian, to hail
Le-gpemian }	Þal, hale, whole, sound
Lpetan, pret. gpette, to greet, meet, encounter	Le-halgian, to hallow, consecrate
Lpum } fierce, sanguinary	Þalig, holy
Lpumlic }	Þalrian, to implore
Le-gþupan, pret. -gþap, pl. -gþipon, to gripe, seize	Þam, <i>m.</i> home
Lpoht, <i>n.</i> grain, groat, grit	Þam-ræpelð, march home
Lpopan, to grow	Þampeapð, homewards
Luðfana, gonfanon, war-banner, ensign	Þanð, <i>f.</i> hand; on hanð gan, to yield, surrender
Lýðbian } to sing, recite (verse)	Þat, not
Lýðbian }	Þatan } pret. -het, to command,
Lýðen, goddess	Le-hatan } promise
Lýlben, golden	Þatan, to call, be called; pret. hatte (het), part. gehaten
Lýlpan } pret. gealp, pl. gulpon, to vaunt	Þe, he
Lýlpan }	Þear, <i>m.</i> groan, groaning
Lýlpe-popð, <i>n.</i> vaunt-word, boast	Þearoð, <i>n.</i> head
Lýlt, <i>m.</i> guilt, crime	Þearoð-buph, <i>f.</i> chief city
A-gýltan } to sin, offend	Þearoðlic, head, chief
Le-gýltan }	Þearoð-puce, <i>n.</i> chief empire
Lýman, to heed; <i>gov. gen.</i>	Þearoð-pteðe, <i>m.</i> chief place
Lýme, <i>f.</i> heed	Þearoð-ptol, <i>m.</i> chief seat, metropolis
Lýpela } garment, clothing	Þeah, high
Le-gýpela }	Þeahþungen, of high rank
Lýpian } to clothe, ornament,	Þealban, 3 pers. hýlt, pret. heolð,
Le-gýpian }	to hold, conduct
Lýpnan, to yearn, desire; <i>gov. gen.</i>	
Le-gýppan, to prepare	
Lýt, yet, still	
A-gýtan, pret. ongeat, to understand	

Dealf, <i>f.</i> half, side	Dece, <i>f.</i> heat
Dealt, halt, lame	Dece, pret. subj. of hazan
Dean, mean, base, contemptible	Decehc, hateful, execrable
Deanlic, disgraceful, contemptible, lowly	Ði } they, them, pl. of he, heo
Deap, <i>m.</i> body (of men), band, corps	Ðy } hit
Deapmælum, in bodies	Ðiep, hewn, p. 434, 3. ? hieþne
Deapð, hard, cruel, rugged, bold; heapðort, chiefly	Ðimban, behind, after
Deapðlice, hardly	Ðine, accus. of he, he
Deapðrælner } calamity	Ðipan } to belong
Deapðrælð } calamity	Ðýpan } to belong
Deapm, <i>m.</i> harm, injury, prejudice	Ðipeb, <i>m.</i> family, household
Deapan, pret. heop, to hew, cut	Ðit, it
Æ-hebban, 3 pers. ahefð, pret. ahoþ, part. ahaþen, to heave, lift, raise	Ðipung, marriage
Deþenhc } heavenly	Ðlæfðie, lady, mistress
Deþonhc } heavenly	Ðlærmærpe, Lammas
Ðelan, pret. hæþ, to conceal	Ðlæne, lean
Ðell, <i>f.</i> hell	Ðlaf, <i>m.</i> loaf, bread
Ðelp, help	Ðlafopð, <i>m.</i> lord, master
Le-helpan, pret. -healp, pl. -hulpon, to help, <i>gov. gen.</i>	Æ-hleapan, pret. ahleop, to run, leap up, rush on
Le-henð, handy, convenient	Ðleotan } pret. hleat, pl. hluton,
Ðenðe, on henðe, on hand	Le-hleotan } to draw lots
Æ-heng } See Ahon	Ðhhhan, pret. hloh, pl. hlogon, to laugh
Ðengon } See Ahon	Ðloð } body of men
Ðeo } she, it, <i>fem.</i>	Le-hloð } body of men
Ðeoþ, sighing, groaning, lament	Ðlȳn, <i>m.</i> cry, noise
Ðeoþon } <i>m.</i> heaven	Ðlȳpan, to leap
Ðeoþon-þice, <i>n.</i> kingdom of heaven	Ðlȳtta, augur, diviner by lots
Ðeoþonpape, inhabitants of heaven	Ðnerc, soft
Ðeoþte, <i>f.</i> heart	Æ-hnercian, to become effeminate, enervated
Ðep, here	Ðnerchic, soft, effeminate
Ðepe, <i>m.</i> army	Ðol, <i>n.</i> hole, cave
Ðepe-reoh, <i>n.</i> } military booty	Ðolb, kind, well-disposed
Ðepe-hȳð, <i>f.</i> } military booty	Æ-hon, pret. aheng, to hang, v. a.
Ðepg } <i>m.</i> temple	Ðoppe, <i>f.</i> <i>Lat.</i> bulla; an ornament or amulet, worn on the neck of noble or free-born children
Ðeapg } <i>m.</i> temple	Ðoprihi, a people to the east of the Dalamensæ
Ðepgian, to ravage, plunder, harry, capture	Ðopþ, <i>n.</i> horse
Ðepgung, harrying, warfare	Le-hopþeð, horsed, cavalry
Ðepian } to praise	Ðopþ-hpæl, <i>m.</i> walrus
Ðepigan } to praise	Ðpæðhc, short
Ðepung, praise, glorification	Ðpæðlice, speedily
Ðeppa, for heahpa, higher. See Ðeah	Ðpægl, <i>n.</i> garment, clothes
Ðec. See Ðazan	Ðpæn, <i>m.</i> raindeer; pl. hpanar
	Ðpað, quickly, soon; comp. hpaðop, sooner, more speedily
	Lehpæar. See Lehpæorþan

A-hpeððan, to preserve, save	hpeoh, rough	Le-hpeoran, pret. -hpear, 2 pers.	-hpape, part. gehpopen, to fall	hpeorende, falling, decaying	hpeop, <i>f.</i> repentance	hpeoplice, cruelly, bitterly	hpeopprung, <i>f.</i> repentance	hpuic, <i>m.</i> back	hpuf, womb	hpung, <i>m.</i> ring	hpoof, <i>m.</i> roof	hpype, <i>m.</i> fall, rain	hpyprian } to rue, repent	hpeopprian }	hpypep, <i>n.</i> ox	hu, how	hulucu } how ; Lat. qualis	hulicu }	hund, <i>m.</i> dog	hund, hundred. Hund is generally placed before the tens after sixty, without affecting the number, as hund-reofontig, seventy	hungap, <i>m.</i> hunger, famine	hungapeg } hungry	hungapug }	hunig, <i>n.</i> honey	hunta, hunter	huntað, <i>m.</i> hunting, chase	hur, <i>n.</i> house, temple	Le-hpa, each, every	hpæl, <i>m.</i> whale; pl. hpalar	hpæl-hunta, whale hunter	hpæpepe, notwithstanding, yet, nevertheless, however	hpæenne, when	hpæt, what	hpæt, vigorous, active	hpæt-hpapa, somewhat	hpætrape, vigour, activity, valour	hpanon, whence	hpap } (hpæp), where	hpapa }	hpaterc, boldest, most energetic	hpeaprian, to go round about, wander round and round	hpelp, <i>m.</i> whelp	hpene } a little, somewhat	hpæne }	hpæol, <i>n.</i> wheel	hpeopfran { pret. -hpeapf, pl. hpupfran, to turn, return ; hpeop-	Le-hpeopfran { fende, alternate	hpeteran, <i>m.</i> whetstone	A-hpettan, to whet	hm } why ; onhm, from what	hpý } cause	hpedep, whither	hpil, <i>f.</i> while, time; hpilum, sometimes	hpilc } which, what, some, any	hpýlc }	hpiç, white	hpon, little, but little	Le-hpýlc, any, every, whichever	Le-hpýpman, to tear?	hpýð, <i>f.</i> hide, skin	Le-hýðan, to hide	hpýlb { <i>f.</i> homage, grace, favour, fidelity, affection; hla-	hpýlbo { ropð-hýlbo, homage to a superior lord	hpýnan, to abuse, injure, oppress	hpýpan } to hear, listen, obey	Le-hýpan }	hpýðe, shepherd	hpýe, her	hpýpe, higher, comp. of heah	Le-hýppum, obedient	hpýppuman } to obey	Le-hýppuman }	Le-hýppumne, obedience	hpýre, boy, youth; hýre-cilb, male child	hpýrpan, to despise	I.	Ic, I	Ie, <i>f.</i> river	Le-iecan, to eke, enlarge	Iglanð, <i>n.</i> island	Ilc, same. See Ylc	In-gepunn, <i>n.</i> intestine war or dissension	Inn, house, inn	Innan } within	Inne }	Innepeapð, within	Inzo, into	Iopef, Jove, Jupiter
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- Ipalanð, Ireland or, rather, Scotland. Possibly an error for Ipalanð, Iceland
 Ij, *n.* ice
 Iren, *n.* iron; also adj.
 Ið, easily. See Yð
- K.
- Kennan. See Lennan
 Akenner } nativity
 Acýnner }
 Kýning. See Lýning
- L.
- Le-lacnian, to heal, cure
 Ladian, to excuse, exculpate
 Ladteop } guide, leader, general
 Latteop }
 Le-læcan, to flatter
 Læce, *m.* leech, physician
 Læðan } to lead, conduct
 Le-læðan }
 Læfan, to leave
 Læpan, to teach, advise
 Le-læpeð, learned
 Lær, less
 Le-lærzan, to perform, execute, make good, aid
 Læt, late, slow
 Lætan, to let, esteem, regard, value
 Lætan } pret. -læt, to leave, re-
 A-lætan } sign
 Lær, *f.* remainder, relict, widow; to lare beon or peopþan, to be left
 Land, *n.* land, country
 Land-færten, *n.* land-fastness, or pass
 Land-gemæpe, *n.* frontier, confine
 Land-leode, *m.* people of the country
 Land-puce, *n.* territory, region
 Lang, *adj.* long; lange, *adv.* long
 Le-lang, owing
 Langian, to long
 Langrum, long, tedious, lasting
 Langrumlice, slowly
 Lap, *f.* lore, instruction, advice
 Lapeop, doctor, teacher
 Le-lartrull, officious, obedient
 Late, late, slowly
 Latop, comp. of læt and lare
- Lað, calamity
 Lað, hostile, hateful, hostility
 Lapiān } to invite, summon
 Le-lapiān }
 Laðrpell, *n.* sad intelligence
 Le-leaþa, belief
 Le-leaþrum, credulous
 A-leah. See Aleogan
 Leahrtuan, to blame, criminate
 Lean, *n.* reward
 Lear-rpell } *n.* fiction, fable,
 Learung-rpell } falsehood
 A-lecgan, pret. -lebe, to lay, lay down, place
 A-legen, prostrated
 Legeþ, illness, sick-bed
 Lenceten, lent, lenten, spring
 Le-lendan, to land
 Leng, comp. of lange
 Lengð, length
 Leo, lion
 Leod, *m.* people, nation
 Leor, dear; leorpe, preferable
 Leopian, to live
 Leogan } pret. leah, pl. lugin, to
 A-leogan } lie, belie
 Leoh, light, easy
 Leopman } to learn, agree
 Le-leopman }
 Leopnung, *f.* learning
 Leotan, pret. leat, pl. lutan, to bow, incline forwards
 Leod, *n.* poem, song
 Leod-cwite, *m.* poem
 Le-lezan, to let, hinder
 Leþe. See Lape
 Lubban } to live, lead a life
 A-lubban }
 Lic, *n.* corpse
 Le-hc, like
 Le-hca, an equal
 Lacgan } pret. læg, part. le-
 Le-hcgan } gen, to lie, die, be
 Le-hcgean } allayed; hcgeþe
 } peoh, treasure
 Lachoma, body, corpse
 Le-hcian, *v.* impers. to like, to please
 Luf, *n.* life
 Le-hgeþ } fornication, adultery
 Le-hgeþner }

Læcet, <i>n.</i> lightning	Wægðalanð, the Polish province of Mazovia?
Lam, <i>n.</i> limb	Wægðhað, maidenhood
Le-limpan, pret. -lamp, pl. -lum-pon, to happen	Wænan } to complain of, bewail
Le-limphic, fitting, proper	Le-mænan }
Le-limphce, fittingly, properly	Le-mæne, common, general
Læðe, soft, delicate, kind, mild	Wænig } many
A-loccian, to entice	Wanig }
Locian, to look	Wænigrealð } manifold, divers
Le-lomlic, frequent	Womigrealð }
Lonð, <i>n.</i> land	Wænigrealðlice, manifoldly, multi-fariously; comp. -or
Longrum, long, tedious	Wæpe } great, famous
Lozppenc, <i>m.</i> trick, artifice	Wæphic }
Lufe } <i>f.</i> love	Le-mæpe, <i>n.</i> boundary, frontier
Lupu }	Le-mæppian, to exalt; gemæppað, famed
Lupian, to love	Wæpð, <i>f.</i> greatness, glory, wonder
Lurpbæp } pleasant, agreeable,	Wæpre-ppeort, mass-priest
Lurpbæphic } desirable, joyful	Wært, most greatest, almost
Lurtpull, desirous	Wæð, <i>f.</i> measure, degree
Lurthce, gladly	Wægan, þu miht, pret. mihte or meahhte, to may, can, be able.
Lutian, to lurk, crouch	Lat. posse
A-lýran, to allow, permit	Wagyrcep, master
Le-lýran, to believe	Le-mahlic, wicked
A-lýrþen, lived. See Ahbban	Wan } pl. men, man
Le-lýrþhce, trustingly, implicitly	Wann }
A-lýran, to release, redeem, deliver	Wan } one; Fr. on; Ger. man
Lýrtan, to lust, desire, <i>gov. gen.</i>	Won }
Lýt, little, few	Wân, <i>n.</i> wickedness, falsehood
Lýtel, little; lært, least	Wan-cpealm } <i>m.</i> pestilence, mortality, plague
Lýtig, crafty	Wann-cpealm }
Le-lýchan, to make little, diminish	Wancýn, <i>n.</i> mankind
Lýð, mild	Wân-dæð, <i>f.</i> crime
Lýþephic, squalid, poor, mean	Wanfeld, <i>m.</i> field of sin
	Wann-fultum, <i>m.</i> body of men
W.	Wan-rhht, <i>m.</i> slaughter
Wa, more	A-manrumman, to excommunicate
Wæðm-hur, <i>n.</i> treasure-house	Wan-pepob } <i>n.</i> body of men, company
Wæðen-cilð, <i>n.</i> female child	Wann-pepob }
Wæðu } <i>m.</i> mead, meadow	Wape, more; comp. of micel
Wæðu }	Le-maptuan, to martyr
Wæg, <i>m.</i> parent, kinsman, relation	Waptþung, suffering
Wæg, may; subj. mæge, pret. mihte, might	Waptýp, <i>m.</i> martyr
Wægðen-man, maiden, virgin	Wattuc, <i>m.</i> mattock, pickaxe
Wægen, <i>n.</i> strength, efficacy, virtue, faculty	Wapan, to mow
Wæg-gemot, <i>m.</i> meeting of kin	Wæalm-rtan, <i>m.</i> metal, ore. O. N. malmr.
Wægpræden, <i>f.</i> kinship	Wæapc, <i>f.</i> march, boundary, confine
Wægð, <i>f.</i> tribe, people, family	Le-meapcian, to define, describe

ƿeapð, <i>m.</i> marten	ƿiltung, mildness, mercy
ƿeðep, dat. and abl. of moðop	ƿirðæð, <i>f.</i> misdeed
Le-meðpeð, related through the mother	ƿirðlimpan, to be unsuccessful
ƿeðrælð, <i>f.</i> ill fortune	ƿirrenlic, various
ƿeðu, <i>m.</i> mead	ƿirppopan, to speed ill
ƿ-melðian, to announce, disclose	ƿitanc, meeting
Le-meltan, pret. -mealt, pl. -ulton, to melt, burn, consume (by fire)	Le-mittan, to meet
Le-mengan, to mingle	Le-mittung, meeting, engagement
ƿemgeo, <i>f.</i> many, multitude	ƿob, <i>n.</i> mood, mind, courage
ƿeolc, <i>f.</i> milk	ƿoðop, mother
Le-mepcian, to mark out	ƿoðpie, maternal aunt
ƿepe, <i>m.</i> mere, lake	ƿon. See ƿan
ƿepgen, <i>m.</i> morning, morrow	ƿona, moon
Le-met, <i>n.</i> mote, meeting	ƿonað, <i>m.</i> month
ƿetan } pret. mette, to meet,	ƿonecynn, <i>n.</i> mankind
Le-metan } find	Le-mong, among, during
ƿete, <i>m.</i> meat, food	ƿonð, <i>m.</i> month
ƿetelept, <i>f.</i> ? want of food	ƿop, <i>m.</i> mountain
Le-metegan, to moderate	ƿopð, <i>n.</i> deadly sin, murderous deed
Le-meting, meeting, engagement	ƿotan, must, might
Le-metung, moderation	Le-munan, to remember, make mention
ƿet-ƿeax, <i>m. f. n.</i> meat-knife, dagger	ƿunt, <i>m.</i> mount, mountain
ƿetpýmner, malady	ƿunuc, <i>m.</i> monk
ƿeþig, faint, enfeebled	ƿunuc-lyr, <i>n.</i> monastery
ƿicel } much, great	ƿupeman, to murmur
ƿýcel }	ƿuþa, mouth (of a river)
Le-michan, to increase	ƿýcelnýr, magnitude
ƿiclum, greatly	ƿýchan } to increase
ƿið, with	Le-mýchan }
ƿið, mid	Lemýnan. See Lemunan
ƿiðmert, middlemost	Le-mýngian } to commemorate,
ƿiðð, a certain measure, about a peck	Le-mýndgian } mention
ƿiððaneapð } <i>m.</i> world, earth	Le-mýnegung, remembrance, memorial
ƿiððangeapð }	ƿýnrcep, <i>n.</i> minister, monastery
ƿið-ealle, totally, altogether	Lemýrc, <i>n.</i> boundary, march
ƿiððeapð, towards the middle	ƿýpe, mare
ƿiðrapan, to go with, accompany.	ƿýppan } to hinder, corrupt,
See ƿapan	ƿ-mýppan }
ƿið þam, when, while	N.
ƿiht, <i>f.</i> might, power	Na, not
ƿil, <i>f.</i> mile	Nabbað, for nehabbað. See Þabban
ƿilð, mild, gentle, kind	Næðpe, <i>f.</i> serpent, adder
ƿilðelice, kindly	Næppe, never
ƿilðheopte, mild-hearted, compassionate	Nægel, <i>m.</i> nail
ƿilðheoptner, mercy, pity	Nænne, accus. sing. masc. of nan
	Næpe, for ne pæpe. See ƿeran
	Nær, for ne pær

Le-næran, pret. -nar, to preserve, sustain
Nærela, navel
Naht, naught, nothing
Nahton, for ne ahton, from aȝan
Naler } not; *naler þ an*, not that
Naler } alone
Nahj, p. 464, l. 35 ?
Nama, name
Nan, no, none
Nanuht, naught
Nat, for ne pat, know not; from
piȝan
Næþeþ } neither
Næþoþ }
Ne, not, no
Neaðiȝa, by force, needs
Neah, near
Le-nealæcan, pret. -læhte, to ap-
 proach
Neaponeþ, narrowness, strait
Neapu, narrow
Neap, comp. of neah, near
Neapeȝt, proximity
Nepa, nephew
Nehȝt, last
Nellan. See *Nýllan*
Nemnian, to name
Neob-beapȝ, *f.* necessity
Le-nep, *n.* refuge, asylum
Le-nepian, to save
Nexta, next, last
Le-neþan, to dare, venture
Neþiȝ, degradation?
Nieb } *f.* need, compulsion, vio-
Neob } lence, oppression
Nieþliȝ. See *Nýðliȝ*
Nigontȝ, ninety
Nigontȝne, nineteen
Nigope, ninth
Nihȝt, next
Nihȝ, *f.* night; *nihȝet*, by night
Le-nihtȝumneþ, abundance
Niman } pret. -nam, part. -nu-
Le-numan } men, to take, accept
Nip, new
Nipan, newly
Nip-cilcȝ, newly cemented, from
cilc, chalk
Nipheþ } newly, recently
Nipheþeþ }
Nið, *m.* jealousy, hatred
Le-niþeþian } to humble, degrade
Le-niþeþian }
Le-noh, enough
Noht, no, not, naught
Nolbe, for ne polbe. See *ſyllan*
Noma, name
Nopð, north
Nopþan, from the north
Nopðemeȝt, northwest
Nopþeþn, northern
Nopðmenn, the Norwegians
Nopðuhte, due north
Not, *f.* use, enjoyment
Nu, now
Nunne, nun, vestal
Le-nýðan, to force, reduce to (sub-
 jection)
Nýðliȝ, *m.* thrall, serf.
Nýȝan } nine
Niȝon }
Nýhȝt, nearest, sup. of neah
Nýllan, contr. for ne þillan, pret.
nolbe, to will not. Lat. *nolle*
Nýþeþeþt, *n.* narrow pass
Nýȝtan, for ne þȝtan
Nýȝte, for ne þȝte
Nýt } use, useful
Nýtt }
Nýtan } for ne þtan
Nýtton }
Nýtten, *n.* cattle, beast
 O.
Or-aceopran, to cut off. See
Æceopran
Or-aþȝucan, to quench. See
Þȝucan
Or-beatan, pret. -beot, to beat to
 death
Orþeath, down
Oreþ, over, above, against, con-
 trary to, throughout
Oreþþeþcan, to transgress, in-
 fringe. See *Bþeþcan*
Oreþclimman, pret. -clomm, pl.
 -clummon, to climb over
Oreþcuman, to overcome. See
Luman
Oreþþencan, to overdrench
Oreþræþeþ, *m.* passage over

Oƿeƿƿapan, to cross over. See Fapan	Oƿeƿæðhce, often, frequently
Oƿeƿƿepan, to traverse	Oƿeƿeðan, pret. -eƿeð, part. -eƿeden, to tread down
Oƿeƿƿlutan, to refute	Oƿeƿrið, oftentimes
Oƿeƿƿlopan, pret. -ƿleop, to overflow	Oƿeƿƿƿan, to stone, lapidate
Oƿeƿƿon, to take by surprise, seize. See Fon	Oƿeƿeoppan, pret. -ƿeap, pl. -ƿuƿpon, part. -ƿoppen, to strike down, slay
Oƿeƿƿƿopen, frozen over. See Fƿeoƿan	Oƿƿincan, to take ill, repent. See ƿincan
Oƿeƿƿýp, <i>f.</i> transit	Olecuſg, <i>f.</i> flattery
Oƿeƿƿgan, to pass over. See Lan	On, in, on, from, against
Oƿeƿhebban, to pass over. See Ahebban	Onbæpnan, to burn, set on fire
Oƿeƿheoptneƿ, overflowing of heart	Onbeoðan, to announce. See Beoðan
Oƿeƿheƿƿgan, to overrun, ravage	Onbið, expectation
Oƿeƿhlæƿtan, to overload	Onbutan, about
Oƿeƿhogian, to despise, disdain	Oncnapan, 3 per. -cnæƿð, pret. -cneop, to know, understand, recognise
Oƿeƿhypan, to hear, overhear, contemn	Onð, and
Oƿeƿmæthc } immense	Onðon, to undo. See Don
Oƿeƿmete }	Onðƿeðan, pret. onðƿeð, to dread
Oƿeƿmetto, <i>f.</i> pride	Onðƿeðing, <i>f.</i> dread, fear
Oƿeƿmobiðg, proud	Onƿapan, to proceed on or against. See Fapan
Oƿeƿƿeon, to see over or across	Onƿinðan, to find, find out. See Findan
Oƿeƿƿeƿgan, pret. -ƿeƿah, pl. -ƿeƿgon, to pass over	Onƿon, to receive. See Fon
Oƿeƿƿƿiðan, to overcome, prevail over	Ongean, against, towards
Oƿeƿƿýlƿƿan, to silver over	Ongean-ƿeapð, against
Oƿeƿƿaðan, to wade or pass over. See ƿaðan	Onɡilðan, to pay. See ɡilðan
Oƿeƿƿeopcan, to work over, cover. See ƿeopcan	Onɡin, <i>n.</i> enterprise, conduct
Oƿeƿƿinnan, to conquer. See ƿinnan, part. oƿeƿƿunnen	Onɡinnan, pret. onɡan, pl. onɡunnon, to begin, undertake
Oƿeƿplenceð, proud, exalted	Onɡitan, pret. -geat, to understand, perceive
Oƿƿapan, to go out, pursue. See Fapan	Onhæleð, unhealed
Oƿƿan, to offer, sacrifice	Onhæt, hot
Oƿƿuſg, offering, sacrifice	Onhætan, pret. -het, to heat
Oƿƿeotan, pret. -ƿeat, pl. -ƿeoton, part. -ƿeoten, to shoot	Onhaƿian, to please, seem advisable
Oƿƿlean. See Slean	Onhangen, crucified. See Onhon
Oƿƿmopian, to smother, suffocate	Onhon, to hang, crucify. See Ðon
Oƿƿtician, to stab	On-innan, in, within
Oƿƿtingan, pret. -ƿtang, pl. -ƿtunɡon, to stab, pierce	Onlicgan, to press, urge. See Licgan
Oƿƿpingan, to scourge. See Spingan	Onƿæƿgan, to sacrifice
Oƿt, often; oƿtoƿt, oftenest	Onƿcuman, to shun
Oƿtoƿƿian, to cast (stones), lapidate	Onƿenðan, to send
	Onƿeon, to look on. See Seon
	Onƿtælan, to raise, set on foot

Onſcellan, pret. -ſcealbe, to ap- point, establish, order	Palentſe, palace
Onſcýpman, to excite, affect	Palſtſe, balista
Onſceon, to draw. See Teon	Pmian, to torture
Onſcýndan, to kindle	Pmung, torment
Onpacan, pret. -poc, to awake	Pleſa, play, game
Onpalb }	Pleſian, to play
Onpealb } See Anpalb	Pleo }
Onpealh, sound, whole	Pleo } <i>n.</i> peril, danger
Onpeg, away	Pleoh }
Onpendan, to turn, convert, per- vert, subvert	Pleolic, dangerous
Onpeorpan, pret. -pearp, pl. pup- pon, to cast on or against	Port, <i>m.</i> port
Onpinnan, to make war on. See ſinnan	Pund, <i>n.</i> pound
Onþpungan, pret. -þpaug, pl. -þpungon, to throng on, press on	Puppure, <i>f.</i> purple
Open, open	Pyle, pillow, cushion
Openhce, openly, publicly	Pýt, <i>m.</i> pit
Orþþnuma, author, originator	
Orgyte, known?	
Ormaete, without measure, im- mense	
Ortpeop, desponding, without faith	
Ge-orþcupian, to despair	
Oppene, without hope	
Ort, the Estas of Wulfstan, and Osterlings of modern times.	
They dwelt on the shores of the Baltic to the east of the Vistula	
Oð, until; oðþæt, until, till that	
Oðþeðan, pret. -þræð, pl. -þpu- ðon, to draw away, withdraw	
Oþer, other, second, either, one	
Oðſeallan, to fall, be extinct	
Oðſleogan } pret. -ſleah, pl. -ſlu-	
Oðſleon } ðon, to flee, escape	
Oðhyðan, to hide from	
Oðſeþan }	
Oðýpan } to appear	
Oðýþeþan, pret. -þpor, to deny on oath	
Oðþitan, to twit, reproach	
Oðýþan, to show, reveal	
Oððe, or; oðþe oðþe, either or	
Oðþpungan, to expel, force from. See Leþpungan	
	P. R.
	Racente, <i>f.</i> chain
	Re-pað, <i>n.</i> condition
	Re-pað, ready
	Rað-hepe } <i>m.</i> horse-army, ca-
	Raðe-hepe } valry
	Rað-þæn, <i>m.</i> riding-wain, chariot
	Re-pæcan, pret. -pæhte, to reach, attain, capture, reproach; work? p. 434, l. 22
	Ræð, <i>m.</i> counsel
	Ræðan, to deliberate
	Ræðlic, advisable
	Ræð-beahtepe, counsellor, coun- cillor
	Ræð-beahtung, counsel
	Æ-pæpner, <i>f.</i> exaltation
	Rap, <i>m.</i> rope
	Raþe, quickly, soon; raþe þær, soon after
	Read, red
	Reapepe, <i>m.</i> robber
	Re-peapan, to plunder
	Reaplac, <i>n.</i> plundering, robbery
	Reapung, plundering
	Reccan, pret. pehte, to interpret
	Æ-peccan
	Æ-peccan } pret. -pehte, to relate,
	Re-peccan } recount, reckon
	Reccend, <i>m.</i> ruler
	Re-pepa, reeve, prefect; Lat. comes
	Æ-pepman, to bear, endure
	Regnerbuph, the modern circle of Regen, of which Regensburg (Ratisbon) is the chief city

- Ren, *m.* rain
 Le-peman, to adorn, to dress up
 (as a mockery) ?
 Le-peopð, *n.* meal, refection, lan-
 guage
 Le-perþan, to rest, desist from
 Reð, fierce, cruel
 Ribb, rib
 Ric, rich, powerful
 Rice, *n.* empire, state
 Ricrian, to rule, govern, reign
 Riðan } pret. -pað, pl. -piðon, to
 A-piðan } ride, ride out
 Riht, right, just
 Rihtlic, right, righteous
 Rihtpy, righteous
 Le-pum, *n.* number
 Riman } to count, number, re-
 A-puman } count
 Le-puman }
 Rnan, to rain
 Ripa, sheaf, bundle of corn
 A-puran, pret. apay, to arise
 Le-puran, to be fitting
 Le-pyrenlic, fitting, proper
 Le-pyrne, fitting, becoming; gepyr-
 na beon, to be of (the number
 of) unbecoming things
 Rixian. See Ricrian
 Rome-buph, the city of Rome
 Rurȝ, rusty
 Le-pȝht, straight, direct
 Ryne, *m.* course
- 8.
- Sacu, *f.* strife
 Sæ, *m. f.* sea, lake
 Sæ-pæpeld, *f.* sea-course
 Sægen, *f.* saying, utterance
 Sæl, *m.* time
 Le-pæhȝ, happy, blessed
 Le-pæðȝ, *f.* happiness, blessing
 Saȝl }
 Sahl } *m.* club, pole
 Sam jam, whether . .
 . . or
 Samcuce, half alive
 Le-ramman, to assemble
 Sand, *n.* sand
 Sandiht, sandy
 Sapȝ, sorry, sorrowful
- Sapl, *f.* soul
 Le-rcadpyrice, distinctly, dis-
 creetly
 Le-rcaman, to feel shame
 Scamlíc, shameful
 Scanbe } shame, disgrace
 Sconbe }
 Scandlic, scandalous, shameful
 Sceal, pl. rculon, pret. rceolbe
 (rcolbe), shall, must, debeo, Ger.
 sollen
 Sceap, *n.* sheep
 Le-rceapan, pret. -rceop, (-rcop),
 to shape, create, give (a name)
 Sceapp, sharp
 Sceaþ }
 Sceaþa } *m.* angle
 Sceapian, to see, behold
 Sceapung, *f.* view, seeing
 Sceop } poet, bard ; rceop-leoð,
 Scop } poem, song
 Sceopran, to bite off, or gnaw
 Sceopp, *n.* garb, dress
 Sceopt, short
 Sceopthce, shortly
 Le-rceot, *n.* shooting, arrow
 Sceotan, pret. rceaz, pl. rcuton, to
 shoot, run, flow
 Scib-ȝebpyc, *n.* ? shipwreck
 Scil, scale (of a serpent, &c.)
 Scilban. See Le-rcylban
 Le-rcilbner, protection
 Scincpært, *m.* magic, sorcery, arti-
 fice
 Scinenð, shining
 Scmlac, *n.* delusion, treachery,
 image, idol
 Scip, *n.* ship.
 Scip-rypð, *f.* fleet
 Scip-hepe, *m.* ship-army, fleet
 Scip-lært, transport-ship
 Scip-pap, *m.* ship-rope
 Scip, *f.* shire, province
 Scipan to destroy, clear of, get rid of
 Scipunge-heal. In the south of
 Norway there was in ancient
 times a trading place, which has
 since been forgotten, named
 Skiringssalr. This was, how-
 ever, strictly the name of a dis-
 trict (herred) in the most south-

- western part of Vestfold, the present parish (sogn) of Thjöl-
ing, between the mouth of the
river Laagen and the Sande-
fjord; but the site of the town
may still be recognised in the
name of Kaupang (Kaupangr)
attached to a farm (gaard).
Munch, *Historisk-geogr. Beskri-
velse over Kongeriket Norge, i
Middelalderen*, Moss, 1849. See
also Aall, Snorri, i., p. 35.
- Scol, *f.* school
Scomman, to feel shame
Scondlic, shameful, disgraceful
Scop, *m.* poet
Scpide-Finnar, the inhabitants of
that part of Bothnia which lies
between the Angerman and the
Torneå, perhaps including those
dwelling to the north of Nor-
way
Le-rcpuncan, pret. -rcpanc, pl.
-rcpuncan, to shrink
Sculan, pres. ic rceal, pl. rculon,
(rceolon), debere, shall
Scýlb, *m.* shield
Le-rcýlðan, to shield, protect
Le-rcýnðan, to shend, put to shame
A-rcýppan, pret. -rceop (-rcop),
part. -rceapen, to shape, create,
bestow (a name)
Le-rcýptan, to shorten
Scýt, shot, power of shooting
Scýtta, shooter, archer
Se, the, masc. Ger. der
Le-rceah. See Seon
Sealt, *n.* salt, *also* salt, *adj.*
Seapa-ppenc, *m.* stratagem, device
Seapian, to sorrow; part. reapi-
genðe
Seapu, *f.* stratagem, artifice, snare
Le-rcacan, pret. -rohce, to seek, visit,
go to
Secgan } pret. ræde, to say,
A-recgan } tell, recount
Le-recgan }
Seftner, softness, ease
Segel, *m.* sail
Seglan }
Le-reglan } to sail
- Sel, good, desirable
Selðon, seldom
Selðryn, rare
Selt, p. 422, l. 15, apparently an
error for retl
Le-remian, to reconcile, allay
Sendan, to send
Seo }
Sio } the, fem. Ger. die
Seopeða, -e, seventh
Seorontig } (hunð), seventy
Seorantig }
Seorontýne, seventeen
Seoroða, -e, seventh
Seol }
Siol } *m.* seal, phoca
Seolfer, *n.* silver
Seon } 3 pers. -rýhð, pret.
Le-reon } -reah, pl. -rapon, part.
 } gerepen
Sepmenðe, Sarmatia, a country to
the north of Mægthaland, and
to the east of the Burgendas,
extending to the Riphæan moun-
tains, being the modern Livonia,
Esthonia, and part of Lithuania
Secl, *n.* seat, setting, siege
Le-recner } law, institute
Le-recnýr }
Settan } to set, set up, place,
A-rettan } establish, confirm,
Le-rettan } appoint, allay
Sepe, who, *masc.*
Sib, *f.* kin, relationship
Sibb, *f.* peace
Sibrum } peaceable
Le-ríbrum }
Sige, *m.* victory, *f.* at p. 382, l. 6
Simbel-rapenðe, ever journeying,
wandering
Sin-, ever; *used as a prefix*
Singan, pret. ranġ, pl. runġon, to
sing
Sin-býrptenðe, ever thirsting
Sipian }
Sýpian } to lay snares, plot, con-
Sýppan } trive
Le-ríttan, pret. -ræt, to sit, post
(oneself)
Six }
Sýx } six

Sixty } sixty	Le-rpopan, pret. -rpeop, to thrive, succeed
Sixtyne, sixteen	Spneccan } 3 pers. rppýcð, pret.
Sið, <i>m.</i> journey, way, time	Le-rppneccan } rppæc, to speak, say
Siðmezt, last	Spnæc, <i>f.</i> speech
Siððan } then, afterwards	A-rppungon, pret. arppang, pl. a-rppungon, to spring up
Sýððan }	Stace, <i>f.</i> stake
Slæb, <i>n.</i> plain, Dan. slette? swamp? mountain-pass?	Stæl, <i>m.</i> place
Slæp, <i>m.</i> sleep	Stæl-hpæn, <i>m.</i> decoy-raindeer, pl. -hpanar
Slæpan } pret. rlep, to sleep	Stænen, of stone
Slapan }	Stæp-rpptepe, historian
Slæpende, sleeping	Stahan, to steal, come unawares
A-rlapan to grow slothful	Stalung, <i>f.</i> stealing, theft
Slean, 3 pers. rlyð, pret. rloh, pl. rlozon, part. ge-rlažen (ge-rlažen), to slay, strike	Scan, <i>m.</i> stone
A-rlæan, to strike off. See Slean	Scandān } 3 pers. rtenz, pret.
Slege, <i>m.</i> slaying, slaughter	ge-rtod, to stand, exist, last
Sliht, <i>m.</i> slaughter	Scaniz, stony
Slog (rloh), pret. of rlean	Le-rtapan, pret. -rtop, to step
Smæl, small, narrow	Scað, <i>n.</i> shore, bank
Smeoptend, smarting	Le-rtapelhan, to found
Smeðe, smooth	Stapol, <i>m.</i> foundation
Smic, <i>m.</i> smoke	Stellan } pret. artealde, to set
A-rmopian, to smother	A-rtellan } up, set on foot, begin
Snap, <i>m.</i> snow	Stenc, <i>m.</i> stench
Snel, bold, active	Sceop-ræðep, stepfather
Snop, daughter-in-law	Sceop-moðop, stepmother
Snýttro, <i>f.</i> prudence, sagacity	Sceop-junu, stepson
Le-romnian, to assemble	Sceopbord, <i>n.</i> starboard, right
Sona, soon, immediately; rona þær, immediately after	Staccemælum, piecemeal, here and there
Sond, <i>n.</i> sand	Stacian, to stick, pierce
Sopz, <i>m.</i> sorrow, apprehension, care	Stacung, sticking, piercing
Soð, sooth, true	Stagan } pret. rtah, pl. rtazon, to go (up or down)
Soðfært, veracious, righteous	A-rtagan }
A-rpanan } pret. arpeon (arpon), to draw to, entice	Le-rtahian, to dispose, ordain
Le-rpanan }	Stihtung } dispensation, provide
Speb, <i>f.</i> opulence, prosperity	Le-rtihtung }
Spebz, opulent	Stallan } to still, appease
Spell, <i>n.</i> discourse, narrative, tale	Le-rtallan }
Spell-cpyðe, <i>m.</i> narrative	Stalney, quiet, tranquillity
A-rpenban, to disperse, distribute	Stancan, pret. rtanc, pl. rtuncou, to stink, emit odour
Speon, pret. of rpanan, to draw to, entice. See Arpanan	Stop, <i>f.</i> place
Spepe, <i>n.</i> spear	Stpanz } strong, powerful, valiant;
Spunge, <i>f.</i> sponge	Stpenz } comp. rtpengpa, sup. rtpengert
Le-rpon, enticed, attracted. See Arpanan	Le-rtpangian, to strengthen
	Stream, <i>m.</i> stream
	Le-rtreon, <i>f.</i> gain, treasure

Speng, strong, powerful
 Spýnan } to beget, conceive
 A-rcýnan }
 Stupian, to stoop
 Stýccemælum, piecemeal
 Le-rcýpan } to regulate, restrain,
 Le-rcýpan } govern
 Sulh, *n.* plough
 Sum, some, a, an
 Sumop, *m.* summer
 Sunð, swimming; Lat. natatio
 Le-rund, sound, whole
 Sunðop-rrýæc, *f.* private conference
 Sunne, sun
 Sunu, son
 Suppe, a Slavonic people inhabiting
 Lusatia, Misnia, part of Bran-
 denburg and Silesia. Their
 capital was Sorau
 Surl, *n.* torment
 Le-rupian, to pass in silence, silere
 Suð, south
 Suðemert, southmost
 Suðriht, in a southward direction;
 riðrihte, due south
 Spa, so, such, as; rpa rpa, like as
 Spætan, pret. rpeæce, to sweat
 Spang. See Spingan
 Spa rame rpa, as well as, the same as
 Spæriz, sweaty
 Spa-peah, nevertheless, however
 Spefel, *n.* sulphur; rperlen, sul-
 phureous
 Spern, *n.* dream
 Speß, *m.* sound, noise
 Spelsepe, drunkard, glutton
 Spelcan, pret. rpealt, pl. rpuhton, to
 die, perish (by death)
 Spencan } to vex, afflict
 Le-rpencan }
 Speop, father-in-law
 Speopa, neck
 Speopð, *n.* sword
 Speorcop, sister
 Le-rpeorcpa, sisters
 Speotol } manifest
 rpuotol }
 Speotolice, manifestly
 Sperman } pret. rpop, part. -ge-
 Le-rperman } rpopen, to swear
 Spet, sweet
 Le-rpefman, to mitigate

Spic, craft, guile
 Le-rpican, pret. -rpac, pl. -rpicon,
 to deceive, desist from; gov. gen.
 withdraw from, desist
 Spicðom, fraud, deceit, treachery
 Le-rpigan. See Lerupian
 Spilc } such
 Spýlc }
 Spelc }
 Le-rpinc, *n.* toil
 Spingan, pret. rrpang, pl. rrungon,
 to scourge
 Spðhc, violent; rrpðhce, violently
 Spðop, more; comp. of rrpð
 Spþort, superl. of rrpð, above all,
 chiefly; most violently
 Spðra, right, dexter
 Le-rpuetlian, to make manifest,
 show
 Spýlce, as if, as though
 Spýn, *n.* swine
 Sý, subj. pres. of peran, to be
 Sýran, seven
 Sýl, *f.* post, pillar, column
 Sýlj, self
 Sýlrrpen, of silver
 Sýllan } pret. realse, to sell,
 Le-rýllan } give
 Sýmbel, *n.* feast
 Sýmbel } ever, always; on rumbel,
 Sýmble } continually
 Sýn, *f.* sin
 Sýnþug, singular, extra, apart
 Le-rýne, visible, from reon
 Sýnðian, to sin
 Sýrele, the country of the Wends
 so called

T.

Tacen, *n.* token, sign
 Tacnian } to betoken, show, de-
 Le-tacnian } clare
 Tacnung, *f.* tokening, appointment,
 sign, miracle
 Tacan, pret. tæhte, to teach,
 direct
 Tælan, to blame, increpate
 Talenta, talent
 Tam, tame
 Tapian, prepare, treat
 Le-teah. See Teon
 Teala, well

<p> Ā-tellan } pret. -tealde, tell, count, Le-tellan } recount, reckon Tempel, <i>n.</i> temple Tengan, to march on, rush on Le-tenge, heavy, oppressive Teon } 3 pers. tȳhð; pret. Ā-teon } teah, pl. tūgon, to Le-teon } draw, lead, go, accuse Teona, injury, wrong, accusation, tribulation Teoþe, tenth Teppinna-land, the country be- tween the northern point of the Bothnian Gulf and the North Cape Tibepner, sacrifice T.ð, <i>f.</i> time, tide T.ðlce, betimes, soon, in time T.ʒel, <i>m.</i> tile, brick T.ħele, <i>f.</i> accusation Tima, time, hour Timber, <i>n.</i> timber, material Le-timber, <i>n.</i> structure, habita- tion Timbuan } Ā-timbuan } to build Le-timbuan } Timtpegian, to torment, afflict Timtpego, torments Tiðian } Le-tiðian } to grant, consent to Le-tiðian } To, to, too; to þon, in order, to the end Tobeatan, to beat to pieces Tobepȳtan, pret. -bæpȳt, to burst Tobiððan, to pray to, adore. See Biððan Tobpecan, pret. -bpæc, part. -bpo- cen, to break to pieces, demolish Tobpeðan, pret. -bpæð, pl. -bpu- ðon, to pull or tear in pieces, disperse To-cuman, to come to, attain. See Luman Toðælan, to divide, separate, dis- perse To-eacan, in addition to, besides To-emner, even with, opposite, along Torapan, to disperse, separate, proceed to. See Fapan </p>	<p> Toreoll, pret. of topeallan. See Feallan To-ʒoplætan, to let, leave, allow, admit. See Foplætan Togæðepe, together Togæðepe-peapð, towards each other To-ʒehatan, pret. -het, to promise Tohlðan, pret. tohlað, to gape, open To-hopā, hope Tohcgan, to lie to or towards, to be separated To-miððer, in the middle Tonemnan, to name, distinguish by name Top, <i>m.</i> tower Topprung, hurling, casting Topn, <i>m.</i> anger Toretan, to settle Torlean, pret. -ʒloh, to strike down, destroy. See Slean Toromne, together Tortician, to pierce Toteon } to draw, drag, pull to To-ʒeteon } pieces. See Teon Tocepan, to tear in pieces Tocepan, to divide Topeapð, towards, to come, future Topenðan, to overthrow, subvert, abrogate (a law) Topeoppān, pret. -peapp, pl. -pup- pon, to overthrow, destroy Toð, <i>m.</i> tooth, pl. tēð Tpeahʒegan, to discuss Tpeop, <i>n.</i> tree, stake Tpeop, <i>f.</i> covenant, treaty Le-tpepan, to trust Tpog } Tpoh } trough, boat Tpuma, cohort, body (of men); butan tpuman, without order Tpuʒo, a town on the border of the mere or lake from which the river Ilfing (Elbing) flows in its course towards the city of that name Le-tpuman } Le-tpeopian } to trust, believe Tpȳmian } Le-tpȳmian } to set in array, or in tpuman, to encourage </p>
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Le- <i>trýp</i> , true, faithful	Undeþþeng. See Undeþþon
Tu, two	Undeþþon, to undertake, receive, adopt. See Fon
Tungel }	Undeþþýtan, pret. -geat, to under-
Tungol } <i>n.</i> star, heavenly body	stand, perceive
A- <i>tuſon</i> }	Undeþmende, innocent
Le- <i>tuſon</i> } see Leteon	Undeþn, morning, nine o'clock a.m.
Tun, <i>m.</i> town, villa, vill	Undeþneopan, underneath
Tunece, <i>f.</i> tunic, toga	Undeþþeod }
Tupa, twice	Undeþþeodes } subjected
Tpa, <i>f. n.</i> two	Undeþþeop, thrall, serf
Tpegen, <i>m.</i> two	Undon, to undo. See Don
Tpelf, twelve	Uneape, with difficulty, hardly
Tpelftig (<i>hund</i>), hundred and twenty	Uneaðner } harshness, barbarity,
Tpencig, twenty	Uneaðner } difficulty
Tpeogan, pret. tpeode, for tpeogde, to doubt	Uneðe, difficult, unpleasant
Tpeogendlic, doubtful	Unroþbæpneð, unburnt
Tpeolice, doubtfully, ambiguously, equivocally	Unþrið, <i>m.</i> hostility
Tpeon, <i>m.</i> doubt	Ungeapu, unaware; ungeapepe, unawares
Le-tpeoman, to doubt	Ungeappe, unawares
Tpeopa }	Ungeþeþic, unsocial
Tppa } twice	Ungeþohge, excessively
Tpýpa }	Ungeþohc, impassable on foot
Tpýpþiðig, ambiguous, equivocal	Ungeþeþeþic }
Le- <i>tyan</i> , to instruct	Ungeþeþeþic } incredible
Týðþian, to bring forth (offspring)	Ungeþæt } immense; muð unge-
Le- <i>tyþian</i> . See Letiðian	Ungeþet } meze, immoderately
Týn, ten	Ungeþeþic, immense; ungeþet-
Týncen?	lice, exceedingly
	Ungeþýðð, without compulsion, spontaneously
U.	Ungeþone, reluctantly, unwillingly
Uran, up; on-uran, upon	Ungeþað, discordant, disagreeing
Urane, from above	Ungeþaðner, dissension
Ureþ, ulterior; ureþan ðagum, at some future day	Ungeþyrne, unfitting, unbecoming
Uht, <i>n.?</i> thing, creature, wight	Ungeþælþ, unblessed, unhappy
Unablumenlice, incessantly. See Blunnan	Ungetær, barbarous, untractable, detestable
Unap, <i>f.</i> dishonour	Ungetama, mishap, calamity (at p. 318 we should probably read ungetaman)
Le-unapan, to dishonour	Ungeþealðer, involuntarily
Unapumeð, unnumbered, numberless	Ungeþir, uncertainty
Unapimeþic, countless	Ungeþunelic, unusual
Unapecgenþic, unspeakable	Ungeþýlð, unsubdued
Unbeboht, unsold. See Beþicgan	Ungeþþærner, dissension, discord
Uncleanner, uncleanness, impurity, unchasteness	Unþýlcið, guiltless
Le-uncleannian, to pollute, defile	Unmiltung, lack of pity, cruelty
Uncuð, unknown	Unmýnðlinga, unexpectedly, un-
Undeþ, under, among	awares

- Unofepunnen, unconquered
 Unofepunnenð, unconquerable
 Unpæð, *m.* evil counsel
 Le-unpett, saddened
 Unpht, *n.* injustice, wrong-
 Unphtic, unrighteous
 Unphtur, unrighteous, unjust
 Unrb, *f.* enmity
 Unpedig, not opulent
 Unrtine, unstillness, restlessness
 Untidic, untimely, unseasonable
 Unteoplice, faithlessly
 Unteopð, *f.* treachery, perfidy
 Untumney, sickness, malady
 Unteogenðlice { undoubtedly,
 Untegenðlice { not doubting,
 positively
 Unpæp } unaware
 Unpælice }
 Unpærtmbæpney, unfruitfulness
 Unpenhc, hopeless, desperate
 Unpeopð } unworthy, worthless,
 Unpeopðlic } vile
 Unpypð }
 Unpillum, unwillingly; hīr unpil-
 lum, against his will
 Unpū, unwise
 Unpitenðe, unwittingly, volun-
 tarily?
 Unppart, weak, powerless
 Unyfe, not easy
 Unþanc recgan, contr. to þanc
 recgan, to take amiss
 Unþancer, against the will. Lat.
 invite
 Unþear, *m.* vice
 Up { up
 Upp {
 Up-ahebban, to raise. See Ahebban
 Up-aheng, hung up. See Athon
 Up-ahoron. See Up-ahebban
 Up-apæpan, to raise
 Up-eodon, ascended, went up. See
 Ian
 Up-foplætan, to divide (a river).
 See Foplaetan
 Uppepeapðer, upwards
 Up-rcyt, runs up. See Sceotan
 Up-rylð, springs up. See Feallan
 Upe, our
 Ut, ute, out, external, *adj.*
 Ut-aloccian, to entice out
 Utan, without, from without
 Ut-arceotan, pret. -rceat, to shoot
 out, dart forth. See Sceotan
 Uten (utan)-cumen, stranger
 Utrapan, to go out. See Fapan
 Utleogan, to flee out. See Fleogan
 Ut-foplætan, to let out, deliver.
 See Foplaetan
 Uton, let us
 Uton-ymbapen, surrounded
 Ut-oðbæðan, to draw out. See
 Abæðan
 Utrht, diarrhoea
 Utrionðe, flowing, running (as a
 sore)
 Ut-ypnan, to run out. See Ypnan
 Uþon. See Unnan
 Le-uðan. See Unnan
 Unnan { 1 pers. pres. an, pl.
 Le-unnan { unnon, pret. upe,
 to give, allow
 ƿ.
 ƿa, woe, woful, sad
 A-pacan, pret. apoc, to wake, arise
 Le-pacian, to flinch
 ƿaban, pret. poð, to wade, go
 A-pæcman, to awake, arise
 ƿæbla, poor
 ƿæl, *n.* slaughter, death
 ƿælsimhce, fiercely, cruelly
 ƿælhpeoplice, cruelly
 ƿæl-rcop, *f.* field of battle
 ƿæpen, *n.* weapon, arm
 ƿæpman } man
 ƿæpneð-man }
 ƿæp, *f.* compact, covenant
 ƿæpian, to protect, guard
 ƿæpripe, caution
 ƿærtm, *m.* fruit
 ƿærtm-bæpo, *f.* fruitfulness
 ƿæt, wet
 ƿæta, wetness, humidity
 ƿætep, *n.* water
 ƿah, *m.* wall
 ƿan. See ƿinnan
 ƿaman, to diminish, impair
 ƿannpæð, *f.* poverty
 ƿap, *f.* care, caution
 ƿape, heed, guard, protection
 Le-papman, to warn, prohibit
 ƿat (ic), know (I). See ƿitan

ƿeald, <i>m.</i> forest	ƿeopþian, to honour, worship
ƿeald } <i>m.</i> power	ƿeopþlic, honourable ; ƿeopþlice, honourably
ƿealþan } pret. ƿeolþ, to govern,	ƿeopþmýnt, <i>m. f.</i> dignity, honour
ƿealþan } command	ƿeopþrcipe, worship, honour
ƿealþen, powerful	ƿeota. See ƿita
ƿeall, <i>m.</i> wall	ƿepan, pret. ƿop, to weep, bewail
ƿeallan, 3 pers. ƿýlþ, pret. ƿeoll, to well, bubble up, boil	ƿep, man, husband
ƿearþ, <i>m.</i> ward, guard, advanced post	ƿe-ƿepgian, to weary
ƿearþ. See ƿeopþan	ƿepian } to defend ; part. ƿep-
ƿeax, <i>n.</i> wax	ƿepian } genþe for ƿepigenþe
ƿeaxan } pret. ƿeox, part. ƿex-	ƿepian, to wear
ƿeaxan } auþe, to wax, grow,	ƿepig, weary, afflicted
ƿeaxan } increase	ƿepoþ, <i>n.</i> army, host, band
ƿeþ, <i>n.</i> pledge	ƿeran, com. eapƿ, 1ƿ (ýr) ; subj. rý,
ƿeþan } pret. ƿeþþe, to become	ƿæpe, to be
ƿeþan } mad, rage	ƿert, waste, desolate
ƿeþþ, <i>n.</i> pledge	ƿert, west
ƿeþer, <i>n.</i> weather	ƿertan, from the west
ƿes, <i>m.</i> way	ƿe-ƿertan, to lay waste, desolate
ƿel, well	ƿert-ðæl, <i>m.</i> the west part
ƿela, wealth, pl. riches ; prosperity	ƿertemert, westmost
ƿe-ƿelþian, to enrich	ƿerten, <i>n.</i> waste, wilderness
ƿelþ } wealthy, rich	ƿertene, in the west
ƿelþ }	ƿertepeapþ, westward
ƿen, <i>f.</i> hope, expectation	ƿert-ræ, the West-sea, or that part of the German ocean that washes the coasts of Norway, Jutland, and Holstein. Dan. Vester Hav.
ƿenan, to ween, imagine	ƿert-ruþ, south-west
ƿendan } to turn, restore, change	ƿe-ƿician, to encamp
ƿenþan }	ƿicing, <i>m.</i> viking, pirate
ƿenþel-ræ, Mediterranean	ƿic-ƿeap, <i>f.</i> camp
ƿeonodland, the country of the Vinedi or Wends. Under the name of Vindland was at one time comprised the whole coast-land from the Slie to the mouth of the Vistula	ƿið, wide
ƿeopc, <i>n.</i> work	ƿiðe, widely, far apart
ƿe-ƿeopcan } pret. -ƿophte, to	ƿif, <i>n.</i> wife, woman
ƿe-ƿeopcan } work, make, do	ƿiflic, womanly
ƿe-ƿeoppan, pret. -ƿeapp, pl. -ƿuppon, to cast, depose	ƿifman, woman
ƿeopþ, worthy, honourable ; superl. ƿeopþert	ƿig, <i>m.</i> war, battle
ƿeopþan } 3 pers. ƿýpþ ; pret. ƿeapþ, pl. ƿupþon, part. ƿeopþen, to become, be, happen ; to decree, determine	ƿigcƿært, <i>m.</i> military knowledge
ƿeopþan }	ƿig-hur, <i>n.</i> tower
ƿeopþan }	ƿig-ƿægn, <i>m.</i> war-chariot
ƿeopþfullice, honourably	ƿiht, <i>f.</i> thing, creature, wight
	ƿilð, wild
	ƿe-ƿilð } overpowered ; to ƿe-ƿýlð } ðum ðon, to subdue, overcome
	ƿilðeop, <i>n.</i> wild beast
	ƿe-ƿill, will, desire
	ƿilla, will
	ƿillan, pret. ƿolþe, to will

- ƿille, *f.* well, spring
 ƿilman, to will, desire, *gov. gen.*
 ƿilnung, desire
 ƿin, *n.* wine
 ƿind, *m.* wind.
 ƿindan, pret. ƿanð, pl. ƿundon, to
 wind, whirl, roll
 Le-ƿinn, *n.* war
 Le-ƿinna, foe
 ƿinnan. pret. ƿan (pon), pl. ƿunnon,
 to war, win
 ƿincep, *m.* winter, year. The
 northern nations reckoned by
 winters
 ƿincep-ƿecl, *n.* winter-quarters
 Le-ƿintƿað, full of years
 ƿintƿug, wintry
 A-ƿiƿgan, to strangle
 ƿiƿ, wise
 ƿiƿ } *f.* wise, manner, way
 ƿiƿe }
 ƿiƿa, counsellor, councillor
 ƿiƿcan, to wish
 ƿiƿðom, *m.* wisdom
 ƿiƿlic, wise
 ƿiƿta, senator
 ƿitan, to accuse
 ƿitan, pret. ƿioƿon ? to impute
 ƿitan; ic ƿat, pl. ƿiton, pret. ƿiƿte,
 to know; ƿiteube, voluntarily?
 Le-ƿitan, pret. -ƿat, pl. ƿiton, part.
 ƿeƿiten, to go, pass away
 ƿitega, prophet
 Le-ƿitegian, to prophesy
 ƿiƿclanð, the country bordering on
 the east bank of the Vistula
 Le-ƿiƿner, witness
 ƿiƿman, to punish
 ƿiƿð, against, towards, with, on
 ƿiƿð-æftan, after, behind
 ƿiƿðceƿan, refuse, oppose. See
 Leƿeƿan
 ƿiƿeƿiƿhta, adversary
 ƿiƿeƿeƿeapð, adverse, hostile
 ƿiƿeƿiƿinna, adversary
 ƿiƿðhabban, to resist
 ƿiƿðracan, pret. ƿiƿðroc, to renounce,
 deny, declare enmity
 ƿiƿðreon, pret. -ƿeah, pl. ƿapon, to
 rebel. See Seon
 ƿiƿðƿcanðan, to withstand. See
 Scanðan
 ƿiƿðucan, without
 ƿiƿðƿnnan, to war against. See
 ƿinnan
 ƿlenceo, *f.* pride
 ƿob, wood, mad
 ƿoh, *n.* crooked, wrong
 ƿol, *m. f.* plague, pestilence
 ƿolbæƿner, pestilence, calamity
 ƿol-bƿýne, *m.* pestilence
 ƿolbe. See ƿullan
 ƿol-geƿinn, pestilential war
 ƿon. See ƿinnan
 ƿop, *m.* wail, weeping, whoop:
 from ƿepan, to weep
 ƿopc, *n.* work
 ƿopð, *n.* word, speech, resolve
 Le-ƿopht, wrought. See Leƿeopcan
 ƿoplb. See ƿopulb
 ƿopmƿ, *m.* corruption, pus
 ƿopulb, *f.* world
 ƿopulblic, worldly, secular
 ƿopulb-ýmð, *f.* worldly, misery
 ƿopulb-þing, *n.* worldly thing
 ƿpacu, *f.* vengeance, retaliation
 ƿræcca } exile
 ƿræcce }
 ƿræcƿið, *m.* exile, banishment
 ƿræne, libidinous
 ƿrænner, libidinousness, lust
 ƿrat. See ƿritan
 ƿrað, wroth
 ƿrecan } pret. ƿpæc, to avenge,
 Le-ƿpæcan } punish
 ƿrenc, *m.* trick, devise
 Le-ƿpiz, *n.* writing, testament, book
 ƿritan } pret. ƿpaz, pl. ƿpizon,
 A-ƿpitan } to write, score. The
 Latin has: cum panes
 per convivia frange-
 rentur
 ƿuxhan, to exchange
 ƿroht, *f.* crime, evil
 ƿuce, *f.* week
 ƿudu, *m.* wood, forest
 ƿulf, *m.* wolf
 Le-ƿuna, wont, usage
 ƿund, *f.* wound; adj. wounded
 Le-ƿundian, to wound
 ƿundop, *n.* wonder, miracle, pro-
 digy
 ƿundoplic, wonderful
 ƿundƿan, to wonder

ȳmanan } to dwell, continue
 ȳe-puman }
 ȳunung, *f.* habitation
 ȳe-pýðep, *n.* tempest, bad weather
 ȳylb, powerful, prevailing
 ȳe-pýlðan, to subdue, subject
 ȳille, rolling?
 ȳylce, the Wilzen, a people that
 settled in Germany in the sixth
 or seventh century; they oc-
 cupied the east of Mecklenburg,
 and the Mark of Brandenburg.
 The river Havel was the bound-
 ary between them and the
 Sorabi
 ȳynn, *f.* delight, joy
 ȳýðb, *f.* fate
 ȳe-pýpð, *n.* word, utterance
 ȳe-pýpht, part. of ȳeþýpan; buton
 ȳeþýpþeum, undeservedly. See
 ȳeþeopan
 ȳýphta, wright, workman
 ȳýpm, *m.* worm, serpent
 ȳýpm-cýn, *n.* the worm or serpent
 race
 ȳýpnan, to warn, refuse, deny
 ȳýpp, *m.* cast
 ȳýppert, worst
 ȳýpr { worse
 ȳýpre {
 ȳýpt, *f. n.* herb, plant, wort
 ȳýpt-puma, root
 ȳýþan. See ȳeþan
 ȳýpþe, worthy
 ȳýþþulneþ, honour

Y.

ȳe-ýcan, pret. -ýhte, to eke, in-
 crease
 ȳfel, evil, subst. and adj.
 ȳrehan, to harm, injure
 ȳlc, same
 ȳlbert, eldest, chief
 ȳlþa, elder, forefather
 ȳlpenð, *m.* elephant
 ȳmb { about, around
 ȳmbe {
 ȳmbþapan, to go round or about.
 See ȳapan
 ȳmbganz, *m.* circumference
 ȳmbhærb, surrounded; part. of
 ȳmbhabban

ȳmþýpþrt, *m.* circuit, orb
 ȳmblcþzan, to lie around, encircle
 ȳmþrtzan, to besiege, invest (a
 place)
 ȳmbutan, round about
 ȳmþeaxan, pret. ȳmþeox, part.
 ȳmþeaxen, to grow about
 ȳndre, *f.* ounce
 ȳppan { to disclose
 ȳe-ȳppan {
 ȳpþeapnð, *m.* heir, inheritor
 ȳpþð, *f.* sloth, fear
 ȳpminn, poor wretch
 ȳpmdð, *f.* misery
 ȳpnan, pret. ana, pl. upnon, to run
 ȳpne, *n.* ire, anger; adj. angry
 ȳrt, *m.* tempest
 ȳcemert, outmost; sup. of ut
 ȳceþen, of otter-skin; from
 otter
 ȳð, comp. of eað, easy; þe ȳð,
 more easily
 ȳþelce { easily, for eaþelce
 ȳþelce {
 ȳþre, more easily

Ð.

Ða, when, then; þa-ýzt, still, yet
 Ða, pl. of þæt
 Ðæm {
 Ðam { dat. of þæt
 Ðæne, i. q. þone
 Ðæp, there, where. Orosius fre-
 quently uses þæp in the sense
 of ȳþ, if
 Ðæra {
 Ðara { gen. pl. of þæt
 Ðæpæt, thereat
 Ðæpminne, therein
 Ðæpmið, therewith
 Ðæpor, thereof
 Ðæpto, thereto
 Ðæpuzt, thereout
 Ðær, after; þær on moþgen, the
 morning after
 Ðæt, that, the
 Ðapan { to approve, permit
 ȳe-þapan { endure
 Ða-ýzt, yet, still
 Ðanc, *m.* thought
 Ðanc, *m.* thanks
 Ðancer, for the sake or love of

Le-þancian, to thank	Dohze. See Ðencan
Ðanon, thence; þanon-ut, out from thence	Ðolian } to suffer, undergo
Ðar, accus. fem. of þir	Le-þolian } to suffer, undergo
Ðe, who, which, that, the	Ðon, that; to þon, in order to
Ðe, whether; þe . . þe, whether . . or	Ðoncung, <i>f.</i> thanking, gratitude
Ðeah } though, although	Ðone, acc. masc. him, that
Ðeh } though, although	Ðonne, than, then, when
Ðeah- } hpæþepe, yet, neverthe-	Ðneagung, <i>f.</i> threat
Ðeh- } less	Ðneo } three
Ðearf, <i>f.</i> need, necessity	Ðpy } three
Ðeap, <i>m.</i> custom, morals, manners	A-þpeotan, to weary, tire
Ðegen, minister, officer, soldier, person	Ðpeoteoþe, thirteenth
Ðegnrcipe, valour, ability, manhood	Ðpibba -e, third
Ðencan } pret. þohze, to think,	Ðpepeþpe { <i>f.</i> trireme, a vessel
A-þencan } devise, intend	Ðpyþpe { with three benches
A-þeman, to stretch out, expand	Le-þþungan, pret, -þþang, pl.
Ðeod, <i>f.</i> nation, people	-þþungon, to throng, press
Ðeorman, thief	Ðpuz, thirty
Ðeoh, <i>n.</i> thigh	Ðpopian, to suffer, endure
Ðeoran for þyrrum ? p. 326, l. 24	Ðpýmhc, grand, magnificent
Ðeorþepnýr, darkness	Ðpyrcýte, triangular
Ðeop, <i>m.</i> slave, serf; adj. servile	A-þpyremodian, to suffocate
Ðeopdom, slavery, thraldom	Ðpyrmian, to oppress
Ðeopian, to serve, to be a slave	A-þpyrcþman, to darken, eclipse
Ðeopot, <i>m.</i> servitude, slavery	Ðunop, <i>m.</i> thunder
Ðic } thick	Ðuph-rcceotan, to shoot through.
Ðicce } thick	See Sceotan
Ðicgan } to eat, drink, partake	Ðuph } through
Le-þicgan } to eat, drink, partake	Ðupuh } through
Ðichce, thickly	Ðuphteon to carry through, accomplish. See Teon
Ðideþ, thither	Ðuphpunian, to continue
Ðideþpeapð, thitherward	Ðuprc, <i>m.</i> thirst
Ðincan } pret. þuhte, to seem; v.	Ðurend, thousand
Ðyncan } impers.	Ðý, abl. of þæt, therefore
Ðing, <i>n.</i> thing; on ælcum þingum, in every way, totally; for þy þingum, on his account	Ðý-lær, lest
Le-þingian, to agree with, mediate	Ðýllc, such
Le-þoþta, companion, associate, ally	Ðýrcan, to thirst
Le-þoþtuan, to associate, ally with	Ðýr } this
Le-þohz, <i>m.</i> thought, intention, design	Ðir } this
	Le-þþæp, gentle, agreeing
	Le-þþæpner, harmony, concord
	Ðpiper } across, obliquely, athwart
	Ðpyper } across, obliquely, athwart
	Ðýrcþner, darkness
	A-þýpan, to drive away.

THE END.

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later period, such as Malmesbury and others, but has also come down to the present day in the form of two ancient manuscripts¹.

It appears, from various discrepancies and other reasons, that Alfred could not have been the author of that translation of the work into Anglo-Saxon verse which is mentioned in the old prose preface². But the actual translator, who probably lived about the close of the following century, doubtlessly had Alfred's version before him, which he by no means knew how to appreciate³.

The next work, and one which is far more interesting in the present day than that of Boethius, is the translation of the "Chronicle of the World," by Orosius. The reason which induced the king to undertake this work, is to be found in his desire to impart all the information then current respecting the whole of the ancient world to the laity of his country. A varied choice was not open to him when he selected the meagre and incorrect composition of the Spanish priest; all better sources of information were unattainable by him and his contemporaries. Accident first led Orosius, who was not distinguished for learning, to undertake the office of historian; in the year 410, he became acquainted with Augustine, a father of the Church, who at that time was occupied with the eleventh book of his work, "De civitate Dei⁴." Augustine persuaded his friend to write an historical work, with the view of supporting his own refutation of the charge made by the heathen writer, that Christianity had brought complete ruin upon the Roman world; so Orosius commenced with the history of the first man, and brought down the account of the calamities of all the people of every country to the time of the Goths, Alaric, and Athaulf, the scourges of Rome. The object of the work recommended it to the orthodox clergy, who

¹ MS. Cotton. Otho, A. vi. sec. x., almost entirely destroyed by fire; a copy of the same by Junius, in Oxford; MS. Bodley, 180, sec. xii. init.; Rawlinson's edition, 1698, and that of Cardale, 1829. A manuscript was in the library of Bishop Leofric, of Exeter, about the middle of the eleventh century; *vide* Wanley, Catal. lib. MSS. p. 80.

² And geworhte hi eft to leoðe. MS. Bodl.

³ See the instances noticed by Wright, Biogr. Brit. Lit. i. 56, 57, 400 ff. The manuscript is almost completely destroyed. Fox's edition, 1835.

⁴ Augustinus de origine animae hominis, ad Beatum Hieronymum, ed. Benedict, ii. 759.

turned with aversion from all better means of self-instruction. Authors such as Trogus Pompeius, Justinus¹, Livius, and Polybius, whom Orosius had casually employed, were now entirely neglected and forgotten.

Alfred again treats his text in the manner we have before described; he made it a principle to select only what was applicable to existing circumstances. Accordingly he omits entirely the dedication to Augustine, and many other passages, and contracts the seven books of the original into six². Besides the omissions, there are, in almost every chapter, various alterations, repetitions, or slight additions, some of the most remarkable of which may be noticed. When Orosius, in the geographical survey of the ancient universe with which he introduces the Chronicle, proceeds to speak of Hibernia, the king remarks of the neighbouring island, that warmer weather prevails there than in Britain, because it is nearer to the setting-sun³. Orosius mentions the refusal of M. Fabius to accept the triumph offered to him by the senate after his dearly-gained victory over the Veientes. Alfred appends to this a description of the Roman triumph, from sources of which, unfortunately, we remain ignorant. He details the entry of the victorious consul in a magnificently-adorned chariot drawn by white horses, as well as the procession of the senate. A dissertation concerning the position of the two governing powers of ancient Rome was also added⁴. Attalus bequeathed his estate to the Romans "to boclande," precisely like a king of the West Saxons⁵. The two visits of Julius Cæsar to Britain are included in one; but he asserts that the place where Cæsar crossed the Thames, before his last victorious battle with the Britons, is to be found at Wallingford⁶. In the reign of Commodus, the capitol was struck by lightning, which, amongst other buildings, destroyed the library then existing there. Alfred inserts from

¹ Alfred's Orosius, edited by Barrington, p. 37, quotes these two authors, as follows, from Orosius, i. 8.: Pompeius se hæðena scop and his knight Justinus waeron ðus singende.

² The only manuscript extant now bears the still unexplained title: *Hormesta Orosii*. Some Latin manuscripts of Orosius are entitled *Hormesta*, or *Hormesia Mundi*. Orosius, ed. Haverkamp, Leyden, 1738.

³ Aelfr. p. 30; Oros. i. 2.

⁴ Aelfr. p. 66; Oros. ii. 5.

⁵ Aelfr. p. 184; Oros. v. 10.

⁶ Aelfr. p. 196; Oros. vi. 9.

Ealderman Ethelhelm, and Eahstan, Bishop of London¹. But besides what we know and have already minutely considered respecting Alfred's diversified sphere of action, we may confidently venture to fill up the chasm still left, by assuming that the king continued to enjoy the leisure time of peace by advancing his own mental improvement and that of those who belonged to him, as far as he was permitted by the affairs of his office and his bodily sufferings. He promoted the welfare of his country by a just administration of his laws; the instruction of his youthful subjects prospered under his special superintendence; and the time that was left at his disposal, after the fulfilment of his other duties, was devoted as before to study. After the years of peril had passed, he undoubtedly resumed his long-suspended literary labours in conjunction with his learned companions, and perhaps completed many works which had been previously commenced.

But the bodily weakness caused by an insidious disease, from which Alfred suffered during the most precious years of his life, and which must have been much aggravated by severe privations and rigorous weather throughout a long-sustained war, brought, in all probability, a premature age upon him; his powers, which he had so greatly exerted with unwearied energy in spite of all obstacles, now failed, and he died, on the 28th of October, 901, at the early age of fifty-three years and six months². The exact particulars relating to his death were never recorded. But he died, as he had lived, happy in the consciousness of having fulfilled his duty to his best ability. His body was buried in the monastery founded by him at Winchester, in which place most probably

¹ Chron. Sax. A. 897, 898.

² Chron. Sax. A. 901: *syx nihtum ær ealra haligra maessan*, that is, the 26th October; but no doubt instead of *syx*, the word ought to be *feower*, a mistake easy to arise in cypher, for the Anglo-Saxon Calendar mentions the 28th as the day of the *Depositio Aelfredi regis*, and Florent. Wigorn. i. 116, expressly states: *Quarta feria, v. Kal. Novembris*. The Chronicle also falsely reckons the duration of his reign to be twenty-eight years and a half, for we know that he began to reign on the 23rd April, 871: see p. 80. Florence has more correctly, *xxix annis sexque mensibus regni sui peractis*. Simeon Dunelm. *Gesta Reg. Angl.* on the contrary, records his death in 899, after twenty-eight years, but gives in his other works the correct Indiction iv.

his death occurred, and which had risen rapidly of late to be the chief city of the kingdom; here also his father and most of his ancestors were interred. According to a more recent account, he was previously buried in the episcopal cathedral where these graves actually were, because the new monastery of the Virgin Mary was not yet finished; but when the canons of the Church, excited by their national credulity, and by hostile feelings towards the clergy of the new monastery, declared that the spirit of the great king might be seen wandering about at night, his son ordered the coffin to be removed into the adjoining building, which was nearly completed¹. In the reign of Henry I. the ashes were again removed into Hyde Abbey, opposite the northern gate of Winchester, where they were preserved until the Reformation, and the destruction of that edifice².

The country enjoyed a happy peace, when it had recovered from the grief occasioned by the death of its deliverer. He had been able to keep under his sceptre the whole of the English nation, excepting the east coast, where, before his accession, the Danes had succeeded in establishing themselves; but they, too, were dependent on him, and Wales obeyed without resistance. The eldest son of Alfred followed the course destined for him by his father, and immediately claimed his right of inheritance; more fortunate than Alfred had been at his accession, when the enemy occupied the land, and engaged him in lengthened battles. Edward had already attained his majority, his father had educated him to rule, and had proved that he was worthy. It is known that in 898 he took part in the affairs of government³. During his reign he always justified the confidence placed in him by his father, and he quickly gained that of his subjects also.

Even in the first year he showed his efficiency. His cousin Ethelwald, the second son of King Ethelred, yet a child at the time of Alfred's accession, and excluded from the throne by his father's express regulation⁴, attempted to claim his rights: he was actuated by feelings in favour of

¹ Wilh. Malmesb. ii. § 124. Florent. Wigorn. i. 116, in novo monasterio.

² Townshend, Winchester, p. 17. Turner's History of the Anglo-Saxons, iv. 11.

³ Kemble, Cod. Diplom. n. 324. Donation document of the year 898.

⁴ See page 84.

reign was one step towards this development. We have compared Egbert to Charlemagne, but among the Franks the disturbances and alterations only began to make rapid progress with the decline of the Carlovingian race, whilst Alfred still continued to preserve the German nation in all its purity during this century, so that it was only by degrees that it was disturbed by the influence of a new and powerful system.

We perceive in Alfred a prince of an entirely different nature from the military chiefs of the little German states; the nucleus of a court began to show itself around him; the formerly independent nobility, who were only inferior in rank to the king, began to render service, and to renounce their hereditary power; the royal person now stood like a tower, high above all the surrounding buildings. An arbitrary long-ing after something new never actuated Alfred. It is remarkable to consider the prudence by which he was guided in the construction of his legal code. A genuine conservative feeling moved him to preserve all those ancient customs which still remained in efficient operation; that circumspection in carrying out measures of reform, which the great statesmen of England display in our day, was also characteristic of Alfred whenever he resolved to abolish anything old, and replace it by a new arrangement in accordance with his own religious views, and in harmony with the spirit of Christianity. His efforts for the diffusion of the latter were at least as great as his evident desire to attain high temporal authority as a Christian monarch.

He never disturbed the original political foundations of his nation. When all lay in ruins, he laboured unweariedly to re-establish, as far as possible, the former state of things. The roots of all the evils of the Saxon and Low German national character, sluggishness and indolence, he distinguished, with his keen glance, above all other failings, and endeavoured to combat them in every possible manner; now by kind teaching and exhortation—now, when his patience became exhausted by repeated disobedience, by well-meant punishment. His active mind was needed to set in motion the slumbering strength of his people, and to see justice done to its real value, as well as to drive out stubborn pre-

judices¹. When the aged were not willing to receive instruction, and especially when they retarded the execution of justice, he shamed them by the industry of youth, in which he knew how to sow the seeds of knowledge and a better comprehension of the right. By his own example alone was he able to induce the people to apply themselves to the strengthening and defence of the country. He carried his point, and Saxons of all ranks rejoiced in the reconquered freedom which Alfred had given them, a freedom whose nature was more secure than before, and the numerous class of serfs, who until then had been treated as living property, received the invaluable gift of liberty of choice in their masters; and, in common with their noble and free countrymen, held the memory of their king in grateful remembrance long after his death.

So stands the image of Alfred, shining brightly in the book of the world's history, never defaced by malice or ignorance, nor dimmed by his own errors. These he necessarily possessed, but they have been entirely forgotten in the blaze of his virtues, over which the lapse of centuries has cast no cloud. Severe trial and purifying cleansed him like a noble metal from all dross. Praise can never degenerate into flattery in the case of a great man whose strong sense of duty and exalted principles of morality have led him to employ his time in a truly noble manner. No king nor hero of antiquity or modern times can be compared with Alfred for so many distinguished qualities, and each so excellent. Princes more renowned for power and glory, and reigning over greater nations, have always had some defect in their moral character, which forcibly contrasts with our high estimation of their mental qualities; and although by the side of Alfred, ruling in his narrow Wessex, their forms appear to tower high amongst the stars, yet his figure, in its smaller proportions, remains one of the most perfect ever held up by the hand of God as a mirror to the world and its rulers.

As such a noble example he has lived in the memory of a

¹ Asser, p. 492: *Leniter docendo, adulando, hortando, imperando, ad ultimum inobedientes post longam patientiam acrius castigando, vulgarem stultitiam et pertinaciam omni modo obominando.*

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Berkshire, where, at that time, a thick forest covered the gently undulating ground, but where now the traveller flies by on one of the great iron roads of England, through smiling meadows and clumps of trees rich in foliage, to the pleasant little town which, since the days of the Saxons, has given its name to a hundred.

What were the first impressions which must have influenced the spirit of this child? Surely they were the invigorating pictures of surrounding nature, the verdant woods and fields, the blue sky with its clouds driven over the island by the fresh breezes; and when his father broke up his household, and removed to another far-distant domain, the illimitable, ever-magnificent ocean, where "the whale reigns among the rolling waves, and the sea-mew bathes its wings!" But on this ocean also floated at that time those ungovernable hordes at whose approach all flew to arms, and whose fury and cruelty must have formed the theme of the earliest-comprehended tales of his childhood. The boy thrived visibly in the free air and amid the din of war, more beautiful than either of his brothers, more loveable in speech and demeanour. His gentle disposition lent a singular charm to his innate desire of doing honour to his noble descent by the culture of a noble spirit. That there could then be no education in the modern sense, is self-evident. The Church, the sole instructress in that day, cared only for the enlightenment of those who were especially dedicated to her service. It was seldom, and only an exception, when a distinguished layman, a king or nobleman, impressed with the importance of knowledge and the consciousness of its necessity, learnt to read and write. The culture of youth consisted only in the strengthening of the body by warlike exercises and the chase, and in all Teutonic nations the mind was early quickened by the songs and poems of the fatherland. It was the mother or the nurse who first spoke to the little one of the heroes of past days, and of their

natur Berroscire; quae paga taliter vocatur a berroc silva, ubi buxus abundantissime nascitur. We shall see how affectionately Alfred remembered this place in his later years. In *Doomsday Book*, i. 57 a. it was called a domain, until Richard I. made it a fief for his vassals; *Lyson, Magna Britannia*, i. 405.

¹ The Anglo-Saxon poets term the sea, "hwæles eðel," *Andreas*, v. 274, ed. J. Grimm, and *ganotes bæd*, *Beowulf*, v. 3719.

² "Ab incurabulis," says Asser, p. 478, who is the only authority on this point.